

A WELSH CLASSICAL DICTIONARY

People in History and Legend
up to about A.D. 1000

PETER C. BARTRUM

The National Library of Wales
1993

Welsh Classical Dictionary

A Welsh Classical Dictionary: People in History and Legend up to about A.D. 1000

A Welsh Classical Dictionary contains biographical and historical articles on Welsh and Brythonic people up to about the year A.D. 1000 who appear in early Welsh historical manuscripts. It also includes some articles on place-names and mythical and legendary characters.

Author : **Peter Clement Bartrum.**

P.C. Bartrum was born in Hampstead, north London in 1907. He was educated at Clifton College, and to Queen's College, Oxford, where he studied Relativity. After training as a surveyor at St John's College, Cambridge he worked as a meteorologist until his retirement in 1955.

It is said that his interest in genealogy was generated by his desire 'to put things in order', and he began by researching his family tree. Although he had no links with Wales, he learnt to read Welsh and developed a lifelong interest in the history and genealogy of the Welsh nobility of the Middle Ages, becoming 'the foremost scholar of medieval Welsh genealogy'. In 1974 he published an 8 volume series entitled *Welsh Genealogies AD 300-1400*, and a further 18 volumes entitled *Welsh Genealogies AD 1400-1500* were published in 1983. He continued to add and correct these publications, and presented his amended manuscripts to the Welsh Department at Aberystwyth University, who digitised the collection. P.C. Bartrum died aged 100, in 2008.

A Welsh Classical Dictionary, people in History and Legend up to about A.D. 1000, was published by the National Library of Wales in 1993. In his introduction P.C. Bartrum refers to the volume as 'a series of notes arranged alphabetically under personal names and a few place-names' which 'are the result of many years of working in the field of early Welsh history, legend and fiction, and are to some extent biased towards subjects which were of personal interest' to him, with 'a leaning towards genealogy and to the development of historical ideas'. He has attempted to 'give the essential outlines of legends and fictions, generally telling the stories without comment, interpretation or speculation.'

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With later additions and corrections by the author
Edited by MPS 2009

A WELSH CLASSICAL DICTIONARY

INTRODUCTION

This dictionary is effectively a series of notes arranged alphabetically under personal names and a few place-names. They are the result of many years of working in the field of early Welsh history, legend and fiction, and are to some extent biased towards subjects which were of personal interest to the author. For example there is perhaps a leaning towards genealogy and to the development of historical ideas (historiography). Thus old ideas which were current in the middle ages, but now superseded, are referred to in order to explain their occurrence in old manuscripts and books. In particular the fictions of Geoffrey of Monmouth, and those who followed him and added to his stories, are included, but the inventions of Annius of Viterbo (1498) and his imitators, as well as those of Iolo Morganwg (Edward Williams, d.1826), have only occasionally been mentioned, although each of the last two fabricators was taken seriously for a century or so.

An attempt has been made to give the essential outlines of legends and fictions, generally telling the stories without comment, interpretation or speculation.

Some trouble has been caused by the changes in county names, in which some old Welsh names have been resurrected, making the use of 'Dyfed' and 'Powys', for example, somewhat ambiguous. It has been the practice here to use old terms in the sense used in *Welsh Administrative and Territorial Units* by Melville Richards, Cardiff, 1969, and to avoid the use of old county names except in the case of Radnorshire.

The term 'Welsh' in the title might be more accurately replaced by 'Brythonic', because the dictionary strays occasionally to the Brythonic people of all Britain as well as Brittany. As English is the language used the alphabetical order employed is that appropriate to an English dictionary. 'Ab' or 'ap' and 'ferch' have been used for 'son' and 'daughter' in the case of Welsh names. Modern forms of names are normally used, unless unknown, or in quotations, but in the case of Breton names the medieval forms have been used, e.g. Gurthiern, Iudual, Tudual. In the spelling of names, there is sometimes uncertainty, for example, as to the use of -n- or -nn-, -i- or -y-.

In translations of the Welsh an authority is generally given. Quotations from the 'Mabinogion' are based on the translation by Gwyn Jones and Thomas Jones without specific acknowledgements. Other translations where no authority is given are the author's. Dates from Brut y Tywysogion are shown as corrected in the editions of Thomas Jones.

It is aimed to give some kind of authority for every statement. As it is not practicable to use footnotes authorities are given in round brackets at the end of each statement as relevant. The best authorities have been given as far as possible, but it has not always been possible to keep up to date as regards editions and discussions.

It is hoped that these notes may be of use to non-professionals in the various fields, by giving fundamental information and pointing to further sources. They could perhaps be the nucleus of a more professional dictionary.

I am grateful to Dr. Michael Siddons without whose encouragement this work would never have come to fruition.

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Chronology

I have been advised to give some kind of date, even (if possible) for legendary and fictitious characters, when this is not clear from the context of an article. In the case of persons appearing in the genealogies an estimate can often be made, and then an approximate date of birth seems most appropriate, as very often a 'floruit' can be rather meaningless. In such cases the estimated date of birth, which can be very rough, is shown in round brackets at the head of the article. I have accepted, with some minor reservations, the chronology suggested by Wendy Davies in her book *The Llandaff Charters*, Aberystwyth, 1979.

The fictitious kings of Geoffrey of Monmouth in his *Historia Regum Britanniae* are a problem. Geoffrey only gave regnal lengths for his first fourteen kings, and even there he enters synchronisms which are inconsistent. None of the later attempts to construct a chronology are satisfactory; in fact no entirely satisfactory chronology is possible. Either one must sacrifice the identification of Geoffrey's Brennius with the Brennus who is said to have taken Rome in 390 B.C. or one must ignore the strange list of twenty five kings between Catellus and Heli, which is hardly more than a featureless catalogue. I have chosen the second alternative, supplementing Geoffrey's regnal years by those given by John Hardyng in his *Chronicle*, (edited by Henry Ellis, London, 1812) up to Elidurus, and the regnal years given in Cotton MS.Cleopatra B.v from Regin (Rhys) to Catellus (Cadell). For the Interregnum between Gorbodugus and Dunwallo Molmutius Hardyng gives 40 years, Cleopatra none. To accomodate the Brennus identification I have allowed 222 years. This leaves only 29 years for the 25 kings between Catellus and Heli (Beli Mawr)(!). For four fictitious kings I have had to produce my own regnal years, and have indicated the fact by adding 'PCB'.

Peter C. Bartrum, Berkhamsted, 16 October 1992.

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ABBREVIATIONS

AC	<i>Annales Cambriae</i> . Text A (Harleian MS.3859) ed. E.Phillimore, Cy. ix (1888), 152-69. Texts B, C (with A) ed. J. Williams ab Ithel, Rolls Series, 1860.
AoW	<i>The Arthur of the Welsh</i> , ed. Rachel Bromwich, A.O.H.Jarman and Brynley F. Roberts, Cardiff, 1991.
Arch.Camb.	<i>Archaeologia Cambrensis</i> , The Journal of the Cambrian Archaeological Association, 1846 onwards.
ASC	<i>The Anglo-Saxon Chronicle</i> . A revised translation, ed. Dorothy Whitelock, etc. London, 1961.
AU	<i>The Annals of Ulster</i> , ed. Sean Mac Airt and Gearóid mac Niocail, Dublin Institute for Advanced Studies, 1983.
BBC	<i>The Black Book of Carmarthen</i> , reproduced and edited by John Gwenogvryn Evans, Pwllheli, 1906. References are to pages in this edition.
BBCS	<i>The Bulletin of the Board of Celtic Studies</i> , The University of Wales.
BL	The British Library.
BLD	<i>The Text of the Book of Llan Dâv</i> , ed. John Rhys and John Gwenogvryn Evans, Oxford, 1893.
Bruce	<i>The Evolution of Arthurian Romance</i> by James Douglas Bruce, 2 vols, Göttingen, 1923, (Second edition 1928).
BT	<i>Facsimile and Text of the Book of Taliesin</i> , reproduced and edited by John Gwenogvryn Evans, Llanbedrog, 1910.
ByB	Brut y Brenhinedd. Unless otherwise stated, references are to <i>Brut Dingestow</i> , ed. Henry Lewis, Cardiff, 1942. Other references are to <i>Brut y Brenhinedd</i> , Cotton Cleopatra Version, edited and translated by John Jay Parry, Cambridge Massachusetts, 1937. Another text in RBB.
ByT	Brut y Tywysogion. Unless otherwise stated references are to <i>Brut y Tywysogyon</i> , Red Book of Hergest version, edited and translated by Thomas Jones, Cardiff, 1955. The corrected dates by Thomas Jones are quoted.
CA	<i>Canu Aneirin</i> by Ifor Williams, Cardiff, 1938.
C & M	<i>Roman Britain and the English Settlements</i> by R.G.Collingwood and J.N.L.Myres, Second edition, Oxford, 1937.
CB	<i>Celtic Britain</i> by John Rhys, Second edition, revised, London, 1884.
CGH	<i>Corpus Genealogiarum Hiberniae</i> , Vol.1, ed. M. A. O'Brien, The Dublin Institute for Advanced Studies, 1962.
CLIH	<i>Canu Llywarch Hen</i> by Ifor Williams, Cardiff, 1935.
CMCS	<i>Cambridge Medieval Celtic Studies</i> , University of Cambridge, renamed <i>Cambrian Medieval Celtic Studies</i> from 1993.
CO(1)	<i>Culhwch ac Olwen</i> , ed. Rachel Bromwich and D.Simon Evans, Cardiff, 1988.
CO(2)	<i>Culhwch and Olwen</i> , ed. Rachel Bromwich and D.Simon Evans, Cardiff, 1992.
CT	<i>Canu Taliesin</i> by Ifor Williams, Cardiff, 1960.
Cy.	<i>Y Cymmrodor</i> . The Magazine of the Honourable Society of Cymmrodorion, London.
DAB	<i>A Biographical Dictionary of Dark Age Britain</i> , by Ann Williams, Alfred P. Smyth and D. P. Kirby, London, 1991.

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- DCB *The Dictionary of Christian Biography*, edited by William Smith and Henry Wace, 4 Vols., London, 1877.
- DNB *The Dictionary of National Biography, from the earliest times to 1900*, 63 vols., London, 1885-1900. Reprinted in 22 vols., Oxford, 1921, etc.
- DWB *The Dictionary of Welsh Biography down to 1940*, under the auspices of the Honourable Society of Cymmrodorion, London, 1959.
- EIHM *Early Irish History and Mythology* by Thomas F. O'Rahilly, The Dublin Institute for Advanced Studies, 1964.
- EWGT *Early Welsh Genealogical Tracts* edited by P. C. Bartrum, Cardiff, 1966.
- HB *Historia Brittonum*, edited by Theodor Mommsen, Monumenta Germaniae Historica, Auct. Antiq., Tom. xiii (= Chron. Min. Saec. iv-vii, Vol.3), pp.111-222, Berlin, 1898. The Harleian text (H) is quoted unless otherwise stated. See s.n. Nennius.
- Hib.Lect. *The Hibbert Lectures, 1886*, by John Rhys, Third edition, 1898.
- HRB The *Historia Regum Britanniae* of Geoffrey of Monmouth,
(1) edited by Acton Griscom, New York and London, 1929.
(2) edited by Edmund Faral, *La Légende Arthurienne*, Tome 3, Paris, 1929.
- HW *A History of Wales*, by J.E.Lloyd, 2 vols., London, 1911.
The pagination of the two volumes is continuous.
- Iolo MSS. *The Iolo Manuscripts*, edited by Taliesin Williams (Ab Iolo), 1848.
- LBS *The Lives of the British Saints*, by S.Baring Gould and John Fisher, 4 vols., London, 1907-13.
- LD *Heraldic Visitations of Wales* by Lewis Dwnn, edited by S.R.Meyrick, 2 vols., Llandovery, 1846.
- LL *The Book of Leinster*, ed. R.I.Best, etc., 6 vols., The Dublin Institute for Advanced Studies, 1954-83. References are to columns of the manuscript or to pages of the printed edition.
- LlCh *The Llandaff Charters*, by Wendy Davies, Aberystwyth, 1979.
- LlH *Llawysgrif Hendregadredd*, ed. John Morris Jones and T.H.Parry-Williams, Cardiff, 1933.
- MA *The Myvyrian Archaiology of Wales*, edited by Owen Jones (Myvyr), etc. 3 vols., London. 1801-7; Second edition, in one volume, Denbigh, 1870.
- NLWJ *The National Library of Wales Journal*, Aberystwyth.
- Oman *England before the Norman Conquest* by Charles Oman, London, 1921.
- OP *The Description of Penbrokeshire (1603)* by George Owen, edited by Henry Owen, London, 1892-1906. References are to notes by Egerton Phillimore. The pagination is as for two volumes.
- PCB Peter C. Bartrum, Opinion of.
- PKM *Pedeir Keinc y Mabinogi* by Ifor Williams, Cardiff, 1930.
- PP₁ 'Pedigrees of the Welsh Tribal Patriarchs' by P.C.Bartrum, NLWJ XIII, pp.93-146 (1963).
- PP₂ 'Pedigrees of the Welsh Tribal Patriarchs, continued' by P.C.Bartrum, NLWJ XV, pp.157-166 (1967).
- PW 'Parochiale Wallicanum' by A.W.Wade-Evans, in Cy. 22 (1910), pp.22-124.
- RBB *The Text of the Bruts from the Red Book of Hergest*, ed. John Rhys and John Gwenogvryn Evans, Oxford, 1890.

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RBP	<i>The Poetry of the Red Book of Hergest</i> , edited by John Gwenogvryn Evans, Llanbedrog, 1911. References are to columns.
Rhestr	<i>Rhestr o Enwau Lleoedd</i> , A Gazetteer of Welsh Place-names, edited by Elwyn Davies, Cardiff, 1958.
RM	<i>The Text of the Mabinogion</i> and other Welsh Tales from the Red Book of Hergest, edited by John Rhys and John Gwenogvryn Evans, Oxford, 1887. References are to pages in this edition.
RWM	<i>Report on Manuscripts in the Welsh Language</i> by John Gwenogvryn Evans, Historical Manuscripts Commission, London, 1898-1910. The pagination is as for two volumes.
SEBC	<i>Studies in the Early British Church</i> , edited by Nora K. Chadwick, Cambridge, 1958.
SEBH	<i>Studies in Early British History</i> , edited by Nora K. Chadwick, Cambridge, 1954.
SG	'Stanzas of the Graves' by Thomas Jones, The Sir John Rhys Memorial Lecture, 1967, <i>Proceedings of the British Academy</i> , Vol.LIII, London, pp.97-137.
Sommer	<i>The Vulgate Version of the Arthurian Romances</i> , edited by H.O.Sommer, 7 vols., Washington, 1908-1916.
TYP	<i>Trioedd Ynys Prydein</i> by Rachel Bromwich, Cardiff, 1961.
Vinaver	<i>The Works of Sir Thomas Malory</i> , edited by Eugène Vinaver, Second edition in 3 vols., Oxford, 1967. Pagination continuous.
VS	<i>Vitae Sanctorum Britanniae et Genealogiae</i> by A.W.Wade-Evans, Cardiff, 1944.
WATU	<i>Welsh Administrative and Territorial Units</i> by Melville Richards, Cardiff, 1969.
WCO	<i>Welsh Christian Origins</i> by A.W.Wade-Evans, Oxford, 1934.
WG 1	<i>Welsh Genealogies A.D.300 - 1400</i> by Peter C.Bartrum, 8 vols., Cardiff, 1974. Second edition on Micro-fiche, Cardiff, 1980.
WM	<i>The White Book Mabinogion</i> , edited by John Gwenogvryn Evans, Pwllheli, 1907. References are to columns in this edition.

† The symbol after a name indicates that it is often omitted in the genealogies.

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AARON, ST. See Julius, St., Alban, St.

ABROS ap DOS. See Gurthiern

ACHEBRAN. See Keverne, St.

ACHREN. See Goddeu.

ADDANC. See Afanc

ADDAON ap TALIESIN. See Afaon

ADDEDOMARUS.

A British prince whose name appears on some coins. He is supposed to have ruled over the Iceni or some neighbouring tribe about the time of Cunobelinus (q.v.) (CB pp.36, 277-8; C & M p.59).

It has been conjectured that he is the Aedd Mawr (q.v.) of the Welsh Triads. (Gilbert Stone, *Wales*, p.418).

ADDIEN ap DÔN. See Dôn.

ADELPHIUS, bishop. See Eborius.

ADMINIUS.

A son of Cunobelinus (q.v.) mentioned by Suetonius (*Caligula*, Ch.44ff). In the year A.D.40 he was expelled from Britain by his father after a quarrel, and surrendered himself with a small number of followers to the emperor Caligula in Gaul. Thereupon the emperor sent a letter to Rome describing in fine language how the island of Britain had been added to the Roman power! Nothing further is known of Adminius except that he may be the same as the person whose name appears on some coins as Amminius. The finding-place of these coins connect him with some part of Kent. (CB pp.34, 278).

ADWARWY, disciple of Cybi. See Cybi.

ADWEN (daughter of Brychan).

She is mentioned in *Vita Sancti Nectani* (EWGT p.29) as a daughter of Brychan (q.v.). The name suggests that she was patron of Advent Church near Camelford, which was called *Sancta Athwenna* in 1340. (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.18). See also Edwen.

ADWENT ferch ELIFFER. See Lleucu ferch Enflew.

AED BROSC.

He appears as the father of Trestin in the Irish version of the pedigree of the kings of Dyfed. (EWGT p.4) and corresponds to Owain Fraiss, father of Tryffin, in the Welsh versions. See Tryffin, king of Dyfed.

AEDD, king of Ireland. Father of Gwitard and Odgar (qq.v.).

AEDD MAWR. (Legendary).

He appears as the father of Prydain (q.v.). Nothing further seems to be known about him, and the origin of the name is unexplained. (But see Addedomarus). In an attempt to combine Welsh legend with the fictions of Geoffrey of Monmouth he is made the son of Antonius ap Seiriol (or Seisyll) ap Gwrwst (q.v.) ap Rhiwallon (EWGT pp.36, 95, 121). He is mentioned by Rhys Goch o'r Ryri as a remote ancestor: *Hil Aedd Mawr.* (*Cywyddau Iolo Goch ac Eraill*, pp.337 l.18 and 308 l.25).

AEDDAN, disciple of Dubricius.

He is mentioned in the Book of Llandaf (BLD 80) as a disciple of Dubricius [Dyfrig]. Like several other disciples of Dubricius (e.g. Inabwy, Ufelfyw and Arwystl) he has been included wrongly in the list of bishops of Llandaf between Oudoceus and Berthwyn. The only charter under his name concerns Mavurn in the Dore valley, and makes him a contemporary of Cynfyn ap Peibio (BLD 162). Wendy Davies dates the charter c.605 (LlCh p.104).

AEDDAN or **MAEDDOG**, disciple of St.David.

Aeddan and Maeddog are different forms of the same name, basically *Aedd*. He is mentioned in Rhygyfarch's *Vita Beati Davidis* where we are told (§§ 15, 16) that *Aidanus* [Aeddan], *Eliud* [Teilo], *Ismael* [Ysfael] and many other disciples came with St.David to *Rosina Vallis* [Glyn Rosin] where David eventually founded his great monastery of Menevia [Mynyw]. In §§35-36 we are told that *Aidanus* went to Ireland and built there a monastery which is called *Guernin* [Ferns] in the Irish tongue. In §42 (Vespasian text) *Maidoc, qui et Aidanus ab infantia* was given a little bell by St.David, called *Cruedin*, which he had forgotten to take with him when he went to Ireland. When David was told this, it was miraculously transferred to Aeddan in Ireland. According to §§37-38 while Aeddan was in Ireland he was told in a vision that David was about to be poisoned. He was advised to send a servant, his fellow pupil, *Scuthinus* (see Ysgolan (1)), to acquaint David of the fact. Scuthinus was miraculously borne across the sea to the coast of Wales.

All this material concerning Aeddan, except that in §§37-38, is reflected in the Lives of Aedán or Maedóc, bishop of Ferns in Co.Wexford, who died in 626. They also tell (§17 in the Vespasian text) how he gave aid to the Britons against the *Anglici* by prayer so that the *Anglici* were defeated and not a single Briton was killed. It is doubtful, however, whether Aedán of Ferns, (c.560 - 626) was the same as the disciple of St.David. Canon G.H.Doble thought that the Life of Aedán, bishop of Ferns, is "really a contamination of two different legends, one Welsh, the other Irish". (*St.Teilo*, p.14).

In the Life of St.Cadog (§70 in VSB p.140) there is an agreement in which the name Maidoc appears among the witnesses together with David, Cynidr, Eliud [Teilo], Illtud, etc. Also in the same Life (§22) Maidoc appears again in company with David, Teilo, Illtud, Dochau and Cynidr to arbitrate between Cadog and Arthur. See Llyngesog Lawhir.

Maidoc is also mentioned in the Life of Teilo in the Book of Llandaf (BLD 101). While he and Teilo were at Menevia they were involved in a miracle in which two tame stags helped them in carrying wood. See Teilo.

There is a place called Ffynnon Faeddog, one mile north-west of St.David's (*Ordnance Survey*, 6 inch, 1908/9) but formerly Ffynnon Fadog (Doble, *St.Teilo*, p. 14n). There was also a Pwll Trefaeddán 1¾ miles west of St.David's. (Cy.xxiv (1913) p.32n).

Aeddan is the patron of Llawhaden, also called Llanhuadain in Pembrokeshire (PW 29, WATU). LBS I.126 also mentions Solva St.Aidan under Whitchurch, near St.David's.

There is no mention of Aeddan or Maeddog in the Welsh Calenders. (LBS i.125).

Henry Rowlands, (*Mona Antiqua Restaurata*, 1766, pp.154, 155; first edition 1723) mentions Aiddan Foeddog as a son of Caw. His authority is not known but it probably means 'Aeddan alias Moeddog' and refers to the disciple of David. The effective identification with Aeddan ap Caw is perhaps possible. See Caw of Prydyn.

AEDDAN ap BLEGYWRYD. (d.1018).

Some time after the death of Maredudd ab Owain ap Hywel Dda in 999, Aeddan ap Blegywryd acquired royal authority in Gwynedd and Deheubarth (but not in Gwent and Morgannwg). He was finally killed, with his four sons, by Llywelyn ap Seisyll in 1018. (HW 346-7)

Cardiff MS.4.110 p.47 (18th century) says "Penmynydd ym Mon 'tis said to have been the seat of Aidan ap Blegored, and after of Gwrgi of Penmynydd".

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His true genealogy is unknown, as admitted by David Powel in his *Historie of Cambria*, 1584, (1811 reprint p.58). (Iolo Morganwg pretended that he was the son of Blegywryd ap Morgan Mawr. See the *Gwentian Brut* s.a.994, MA² p.693) and Iolo MSS. p.87.

AEDDAN ap CAW. See Caw of Prydyn; Aeddan or Maeddog, above.

AEDDAN ap CYNGEN. See Cyngen ap Cadell, Brochwel ab Aeddan.

AEDDAN [Cangan] ap MAIG. See Cadwal Crysban.

AEDDAN ap MÔR. (900?)

A prince of the line of Rhufoniog. Father of Morudd (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). Compare Elaeth ab Ifor.

AEDDAN ap RHODRI MAWR. See JC 20 p.47. Otherwise unknown.

AEDDAN FRADOG. (?Aedán mac Gabráin)

He first appears in the tract *De situ Brecheniauc*, §12(12) in EWGT p.15, thus:

Luan filia Brachan, mater Haidani bradouc.

He next appears in *Bonedd Gwŷr y Gogledd*, §11 in EWGT p.73, as follows:

Gauran m. Aedan uradawc m. Dywynwal hen m. Idnyuet m. Maxen wledic ...

In Plant Brychan, §3i in EWGT p.82, we find:

Lleian [verch] Vrychan gwraic Gawran, mam Aeddan vradoc,

There are various other versions which are clearly corrupt. See EWGT. The association of the names Aeddan and Gafran strongly suggests Aedán son of Gabrán son of Domangart of the line of kings of Dalriada in Scotland who reigned 574-608. John Rhys (CB p.158) and H.M.Chadwick, (*Celtic Scotland*, p.152) agree with the identification. If so we must ignore the ancestry of Aeddan Fradog given in *Bonedd Gwŷr y Gogledd*. But we can accept that his mother was Lluan, daughter of Brychan. This is somewhat confirmed in the Life of the Irish St.Laisren of Leighlin, where it is stated that Laisren's mother was Gemma, a daughter of Aedán and grand-daughter of a king of Britannia. (EIHM p.362). This was also noted by Egerton Philimore in Cy.11 (1892) p.100. There must be a suspicion that Gafran ab Aeddan in *Bonedd Gwŷr y Gogledd* is a mistake for Aeddan ap Gafran. But see Gafran ab Aeddan

In a triad (TYP no.54) we are told that Aeddan Fradog came to the court of Rhydderch Hael at Alclud [Dumbarton] and left neither food nor drink nor beast alive. This was one of the 'Three Unrestrained Ravagings' of Ynys Prydain.

According to Robert Vaughan of Hengwrt in Panton MS.51 p.116 Aeddan Fradog and Morgan Mawr ap Sadyrnin rebelled against Rhydderch Hael who fled to Ireland. Aeddan took Caer Alclud. Later Rhydderch was restored, but a quarrel arose between the shepherds of Rhydderch and Aeddan over a lark's nest (See TYP no.84). Aeddan allied himself with Gwenddoleu (q.v.) and the battle of Arderydd was fought in which Rhydderch obtained a bloody victory and Aeddan fled the country. Aeddan's association with the battle of Arderydd is clearly stated in the poem *Peirian Vaban* where his name occurs three times. See Arderydd. See also TYP pp.264-6. If Aedán mac Gabráin (574 - 606/8) took part in the battle of Arderydd (573) it must have been before he became king. On his reign see Oman pp.250-1.

AEGAN ap COEL GARNACH. (Romance)

The following appears in Peniarth MS.132 p.129, this part by Lewys ab Edward:

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*Aegan ap Coel Carnach ap Afri o Perdon o Lwyth Dir i yw enw Marchawc y Ffynnon y Nghymraec.
Y henw ynnteu yn Ffrangec 'Mwnbenyd'.*

This was copied by Gruffudd Hiraethog in Pen.136 p.355 but he changed Perdon to Peridon and Carnach to Garnach. The 'Knight of the fountain' occurs, un-named, in the Arthurian romance, 'The Lady of the Fountain' or 'Owain and Luned' (RM 172ff). This perhaps refers to an earlier version of the tale as suggested by Robert M.Jones in *Llên Cymru* IV.220. Chrétien de Troyes calls him Esclados the Red in his romance of 'Ivain'.

AELAN or AELAW ab ALSER. (900)

Genealogical link. Father of Einudd, Llawfrodedd Farfog (2) and Gwyn. See HL 4a in EWGT p.115; PP §§31, 32, 33, 34.

AELAN or AELAW ap GREDDYF. (950)

Ancestor of tribes in Anglesey. Father of Tegerin and Bledrus y Moelyn. See HL 2a, 2m in EWGT pp.112, 113.

AELFRED, king of Cornwall. See Deigr ap Dyfnwal Hen.

AELFYW. See Eilfyw.

AELGYFARCH ap HELIG.

A son of Helig ap Glannog according to late versions of Bonedd y Saint (§42 in EWGT p.60). Aelgyfarch is there said to be 'in Y Gyffin' (near the town of Conwy), but no church is dedicated to him (LBS I.108).

AELHAEARN ap CERFAEL. (580)

He is mentioned in Bonedd y Saint (§36 in EWGT p.60) as the son of Cerfael ap Cyndrwyn of Llystinwynnan in Caereinion with two brothers, Llwchaearn and Cynhaearn. His churches are at Llanaelhaearn under Gwyddelwern in Edeirnion (WATU), at Cegidfa or Guilsfield in Powys Wenwynwyn (PW 109) and Llanaelhaearn under Clynnog in Arfon (PW 84). His festival is on November 2 or 1 (LBS I.75, 112).

His name appears in the list of those whom St.Beuno raised from the dead (See Beuno). For the story see LBS I.111. From this we may infer that Aelhaearn was a disciple of Beuno (WCO 200). And this is also confirmed by the proximity of his churches to those of Beuno (LBS I.111-2)

There was also a disciple of St.Dyfrig of this name. See Elhaearn.

AELRHIW, ST. (Fictitious).

Said to be the saint of Rhiw in Llŷn (Rice Rees, *Welsh Saints*, pp.306, 332). The original dedication was to *Y Ddelw Fyw*, 'The Living Image', i.e. 'The Holy Rood', with feast on September 9. The name is perhaps derived from *Aelryo* which occurs in Bonedd y Saint §24(E) in EWGT p.58, as a misreading of Maelrys ap Gwyddno. (A.W.Wade-Evans in *Arch.Camb.* 86 (1931) p.165, PW 87).

AERGOL LAWHIR, king of Dyfed. (460)

'A. Long-hand'. The name occurs as *Aircol* (HG 2), *Aircol lawhir* (JC 12) and *Aergul ap Llawir* (ABT 18a) in EWGT pp.10, 45, 106. It is derived from Latin *Agricola*, modern *Aergol* (WCO 91, 261-2).

According to the above genealogies he was the son of Tryffin, king of Dyfed, and father of Gwerthefyr and perhaps another son, Erbin.

The following legend is told of him in the Book of Llandaf (BLD 125) to explain a grant of land given by him to St.Teilo:

A WELSH CLASSICAL DICTIONARY

During the reign of *Aircol lauhir* son of *Tryfun*, king of the Demetic region, when he alternately held his court at *Liscastell*, the chief of all the Demetic region, every night after the servants had distributed food and drink to the king, induced by the devil on account of the abundance of liquor, it always happened that one of the soldiers or one of the household of the king was killed. The king decided that this could only be stopped by the intervention of the saints. As saint *Teliaus* [Teilo] was abiding nearby at *Pennalun*, his monastery, the king asked him to come and bless his court in order to end the killings. This Teilo did and also sent two of his disciples, *Iouil* (elsewhere *Iouguil*) [Llywel, q.v.] and *Fidelis*, to serve in the court by distributing the food and drink in measure and sufficiency for all. After that no killings occurred, and the king, realising that this was through the prayers of Teilo, gave him three towns, namely, *Trefcarn*, *Laith Ty Teliau* and *Menechi*.

Aircol is also said to have consented to a deed of land given to Teilo by Tudwg in atonement for the slaying of Tyfai ap Budic (BLD 127).

It appears from a poem in the Book of Taliesin (BT 45-6) that Aergol was put to flight by Cynan Garwyn of Powys in a battle at Crug Dyfed:

Kat ygcruc dymet / Aercol ar gerdet.

‘A battle in Crug Dyfed, Aergol flying.’

It was in the time of Aergol that Budic, an exile from Armorica, came to Dyfed, according to the Life of St. Oudoceus (BLD 130). See Budic (2) son of Cybrdan.

According to the Stanzas of the Graves in the Black Book of Carmarthen (No.71), Aergol's grave was in Dyfed:

Bed Airgwl yn Dyuet.

(SG p.132).

Gildas, in his epistle (§31), calls Vortiporius [Gwerthefyr] ‘thou naughty son of a good king’, from which we gather that Aergol won the approval of Gildas (PCB).

Lydstep is the name of a small cluster of houses on the road from Manorbier [Maenor B_r]. On the right (going from Manorbier) is a house called ‘The Palace’, traditionally the site of Lis Castle where Aircol Lawhir held his court (*Arch.Camb.* III.13 (1867) pp.365-6), grid reference SS 0998. Local tradition records that ‘King Longhand’ (i.e. Aergol Lawhir) once held court at Lydstep (OP II.234). There is a place in Dyfed called Castell Argoel which may stand for Castell Aergol, and may be named after Aergol Lawhir (OP I.421, II.407).

In the Book of Llandaf persons named *Aircot*, *Aircol* appear as witnesses to two charters in the times of bishops Aeddan and Elwystl. But the properties concerned are in the Dore Valley and a different person is probably indicated. For the sites see LBS I.127, 196.

AETHELFRITH, king of Northumbria. See Edelfled Ffleisor.

AETHELRED or ETHERED, alderman of Mercia. See Edryd Wallt Hir.

AETHLEM, a dog. See Glythmyr Ledewig.

AFAGDDU. (Legendary).

He is mentioned in the tale ‘Hanes Taliesin’ as a son of Tegid Foel and Ceridwen. His real name was Morfran, but he was called Afagddu, ‘Utter Darkness’, because of his extraordinary ugliness. Ceridwen, his mother, realised that he would never be accepted among the nobility unless he possessed qualities different from his looks. So she boiled a cauldron of special herbs from which, at the end of a year, three drops would spring forth. On whatever man those three drops should fall, he would become extraordinarily learned and full of the gift of prophecy. Afagddu never obtained these advantages, because, by accident, the drops fell upon Gwion Bach (q.v.). We hear nothing more of Afagddu in this tale.

A WELSH CLASSICAL DICTIONARY

The name appears in two poems in the Book of Taliesin (BT 36.1 and 71.24). In the former, 'Ceridwen's Chair', we gather from a boast by his mother that Afagddu somehow obtained the wisdom that she had desired for him, for he, *Auacdu vy mab inteu*, was enabled to be victorious among his bardic rivals (John Rhys, *Hib. Lect.*, p.569). As a proper name 'Afagddu' was used for 'The Prince of Darkness' in the Christian sense of the term (*loc.cit.* p.546). See also Afanc.

His sister, Creirwy, was exceptionally beautiful. See more of him under his name, Morfran ail Tegid.

AFALLACH ap BELI MAWR. (Legendary).

The name appears in the ancestries of Cunedda Wledig and Coel Hen. See HG 1 and 10 in EWGT pp.9, 11, and later versions: *Aballac* in the latter, but reduplicated to *Aballac map Amalech* in the former. In the first he is father of Owain and in the latter, of Euddolen. He also appears as the father of Modron, the wife of Urien Rheged, and of Gwallwen, a mistress of Maelgwn Gwynedd.

Ynys Afallach is the common Welsh name for what is otherwise known as the Isle of Avallon. See Avallon. Sir John Rhys believed that Ynys Afallach was named after Afallach, son of Beli Mawr, whom he regarded as an 'Otherworld' divinity inhabiting the island. (*Arthurian Legend*, pp.324, 335 ff). In support of this is the story that Urien's wife was a daughter of the king of Annwn (see s.n. Modron), and there is further corroboration in the legend recorded by an interpolator in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (ed. Hearne p.17), who states that Avallon may be named 'from a certain *Avalloc* who is said to have lived there with his daughters, owing to its being a solitary place'. Giraldus Cambrensis also says that *Avallonia* may get its name 'from a certain *Avallo*' (*Speculum Ecclesiae*, Ch.IX).

Sir John Rhys also believed that the name, *Evalac(h)*, of a heathen king, who figures in *L'Estoire del Saint Graal*, a part of the 'Vulgate' Cycle of Arthurian Romances, is derived from Afallach (*Arthurian Legend*, p.337). But apart from the similarity of names there is nothing to support this (PCB). See also TYP pp.266-8.

AFAN BUELLT, ST. (480)

He was the son of Cedig Draws ap Ceredig ap Cunedda Wledig, as can be inferred from a comparison of the genealogies in Progenies Keredic §2, Bonedd y Saint §6 and Jesus College MS.20 §44 in EWGT pp.20, 55, 49 respectively. From the latter we learn that his mother was Tegfedd ferch Tegid Foel of Penllyn.

He is the saint of Llanafan Trawsgoed in Ceredigion and Llanafan Fawr in Buellt (PW 61, 39). His tomb is shown in the latter place with an inscription stating that he was a bishop (LBS I.114):

HIC IACET SANCTUS AVANUS EPISCOPUS

Afan is also one of the three saints of Llantrisant in Anglesey (PW 90). His commemoration is on November 16 (LBS I.75, 115).

AFAN ferch MAIG MYNGFRAS. (Legendary). (510)

She is mentioned as one of the 'Three Lively Maidens' (*gohoywriein*) of Ynys Prydain in a triad (TYP no.79).

AFAN FERDDIG, a bard.

One of the 'Three Red-speared Bards' of Ynys Prydain, and the bard of Cadwallon ap Cadfan according to a triad (TYP no.11). On the cognomen see OP I.254. Rachel Bromwich translates 'little bard' (TYP p.268). For references to him in medieval poetry, etc. see TYP pp.268, 274.

AFANC or ADDANC. (Legendary).

A kind of mythical monster inhabiting certain lakes and streams. In the tale of 'Peredur' there is mention of an Afanc or Addanc that lived in a cave. There was a pillar of stone at the entrance to the

cave by means of which the Afanc was able to see all that came inside, while no one could see it. From the shade of the pillar it slew all with a poisoned stone-spear. But Peredur, with the aid of a stone which made him invisible, slew the Addanc with a spear, and cut off its head (WM 155-8, RM 223-6). It appears that this Addanc was so far of human form that he was in the habit of using a spear (John Rhys, *The Arthurian Legend*, p.95).

Another tale in which the Afanc appears is in a piece of folklore associated with a pool called Llyn yr Afanc, on the river Conwy, above Betws-y-Coed and opposite Capel Garmon. It is said that a girl enticed the Afanc to come out of this pool, which was its abode. It slumbered with its head on her knees and meanwhile it was bound with chains. When it awoke it returned to its old refuge. But the chain was long enough to be fastened to oxen which pulled it out of the pool. The oxen were twins and were called Ychen Bannog. They drew the Afanc across the hills as far as Llyn Cwm Ffynnon Las. Several places on the way received names incorporating the words 'ych' or 'ychen'. See *The Cambrian Journal* for 1859, pp.142-6. The final resting place is probably Glaslyn, once called Llyn y Ffynnon Las in Cwm Dyli in the Snowdon range. There is also *Sarn yr Afanc*, 'The Afanc's Stepping Stones', on the river Ogwen in Nant Ffrancon (John Rhys, *Celtic Folklore*, pp.130-4). On Ychen Bannog see also s.n. Nynnio ab Erb.

Bedd yr Afanc is the name of a Long Cairn in the parish of Meline, Dyfed, grid reference SN 1034 (PCB). See also John Rhys, *loc.cit.*, p.689. For the Afanc of Llyn Barfog see Llyn Barfog. An Afanc was also associated with Llyn Syfaddon. See John Rhys, *loc.cit.*, pp.134-5.

The original form was *avac*, 'monster of the lake', (c.f. Afagddu, q.v.) which was made into *afanc*, the word for 'beaver' (John Morris-Jones in Cy.28 (1918), p.237 n.2).

'IOLO' FICTION

In the Myvyrian Archaiology third series of triads no.97 Iolo Morganwg mentioned an Afanc which he himself translated 'the Monster of the Lake'. This Afanc had caused the bursting of Llyn Llioni and had produced the deluge. Hu Gadarn (q.v.) drew the monster to land with his *ychen bannog*, 'hunch-backed oxen', after which the lake never burst again (*Trans.Cym.*, 1969, p.140).

AFANDREG DDU ferch CYNAN GARWYN. See Cadfan ap Iago.

AFAON or ADDAON ap TALIESIN.

He is mentioned in the tale 'Rhonabwy's Dream' as 'The most accomplished and wisest youth that dwells in this Island, *Adaon uab Telessin*' (RM 150), and again as *Adaon mab Talyessin*, one of forty-two counsellors of Arthur (RM 159). In the triads he appears as *Auaon*, *Adaon*, one of the 'Three Bull-chieftains' and one of the 'Three Battle-leaders' of Ynys Prydain (TYP nos.7, 25). Another triad of the 'Three Unfortunate Assassinations' states that he was slain by Llawgad Trwm Bargod Eidyn (TYP no.33). A proverb is attributed to him in Englynion y Clyweid (no.35) in Llanstephan MS.27 (BBCS III p.12). He is also mentioned in the poem 'Can y Meirch' in the Book of Taliesin (BT 47.25-26).

AFARWY ap CAW. See Caw of Prydyn.

AFARWY ap LLUDD. (Fictitious).

This is the name which Brut y Brenhinedd substitutes for 'Androgeus son of Lud' who appears in HRB. According to HRB, on the death of Lud [Lludd] the monarchy of Britain devolved upon his brother, Cassibellaunus (see Cassivellaunus), owing to the tender age of Androgeus and Tenuantius (see Tasciovanus) the sons of Lud. But Cassibellaun bestowed the city of Trinovantum, with the dukedom of Kent, on Androgeus (HRB III.20). On Julius Caesar's first invasion the forces of Androgeus and Nennius defeated Caesar (IV.3). Later a quarrel arose between Cassibellaun and Androgeus. Cassibellaun ravaged the lands of Androgeus, who, unable to protect himself, sought the help of Julius Caesar, sending a delegation under his own son, Scaeva. This was the occasion of Caesar's third invasion, (corresponding to his second historical invasion). Androgeus aided Caesar and Cassibellaun finally had to beg Androgeus to procure peace with Caesar. This was done and Androgeus returned to Rome with Caesar, while Cassibellaun had to send a yearly tribute of 3000 pieces of silver (IV.8-11). For this

treachery a Red Book triad calls Afarwy one of the 'Three Dishonoured Men' of Ynys Prydain (TYP no.51). It is clear that Androgeus (Afarwy) plays the role of the historical Mandubracius (q.v.) with much fictitious matter added.

Geoffrey of Monmouth seems to have got the name Androgeus from Bede (*Hist.Eccles.* I.2). Bede took it from Paulus Orosius (*Hist.*, VI.9) who mentions *Androgorius* or *Andragius* [a mis-spelling of Caesar's *Mandubracius*] as having surrendered the strongest city of the Trinovantes to Caesar and given him forty hostages.

Scaeva (HRB IV.9) is called Cynan ab Afarwy in Brut y Brenhinedd.

Afarwy is an archaic Welsh word meaning 'grief' (CLIH p.191).

Elidir Sais (fl.c.1200) seems to be the first of the Gogynfeirdd to mention one of Geoffrey's characters (or rather the Welsh equivalent) when he speaks of Afarwy (TYP p.269). For other poetic references see TYP p.270.

AFLOEG ap CUNEDDA. See Cunedda Wledig.

AFLOYD (AMGUOLOYT) ab AMWERYDD.

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrddwfn (HG 1 in EWGT pp.9, 109, etc.). Cf. Amloyd ab Amwerydd, s.n. Tryffin, king of Dyfed.

AFRELLA. Wife of Umbraphel (q.v.).

AGASIA ferch SEISYLL. See Seisyll (III), fictitious king of Britain.

AILFYW, ST. See Eilfyw.

ALAIN son of BRON. (Arthurian Romance). See Bron.

ALAN ap CADWALADR. (Fictitious). See Cadwaladr ap Cadwallon.

ALAN FYRGAN ab EMYR LLYDAW. (Legendary). (470)

According to a triad (TYP no.30) his was one of the 'Three Disloyal Warbands' of Ynys Prydain, for they departed from him by night and let him go with his servants to Camlan. And there he was slain. No parentage is given to him in the triad, but in Bonedd y Saint (§58 in EWGT p.63) he is made the son of Emyr Llydaw and father of Llonio Lawhir.

Alan and his son Llonio are said to have fought against the pagans. See s.n. Llonio Lawhir.

The name Alan is distinctly Breton, and the cognomen *Fyrgan*, also spelt *Fergan* in some texts, evidently comes from that of Alan Fergan who was Duke of Brittany 1084 - 1112 and died in 1119 (TYP p.270). See Sberin.

ALAN I son of HOEL. Fictitious king of Armorica. See Hoel II.

ALAN II. Fictitious king of Armorica.

He is mentioned by Geoffrey of Monmouth as a contemporary of Cadwaladr. When Cadwaladr made his [fictitious] pilgrimage to Rome, Alan sent his son Ifor and nephew Ini to rule the remnant of the Britons. Alan was the nephew of the equally fictitious Salomon II, king of Armorica. (HRB XII.15-19).

According to Cardiff MS.2.136 p.56 (probably by Thomas Jones of Tregaron), a daughter of this Alan was the wife of Cadwaladr and mother of Idwal Iwrch.

ALAN father of DIFWNG. See Difwng.

ALANUS or ALANEUS. (Fictitious).

Alanus was 'The first man who came to Europe of the stock of Japheth' according to HB §17. He is given a pedigree of Irish origin cognate with the genealogies in *Lebor Gabála Erenn*. See e.g. the

edition by the Irish Texts Society, I.37 §16, and shorter versions in I.23 §9, I.157 §95P, I.161 §98. In HB he is given three sons Hessitio, Armenon and Negue, from whom various tribes in Europe are said to be descended.

The origin of this fiction goes back to Tacitus's account of the Germanic tribes (*Germania*, Ch.2) which, he says, had three great divisions, the Herminones, the Ingaevones and the Istaevones. (Also Pliny, *Naturalis Historia*, IV.14). These tribes, he says, were descended from three sons of Mannus, the son of the god Tuisco. About the year 520 a pseudo-learned genealogy of the Romans and the Germanic nations was drawn up in France. In this account these nations are said to be descended from three sons of Alaneus, namely Erminus, Inguo and Istio. Of the latter it is said: 'Istio frater eorum genuit Romanos, Brittones, Francus, Alamannus.' (The last two are corrected to Francos, Alamannos in later versions). See Bruce II.52 and sources referred to there. These were the people of Merovingian Gaul, that is to say, the Gallo-Romans, the Bretons, the Franks and the Alamanni. (T.D.Kendrick, *British Antiquity*, p.3). In HB §17 we are told that Hessitio had four sons, Francus, Romanus, Britto and Albanus (*sic*). Here Britto and Albanus have become ancestors of the Britons and the inhabitants of Alban, i.e. Scotland. See further s.n. Istio.

In HB §18 Britto becomes Brutus son of Hisitio son of Alaneus, and the mother of Alaneus is said to be Rea Silvia, daughter of Numa Pampilius son of Ascanius son of Aeneas. This seems to be a clumsy attempt at compromise with the alternative version in HB §10, where Brutus or Britto is given a Trojan ancestry, making him son of Silvius (son of Ascanius) son of Aeneas. See s.n. Brutus.

ALÂOG ab IDDIG.

Alauc is mentioned in the Life of St.Winifred as the father of Caradog, a prince in the district of Tegeingl (§8 in VSB p.290). Similarly *Alawog* in Buchedd Gwenfrewy (LBS IV.400). It is apparently from this person that Hawarden gets its Welsh name which was anciently Pennard Halawg, modern Pennarlâg. The aspirate in 'Halawg' is perhaps due to false etymology, from the word *halog*, 'poluted' (OP I.419, II.567). Pennardd Alâog (HW 497 n.49). Llywarch 'Prydydd y Moch' spelt *Alaawc* (LIH 213).

It is probably the same person, namely Alâog Wr ab Iddig (perhaps *recte* Alâog Fwr, 'the stout') who appears in the pedigree of Cowryd ap Cadfan, patriarch of a tribe in Dyffryn Clwyd. See ABT §21 in EWGT p.107.

ALAR, father of DIGON. See Digon.

ALARCH (ap LLYWARCH HEN).

No son of Llywarch Hen of the name Alarch is known to Welsh poetry or to the earlier lists in the genealogical manuscripts. But it does occur in some later lists. See EWGT p.149. A son of Llywarch Hen of this name occurs in Edward Lhuyd's *Parochialia*, II.22 and III.115. He is supposed to have given his name to Bedd Alarch and Bron Alarch, apparently places near Llanrwst. See CLIH p.lx. As a common noun Welsh *alarch* means 'swan'.

ALAYTHAU ap CADFAN. See Hywel Farf-fehinog ap Caradog.

ALBA TRIMAMMIS. See Gwen Teirbron.

ALBAN, ST.

He is first mentioned by Constantius of Lyons in his Life of St.Germanus, written in about A.D.480. He tells us that when St.Germanus visited Britain for the first time (A.D.429) with St. Lupus of Troyes, they proceeded to the tomb of St.Alban. Germanus commanded that the tomb be opened so that he might deposit therein certain relics of saints, which he carried with him. And he took away from

there a handful of dust still imbued with the martyr's blood (WCO 66). He is next mentioned by Venantius Fortunatus, Bishop of Poitiers (597 - 609), Poem VIII.iv.155:

Egregium Albanum fecunda Britannia profert.

‘Prolific Britain produces illustrious Alban’.

St.Alban is mentioned in more detail in *De Excidio Britanniae*, (§§9, 10, 11), attributed to Gildas. The writer speaks of ‘St.Alban of Verulam, Aaron and Julius, citizens of Caerleon’, as martyrs who suffered in Britain, during a period of persecution under the Romans. The former ‘for charity's sake had hidden a confessor, pursued by his persecutors, and on the point of being apprehended, first in his own house and then by exchanging clothes with him’. We gather that he confessed Christianity and was condemned to death ‘in the presence of impious men carrying Roman standards.... By fervent prayer he opened an unknown way through the bed of the river Thames (*sic*), ... and converted his executioner’. The author ‘conjectures’ that the persecution was that under Diocletian.

Bede (A.D.731) repeats what Constantius of Lyons had written concerning the visit of St.Germanus to the tomb of St.Alban (*Hist.Eccles.* I.18). He also gives details of the martyrdom of St.Alban, which he puts in the time of the persecution under Diocletian (A.D.305). He quotes Venantius Fortunatus: ‘In Britain's isle was holy Alban born’. The information given in *De Excidio Britanniae* is repeated in more detail, but the river is not named the Thames. Having crossed the river dry-shod, St.Alban ascended a hill where he was beheaded, and likewise the former executioner who had been converted at the site of the miracle at the river. ‘The blessed Alban suffered death on the 22nd of June, near the city of Verulam.... At the same time Aaron and Julius, citizens of Caerleon, suffered with many more of both sexes in several places’. (*Hist. Eccles.* I.7).

Geoffrey of Monmouth repeats the bare outline of the legend of St.Alban, giving, for the first time, a name, Amphibalus (q.v.), to the Christian whom he hid in his own house (HRB V.5).

A.W.Wade-Evans gave reasons for doubting that the martyrdom of St.Alban took place at Verulam, modern St.Alban's, Hertfordshire. He believed the site of the martyrdom of St.Alban to be a place nearly two miles north-east of Caerleon-on-Usk, called Mount St.Alban's, in Caerleon-ultra-pontem, in Christchurch, Gwent. There certainly was a church or chapel dedicated to St.Alban in the vicinity, as well as churches or chapels to Saints Julius and Aaron. “When Robert de Chandos founded Goldcliffe Priory in 1113 he assigned to the monks the tithes of a mill and an orchard at Caerleon together with the church of SS. Julius, Aaron and Alban with all its appurtenances” (WCO 18 from Dugdale's *Monasticon Anglicanum*; PW 76 n).

Percy Enderbie had this to say in *Cambria Triumphans*, 1661 (1810 ed. p.45): “Not far from Caerlegion is a place called St.Albans, standing on the ascent of a hill, at the bottom whereoff runneth the River of Usk, where, by an old Tradition, the inhabitants believe St.Alban was put to death and will not be persuaded out of their error by any reason.”

William Coxe in his *Historical Tour through Monmouthshire*, 1801, (reprinted 1904 p.103) says: “Caerleon is equally pre-eminent in the annals of the Church. Here St.Julius and St.Aaron are said to have suffered martyrdom, and two chapels were erected to their honour, one near the present site of St.Julian's, to which it communicated the name, and the other at Penrhos in the vicinity of the town. A third chapel was dedicated to St.Alban, another martyr, which was constructed on an eminence to the east of Caerleon, overlooking the Usk. A yew tree marks the site.” (PW 75-76n, WCO 19). See also Wade-Evans in *Arch.Camb.*, 1905, pp.256-9; W.Levison, ‘St.Alban and St.Albans’ in *Antiquity*, XV (1941) pp.337 ff.

On the other hand J.K.Knight in *Glamorgan County History*, Vol.2, p.382 says: “The twelfth century traffic in relics could lead to new dedications This must explain the way in which St.Alban joined Julius and Aaron in their *martyrium* at Caerleon and ultimately displaced them, resulting in a medieval chapel of St.Alban which misled an eminent scholar into trying to re-site St.Alban's martyrdom at Caerleon.”

ALBANACTUS. (Fictitious).

A son of Brutus by his wife Innogen. At the death of his father he possessed the country of Scotland. After a long reign of peace the country was invaded by Humber, king of the Huns, and Albanactus was slain (HRB II.1).

The name is formed from the Gaelic word *Albanach* for the people of Scotland (CB p.143).

See also Albanus, Albine, Albion.

ALBANIUS ap CAMBER. See Annun ap Lainus.

ALBANUS.

An eponym of Alban, a name used by the Gaels for Scotland. He is called son of Hessitio (Istio, q.v.) in HB §17. He is also mentioned in an old Gaelic poem called *Duan Albanach* of the eleventh century:

O all ye learned of Alban,
Ye wise yellow haired race,
Learn who was the first
To acquire the district of Alban.
Albanus acquired it, numerous his hosts,
The illustrious son of Isicon,
Brother of Briutus, without treachery;
From him Alban of ships takes its name.
Briutus banished his active brother
Across the stormy see of Icht.
Briutus possessed the noble Alban
As far as the conspicuous promontory of Fothudan.

(W.F.Skene, *Chronicles of the Picts and Scots*, pp.57 ff).

See also Albanactus, Albine, Albion.

ALBINE. (Fictitious)

She was invented to explain the place-name Albion. Her story is found in an Anglo-Norman poem "Des Grantz Geanz" edited by Georgine E. Brereton in *Medium Aevum Monographs*, II, Oxford, 1937. It also appears abridged in a French prose 'Brut', and in Chronicles.

The story goes that Dioclesian, king of Syria, had 30 daughters and they were all married to princes of high rank, but they conspired to slay their husbands and thus gain power for themselves. (Cf. the story of the 50 daughters of Danaus, *Apollodorus*, II.i.4). The youngest daughter, however, warned her husband and her father of the plot, and the 29 other daughters, being found guilty, were banished. They set sail in a ship which was driven by many winds until it came to Britain. Albine was the eldest daughter, and it was from her that the island received its name, Albion. They dwelt in the land and, being wedded to evil spirits or demons, begat a race of giants who increased in number, until, when Brutus arrived, they numbered 12,000.

The story is told in *Eulogium Historiarum* (14th century) (Ed. Rolls, II.216-8 = V.5). Here the father is an un-named king of Greece. In a version in the Lambeth MS. of *Flores Historiarum*, they are daughters of Dananus (*sic*). Albine is not mentioned and the island is already called Albion. (Rolls ed. p.15). Hardyng in his Chronicle (c.1450) mentions both versions, that is, the 30 daughters of Dioclesian and the 50 daughters of Danaus. Edmund Spenser in his 'Faerie Queen' (c.1590) mentions the 50 daughters of Dioclesian (Book II Canto X Stanza 8).

William Slatyer (1587 -1647) pretended that the daughters of Danaus married the giants that had been brought to Britain by Albion (q.v.). and from them sprang the race of giants who were overthrown by Brutus. One of these giants was Leon-Gavere who built Caerlleon [Chester]. (*Palae-Albion or The History of Great Britaine*, 1621, Heading to Canto III, p.65 and note p.67). See Lleon Gawr.

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For a discussion of the various texts and versions see BBCS 18 pp.337 - 362, 'Ystori'r Llong Foel' by Brynley F. Roberts. He gives the texts of three Welsh versions from several MSS. Version B in Llanover MS. B 17, in the hand of Llywelyn Siôn (1540 - 1615?), says that the daughters came to land at a place called *Penryn Rianedd yn y Gogledd*. (*loc.cit.* p.357).

See also Albanactus, Albanus, Albion.

ALBION. (Fictitious).

A giant from whom it was pretended that Britain received its ancient name of Albion.

The origins go back to the Classical legend of Heracles, who, after he had secured the cows of Geryon, was passing from Spain to Liguria when he was attacked by two giants, sons of Poseidon. Apollodorus calls them Ialebion and Dercynus; others substitute Alebion for the first and Ligys for the second. They attempted to rob Heracles of his kine, but he killed them. (*Apollodorus*, II.v.10, Loeb ed. with note by J.G.Frazer; Robert Graves, *The Greek Myths*, §132k). Pomponius Mela named them Albiona and Bergyon, from which Sir John Rhys made some rather fanciful deductions (CB pp.202 - 3).

The suggestion that Albion son of Neptune gave his name to our island was made by N. Perottus, *Cornucopiae*, Venice, 1489. and by later authors. (T.D.Kendrick, *British Antiquity*, p.71 n.2). The idea was greatly expanded by John Bale, Bishop of Ossory, in his Catalogue of British Authors, (1548, 2nd. edition enlarged 1557, p.7). According to him, Albion Mareoticus was son, by Amphitrite, of Neptunus Heliconius, king of the Isles of the Sea, son of Osiris and Isis. Thereafter called Albion, he was a wicked giant and became king of Britain. He taught the inhabitants of the island navigation and gave his name to the island. His race of giants were those discovered when the Trojan Brutus arrived in the island. (T.D.Kendrick, *British Antiquity*, pp.70 - 71). This was accepted by Holinshed in his *Chronicle*, (1578), Book I, Ch.3, where it is said that Albion invaded the island and brought it into subjection. After ruling for seven years, he and Bergion went to aid their brother Lestrygo against Hercules and met him at the mouth of the Rhone. Albion was slain and his army utterly destroyed.

Edmund Spenser gave Albion a giant son, Godmer, who was slain by one Canutus. Another giant, Coulin, was slain by Debon. Canutus and Debon gave their names to Kent and Devon respectively. (*Faerie Queene*, II.x.11,12) Debon is also mentioned in III.ix.50.

Albion was retained by William Slatyer in his History, *Palae-Albion*, London, 1621, p.7 (Ode 1, Canto 3).

See also Albine.

ALCWN ap TEGID. (665)

Genealogical link in the ancestry of Merfyn Frych; father of Sandde. (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96).

ALDATE,ST. See Eldad.

ALDROENUS. See Aldwr.

ALDWR (Aldroenus). (Fictitious). (415)

According to HRB VI.4 Aldroenus was a king of Armorica, the fourth from Conan Meriadoc, to whom Guetelinus, Bishop of London, came, offering him the kingdom of Britain if he would aid in repelling the Picts and Scots. Aldroenus declined the offer but sent his brother, Constantinus (see Custennin Fendigaid). In *Brut y Brenhinedd* the name becomes Aldwr. Being the brother of Custennin Fendigaid he was given the same pedigree, that is, Aldwr brenin Llydaw ap Kynfor ap Tudwal, etc. (Peniarth MS.181 p.58, mid 16th century). Compare MG 5, ByA 30 in EWGT pp.39, 93.

The old Breton historians accepted HRB for the fictitious early kings of Armorica. The 'Chronicle of St.Brieuc' calls him *Aldroenus*. *Iste fecit castrum Aldroeni prope Guingampum*. (Dom Pierre Hyacinthe Morice, *Mémoires pour servir de Preuves ...* Vol.I, Paris, 1742, Col.9 - 10). Châtelaudren is a

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small village between St.Brieuc and Guingamp in north Brittany. It seems that Geoffrey of Monmouth had a Breton source for his name Aldroenus.

See further s.n. Salomon I.

ALFRYD ap GRONWY. See Padrig ab Alfryd.

ALIS.

Lewis Morris in his *Celtic Remains* says that Alis was the name used by the British (i.e. Welsh) poets for the general mother of Englishmen; *Plant Alis = Y Saeson, etc.* (p.13 s.n. Alis). Thus Guto'r Glyn speaks of Plant Alis (*Gwaith* p.143), Plant Ronwen (pp.130, 135) and Plant Hors (p.130) in referring to the English. Ieuan Llwyd, in his poem to St.Teilo, invokes the saint's vengeance 'on the progeny of Alice Ronwen, the she-bear'. (LBS IV.242). See further s.n. Rhonwen.

ALLECCUS. See Gallgo ap Caw.

ALLEN, ST. See Elwin.

ALLTU REDEGOG ap CARCLUDWYS. See Elian Geimiad.

ALMA POMPA. See Leonorius.

ALMEDHA, ST. See Eiliwedd.

ALSER ap MAELGWN. (510)

He is mentioned in a triad (TYP no.42) as the owner of the horse, Llwyd, which is called one of the 'Three spirited (*gohoew*) steeds', or one of the 'Three pack-horses' (WR text) of Ynys Prydain. Nothing further seems to be known of him.

ALSER ap TUDWAL GLOFF. (870)

Genealogical link; father of Aelan or Aelaw (HL 4a in EWGT p.115).

ALUN DYFED ap MEIGEN. (Legendary).

He is mentioned as the father of Dyfyr ab Alun Dyfed in the tale of 'Rhonabwy's Dream' (RM 159) and in 'Geraint and Enid' (WM 411, RM 265). Another son, Rhun ab Alun Dyfed, is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen, stanza 24. Alun Dyfed himself is mentioned in stanza 25:

The grave of Alun Dyfed in his homestead yonder,
who would not retreat from battle,
son of Meigen, born with good fortune.

(SG p.123).

An un-named son of Alun Dyfed, *mab Alun Dyuet*, is mentioned in 'Culhwch and Olwen' as being present at Arthur's Court (WM 460, RM 106), and to have been skilled at the unleashing of dogs, so that his presence was necessary in the hunting of the boar, Trwyth. (WM 484, RM 125).

Alun Dyfed was evidently a traditional hero of Dyfed. In Peniarth MS.215 (1604 - 1612) we find: *Kaer Alvn = Hwlffordd* (Haverford). He possibly gave his name to Penalun, now Penally, 1½ miles north of Tenby. (OP I.106). As a result he has been foisted into various late pedigrees. See PP₁ §§34(2), 62(2) and PP₂ §62(4).

AMADANW of Caerwedros. Father of Rhirid Mawr (HL 1j in EWGT p.111).

AMAETHON ab DÔN. (Mythical).

He is mentioned in the tale of 'Culhwch and Olwen'. Ysbaddaden Pencawr, in enumerating the tasks which will have to be performed by Culhwch, says: 'There is no tiller who can till that land or

make it ready, so tangled is it, save Amaethon ap Dôn. He will not come to you of his own free will, nor can you force him.' (WM 480, RM 120).

An account in Peniarth MS.98b calls him Amathaon ap Dôn, and tells that he stole a white roebuck and a whelp from Annwn, as a result of which a battle was fought between Amathaon and Arawn, king of Annwn. This was called *Cad Goddeu*, 'The Battle of Goddeu'. See Goddeu.

Amaethon is mentioned with his brother, Gwydion, in a poem in the Book of Taliesin: 'When Gwydion and Amaethon lived there was wisdom' (BT 68.15)

In genealogical MSS. Amaethon appears in lists of the children of Dôn (q.v.). (ByA §25 in EWGT p.90).

Amaethon was evidently originally a god of agriculture, (Welsh *amaeth* means 'husbandman'), or 'the culture hero of Welsh agriculture' (John Rhys, *Hib. Lect.*, p.319).

AMALARUS, king of Apulia. See Gwyddfarch, Tegwyn.

AMBROSIUS AURELIANUS. See Emrys Wledig.

AMBROSIUS TELESINUS. See Taliesin.

AMHAR ab ARTHUR. (Legendary). (505)

He is mentioned in the tale of 'Geraint and Enid' as one of the four servants who guarded Arthur's bed (WM 388, RM 246).

He is probably the same as the person named *Amr*, son of Arthur, in HB §73. (So spelt in the CDLG group of MSS. but *Anir* in H). It tells that Amr was killed by Arthur and buried at a place in Ergyng which was called after him, Llygad Amr, 'the eye of Amr', i.e. the source of the river Gamber, now Gamber Head in Herefordshire (grid ref. SO/4929). Another story seems to derive the name from Llygadrudd Emyr [see Llygadudd Emys, uncle of Arthur], but this is not a proper personal name. (WCO 107, 113).

Amhwr appears as a personal name in the Book of Llandaf (BLD 277) and in the same manuscript *Amir* and *Humir* or *Humri* appear as the names of two rivers, one the Gamber (BLD 174, 200-1, 226, 377, etc), the other a stream near Caerleon (BLD 183-4, 226, 374). *Lechou* also occurs as the name of a stream near Caerleon (BLD 226). This corresponds to Llacheu (q.v.), another son of Arthur, as pointed out by A.W.Wade-Evans. (*Nennius*, p.75 n.6).

AMLAWDD WLEDIG. (Legendary). (425)

The modern orthography would be Amlodd, (see HW 100 n.31), but Amlawdd is commoner. Anlawdd also occurs occasionally. He is supposed to be a king of some part of Wales, perhaps on the border with Herefordshire (WCO 102), but see below.

He first appears as *Anblaud*, *Britanniae regis*, in the Life of St.Illtud (§1 in VSB 194), whose daughter, Rhieinwylydd, was the mother of St.Illtud. In the tale of 'Culhwch and Olwen' he is *Anlawd wledic*, the father of Goleuddydd who was mother of Culhwch. (WM 452. RM 100, etc.). Later in the same tale it is inferred that another, un-named, daughter of Amlawdd was the mother of Goreu ap Custennin (WM 474, RM 116). In the same tale Culhwch is said to be first cousin to Arthur (WM 460, RM 106), and this is borne out by the frequent assertion in other sources that Arthur's mother was Eigr ferch Amlawdd Wledig. See e.g. *Brut Dingestow* VIII.19; MG 6 and ByA 31 in EWGT pp.39,94.

In 'Culhwch and Olwen' two brothers of Arthur's mother are mentioned, namely Llygatrudd Emys and Gwrbothu Hen (WM 464, RM 109, 140), from which we conclude that they were sons of Amlawdd Wledig. See Llygadrudd Emys and Gwrfoddw Hen. Now Gwrfoddw appears as a king of Ergyng, which suggests that Amlawdd was king in the same region (PCB).

In Bonedd y Saint we find Tywanwedd ferch Amlawdd Wledig as the wife of Hawystl Gloff and the mother of several saints (ByS 43 in EWGT p.61); also the wife of Tudfwlch Gorneu (BGG 13 in EWGT p.73). Other daughters are Gwyar, the wife of Geraint ab Erbin (ByS 76(F) in EWGT p.65), and an un-named daughter, mother of Gwair ap Gwystyl (NLWJ 14 p.242).

Brynley F. Roberts regards Amlawdd as fictitious. He says: "Anlawdd Wledig seems to be a function rather than a person. He is an 'empty' character ... who exists merely so that his daughters may be the mothers of heroes who are all, therefore, cousins of Arthur." (AoW 94 n.31, similarly p.111). See also CO(2) p.44.

The wife of Amlawdd Wledig was Gwen ferch Cunedda Wledig (JC 7, ByA 29(14), 31 in EWGT pp.45, 92, 94). His pedigree is given in ByA 31 in EWGT p.94: *Amlawd wledic ap Kynwal ap Ffrwdwr ap Gwrwawr ap Kadien ap Kynan ap Eudaf* ... The first record of this is by Gutun Owain (d.c.1498) and it does not rank with the 'Hanesyn Hen' texts, but it has respectable authority. It makes Amlawdd Wledig a first cousin to Custennin Fendigaid. But it never gained much currency, being superseded in the mid-16th century by one based on Arthurian Romance. See below.

The name *Amlawdd* is unique in Welsh, but it bears a marked similarity to Norse *Amlóði* which appears in Snorri's *Edda*, where we are told that the sea is called 'Amlóði's Churn' (Skaldsparmal §XXV). We find the same name in the legendary Danish king, *Amlethus*, mentioned by Saxo Grammaticus (*Gesta Danorum*, Book 3), Shakespeare's *Hamlet*. This was pointed out by N.Lukman, (*Classica et Mediaevalia*, VI.97-8 (1944)). See also comment by A.O.H.Jarman in *Llên Cymru*, II.125-8 (1952). It is noteworthy that the name is not found in Welsh poetry, or the triads or in other stories. (CO(1) p.lxxviii n.209, CO(2) p.44).

Ambleston in Dyfed is also called Tre Amlod (WATU), but this is probably only a Welsh translation of Ambleston. (A.W.Wade-Evans in Cy.22 (1910) p.27 n.1). Ambleston is shown to be 'Amelot's Farm', the personal name being a double diminutive from Old French *Amé*. (B.G.Charles, *The non-Celtic Place-names in Wales*, 1938, p.35).

The genealogy of Amlawdd Wledig was later re-drawn on the basis of Arthurian Romance as follows:

In the Romance known as "L'Estoire del Saint Graal" (13th century) the pedigree of Galahad, the Grail-hero, is given as the son of Lancelot and Helayne, the daughter of Pelles son of Pelleham son of Lambor son of Manaal son of Catheloy's son of Aminadap son of Josue son of Bron (q.v.) who was kin to Josephes son of Joseph of Arimathea (Sommer, I.286 - 290). This genealogy of Galahad was adapted by the monks of Glastonbury, as follows: *Helaius, nepos Joseph, genuit Josue. Josue genuit Aminadab. Aminadab genuit Castellors. Castellors genuit Manael. Manael genuit Lambord. Lambord genuit filium, qui genuit Ygernam* ... (John of Glastonbury, *Chronica sive Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, Oxford, 1726 pp.56-7, repeated p.73). Ygerna is here the mother of Arthur, that is, Eigr ferch Amlawdd, so that Amlawdd, though here un-named, is effectively made the son of Lambord. This, in turn, was adapted to give the new Welsh version of the pedigree of Amlawdd, first found in Peniarth MS.178 part 1 p.1, by Gruffudd Hiraethog:

Eigr verch Aflawdd Wledic ap Lambor ap Manael ap Garcelos ap Jossue ap Evgen, chwaer Josep[h o Ar]mathia.

Simwnt Fychan gave both versions in Cardiff MS.4.265 fo.228v. He says *barner pwy iownaf*, 'judge which is most correct'. See EWGT p.150 and NLWJ, 14 p.243 (1965). For the origin of the name, Eugen, see s.n. Eurgain, sister of Joseph of Arimathea.

AMON. father of St.Samson. (450)

From the Life of St.Samson we learn that Amon's father was a court official of the king of Dyfed, while the father of Anna, his wife, was similarly employed in Gwent. They were therefore people of high rank. Amon and Anna were childless, and Amon's younger brother, Umbraphel, already had three children, when Amon and Anna consulted a *librarius* (druid?). As a result a son was born whom they named Samson (Life §§1-6). See further s.n. Samson.

While Samson was at Ynys Bŷr (Caldey Island), Amon fell sick and desired to see his eldest son. Samson was persuaded to go, and found his father ill in bed. While there Samson persuaded his

family, father, mother and five brothers, to surrender to God, but not his young sister, because she was given to mundane delights. (This daughter was probably the mother of St.Meven (q.v.)). After this, Amon evidently recovered, because he accompanied Samson back to Ynys Bŷr, and later to a desert place on the Severn. Finally he went with Samson to Cornwall and was made abbot of the monastery that Samson had founded there (Life §§22-52). The monastery was Southill (WCO 228).

(Iolo fiction). In the Iolo MSS. Amon, the father of Samson, is confused with Annun Ddu ab Emyr Llydaw, the father of St.Tydecho.

AMPHIBALUS.

His story comes originally from that of St.Alban (q.v.) as given in *De Excidio Britanniae* and Bede. There he is un-named, and merely the instructor of St.Alban, who engineered his escape from persecution. Geoffrey of Monmouth adds nothing more except to give him the name Amphibalus (HRB V.5). *Amphibalus* is a word meaning 'vestment' or 'chasuble', and it has been suggested that it was mistaken by Geoffrey, since Alban is said to have exchanged clothes with him (DCB s.n.Albanus). Another explanation is suggested in LBS I.152. The *Acta Sanctorum Albani et Amphibali*, (printed in *Acta SS. Boll.* June IV.149-159), says that many inhabitants of Verulam fled with Amphibalus to Wales, where he preached the gospel to the Welsh and the Picts. He was finally captured, reconducted to Verulam, and martyred there (LBS I.143). According to Cressy (*Church History*, 1668) he was a native of Caerleon, and also instructed Stephanus and Socrates, who were likewise martyred in the Dioclesian persecution. Amphibalus is wholly unknown in Wales (LBS I.152).

AMR ab ARTHUR. See Amhar.

AMREN ap BEDWYR. See Bedwyr.

AMWERYDD ap CUSTENNIN.

Genealogical link in the Dyfed pedigree. See s.n. Tryffin, king of Dyfed.

AMWERYDD ab ONWEDD.

Genealogical link in the ancestry of Cunedda Wledig, father of Afloyd (HG 1, ABT 27 in EWGT pp.9, 109), but father of Gwrddwfn in GaC 1a, JC 6, ABT 1a in EWGT pp.36, 44, 95.

AN ap (y) LLEIAN. See Myrddin Emrys.

ANANAN ferch HELIG. See Helig Foel ap Glannog.

ANARAWD ap GWRIAD. (d.954).

A son of Gwriad ap Rhodri Mawr slain in 954 perhaps at a battle on the Conwy near Llanrwst (ByT; HW 344; David Powel, *The Historie of Cambria*, 1584, 1811 ed. p.50).

ANARAWD ap RHODRI MAWR. (d.916).

On the sons of Rhodri Mawr see. s.n. Rhodri Mawr. J.E.Lloyd believed Anarawd to be the eldest son. He succeeded in 878 to the paternal inheritance of his father in Gwynedd (HW 326 n.27, 328). In 881 he arrested a raid on Eryri by Aethelred of Mercia with great slaughter of the foe. AC (s.a. 880) says 'The battle of Conwy, Rhodri avenged by God'. It was fought at Cymryd near the mouth of the Conwy on the west bank, and was called Gwaith Cymryd Conwy or *Dial Rhodri*, 'The Vengeance of Rhodri'. See William Wynne's *History of Wales*, 1774 ed. p.38. See further HW 328-30.

Anarawd was the father of Idwal Foel and Elise. See the names. He died in 916 (AC s.a. 915). For legends of his reign see s.nn. Tudwal Gloff, Hobert, Edryd Wallt Hir.

ANARAWD (ap TANGWYDD) ap TEGID.

Genealogical link in the ancestry of Bleddyn ap Maenyrch, patriarch of a tribe in Brycheiniog. See PP 15(3).

ANARAWD GWALCHCRWN or GALLGRWN ap MERFYN MAWR. (655)

A prince apparently belonging to the line of ancient princes of Man, and ancestor of Merfyn Frych; father of Tudwal. For his place in the genealogies see HG 4, JC 19, ABT 6(l) in EWGT pp.10, 46, 100.

In the Mabinogi branch of 'Branwen' the same name appears in the form *Anarawc Walltgrwn*, the father of Iddig (WM 50, RM 35). It would appear that the cognomen has been wrongly given to one or other of these persons.

ANARAWN ap CYNFARCH. See Cynfarch Oer.

ANARUN ab URIEN. See Urien Rheged.

ANAWFEDD ferch ENSIC. See Budic (2) son of Cybrdan.

ANDRAGIUS son of CHERIN. See Cherin.

ANDRASTE.

A goddess of the Britons, invoked by Boudicca (q.v.). While exhorting her subjects to rise against the rule of Rome, Boudicca let loose a hare, and thanked the goddess Andraste as soon as she saw the course taken by the frightened beast. She further prayed to the goddess for victory, salvation and liberty. (Dio Cassius, *Historia Romana*, Nero 6; Hib. Lect.,p.200).

ANDRES ap MORGAN. (630?)

He appears in one of the 'Llancarfan Charters' appended to the Life of St.Cadog. (§65 in VSB pp.132-4). He was given a sword, presumably for his part in the negotiations for the sale of a village by Meurig [ap Tewdrig]. His father was perhaps Morgan (q.v.) ap Gwrgan. (PCB). But see Wade-Evans in *Arch.Camb.* 87 (1932), pp.151ff.

ANDROGEUS son of LUD. See Afarwy ap Lludd, Mandubracius.

ANDROGORIUS. See Afarwy ap Lludd, Mandubracius.

ANDRYW ap CHERIN. See Cherin.

ANED, a dog. See Glythmyr Ledewig.

ANE(F) ap CAW. (490)

He appears in a list of sons of Caw in the tale of 'Culhwch and Olwen', *a Neb mab Kaw*. (WM 462, RM 107). This is probably a mistake for 'ac Aneb' as later lists in the genealogical MSS. give *Anev* (ByA 3 in EWGT p.85). A late addition to Bonedd y Saint (§87 in EWGT p.66) mentions *Aneu yn y Koetanav*, and he is mentioned by Henry Rowlands as Ane son of Caw, the saint of Coed Ane (Coedana), formerly under Llaneilian in Anglesey. (*Mona Antiqua*, 1723, pp.154-5).

But the true saint of Coedana seems to have been Blenwydd. See PW 94 and note 6, LBS I.158. Blenwydd is listed as a son of Caw in the Iolo MSS. p.142.

ANEIRIN. (540?)

For a discussion on the etymology of the name see Ifor Williams, *Canu Aneirin*, p.lxxxvii. He is first mentioned in HB §62 as *Neirin*, a poet who was contemporary with Talhaearn, Taliesin and others, apparently in the sixth century. A manuscript called 'Llyfr Aneirin', in the Cardiff Public Library, contains poetry attributed to him. The date of the manuscript is c.1250. The older parts of the text were probably copied from a lost manuscript in Old Welsh, written in about the ninth century, and it is reasonable to suppose that the substance of the material came by oral transmission from Aneirin himself, whose main poem 'Y Gododdin' describes the battle of Catraeth (q.v.), fought in about A.D.600. These are the conclusions come to by Ifor Williams in the introduction to his edition of the text in *Canu*

Aneirin, 1938, and confirmed by Kenneth H. Jackson in *The Gododdin*, 1969, where he gives an English translation. From the poem we gather that Aneirin watched the battle, and that he and three others were the only ones that survived (Stanza 21); that he was captured and imprisoned (Stanza 48), but was finally released by Ceneu (q.v.) ap Llywarch (Stanza 49). In another poem, *Gorchan Cynfelyn*, he says 'they ransomed me with pure gold and steel and silver'.

In the Red Book of Hergest there is a poem, 'Anrec Vryen', put into the mouth of Taliesin, in praise of Urien. It contains the line *Aneirin gwawtryd awenyd*, 'Aneirin of the flowing verse, inspired'. (RBP 1050 ll.3-5).

In a triad (TYP no.33) he is called 'Aneirin Gwawdrydd mechdeyrn beirdd', 'Aneirin of flowing verse, prince of bards', and it says that he was struck on the head by Heidyn ab Enygan or Heiden ab Efengad, one of the 'Three savage men' of Ynys Prydain. It is called one of the 'Three unfortunate assassinations' of the island, and, in another triad (TYP no.34), one of the 'Three unfortunate hatchet-blows' of Ynys Prydain.

In some genealogical manuscripts Aneirin appears in a list of the sons of Caw (ByA §3 in EWGT p.85). The name does not occur in the earliest versions of the list, and its presence may be due to confusion with *Anev* (see *Anef*), who also appears in the list.

In one stanza of the *Gododdin* (CA Stanza LV) we find a poet using the 'Gododdin' in a competition, claiming a reward for reciting, and adding: 'May the song of the son of Dwywei win'. If we may conjecture that 'the song of the son of Dwywei' is a correct description of 'The Gododdin', this is an early testimony to Aneirin's ancestry. There was a daughter of Lleenog of this name, the mother of St.Deiniol (ByS 12 in EWGT p.56), and therefore sister of Gwallog ap Lleenog. If she is the same Dwywei, Aneirin would be nephew to Gwallog, which is chronologically possible. See CA p.232.

Aneirin seems to claim some kind of kinship with the poet Cian. See s.n. Cian Gwenith Gwawd.

"From the thirteenth century until the sixteenth century there is little, if any, mention of Aneirin's fame From the sixteenth century onwards, however, five groups of verse are attributed to Aneirin in the manuscripts..... Taken together the poems suggest that by the sixteenth century Aneirin had acquired the character of a sage and wise-man whose literary compositions were chiefly gnomic or proverbial, with a definite preceptory or religious tone." (Morfydd E. Owen in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, pp.141, 148).

As early as 1621 the name came to be mis-spelt *Aneurin* (CA lxxxviii). Towards the end of the eighteenth century it seems to have occurred to some 'learned antiquary' (Iolo Morganwg?) that Aneurin (*sic*) and Gildas were one and the same person, owing to the idea that both names were in some way compounded of the word 'gold', Welsh *aur*, *eur*-. "Gildas being a Saxon translation of Aneurin" (William Owen Pughe, *Cambrian Biography*). The identification is implied in the *Iolo Manuscripts* without being definitely stated except in a note on p.270. But it should be noted that in the lists of the sons of Caw in sixteenth century manuscripts Aneirin and Gildas both occur (ByA §3 in EWGT p.85).

ANEURIN. See Aneirin.

ANGHARAD ferch HYWEL DDA. Wife of Tudur Trefor (q.v.).

ANGHARAD ferch IAGO ab IDWAL.. (945)

Wife of Lluddica ap Tudur Trefor (PP 14(2c)).

ANGHARAD ferch LLYWELYN ap MERFYN. (900)

Supposed heiress of Powys. Wife of Owain ap Hywel Dda and mother of Maredudd ab Owain. See EWGT p.141.

ANGHARAD ferch MAREDUDD ab OWAIN. (980)

Wife of (1) Llywelyn ap Seisyll, (2) Cynfyn ap Gwerystan. See EWGT, ByT, HW.

ANGHARAD ferch MEURIG. Wife of Rhodri Mawr (q.v.).

ANGHARAD LAW EUROG. See Peredur Paladr Hir.

ANGHARAD TONFELEN.

‘A. of the yellow wave?’ She is mentioned in a triad (TYP no.79) as the daughter of Rhydderch Hael and as one of the ‘Three lively maidens’ (*gohoywriein*) of Ynys Prydain. On the cognomen see TYP p.270.

ANGHAWDD ap CAW. See Caw of Prydyn.

ANLACH father of BRYCHAN.

He first appears in the tract *De Situ Brecheniauc* as *Anlac* son of *Coronac*, a king in Ireland. Tewdrig, king of Garthmadrin, (apparently a district in Brycheiniog), sent his daughter, Marchell to Ireland to marry Anlach, and to avoid the rigours of the cold weather that was afflicting the land. Anlach received her joyfully, and took her as his lawful wife, vowing that if she should bear him a son, he would return with her to Britannia [Wales], that the boy might not be deprived of his ancestral kingdom in Britannia. Marchell bore him a son and called him *Brachan* [Brychan]. So Anlach returned with Marchell and the boy. They lived at Benni, (probably Y Gaer at Aberysgir, Brycheiniog, grid ref. SO 0029. See OP II.322, 332). Later Anlach was forced to give his son Brychan as hostage to Banadl, king of Powys. (§§2 - 8 in VSB 313-4). A later tract, *Cognatio Brychan*, makes it clear that there had been war between Anlach and Banadl. Later, peace was restored and when Anlach died the kingdom went to Brychan. (§§8, 11-12 in VSB 316-7).

Anlach's pedigree is given in the *Life of St.Cadoc* §46 and JC 1 (where Anlach's name is accidentally omitted) in EWGT pp.25, 42. The various versions are of no value.

The tomb of Anlach is said to have been before the door of the church of Llansbyddydd (*De situ* §13, *Cognatio* §16). Anlach may have given his name to Llanhamlach, five miles east of Llansbyddydd (PW 38 n.5; WCO 138).

ANLAWDD WLEDIG. See Amlawdd Wledig.

ANLLECH ap TUDWAL. See Merfyn Mawr.

ANNA, sister of ARTHUR.

She is mentioned by Geoffrey of Monmouth as a daughter of Uther and Igerna (HRB VIII.20) who was given as wife to Loth of Lodonesia (VIII.21). They were the parents of Gualganus [Gwalchmai] and Modred [Medrod] (IX.9). As mother of Gwalchmai she was sometimes equated with Gwyar (q.v.).

In French Arthurian romance the ‘Vulgate’ Merlin says that the mother of Gauvain [Gwalchmai], by Loth, was a daughter (un-named) of Ygerne [Eigr] by her first husband, Hoel of Tintagel [Gwrlais], and therefore only half-sister of Arthur (Sommer II.73, Bruce II.218).

According to HRB IX.2 Hoel, king of Armorica, was the son of Budicius (q.v.) by Arthur's sister (un-named). In *Brut y Brenhinedd* this becomes Hywel ab Emyr Llydaw. Thus the Welsh version of the Birth of Arthur, drawn from the ‘Vulgate’ Merlin, identifies this sister of Arthur with the mother of Gwalchmai, calling her Gwyar, daughter of Gwrlais and Eigr, and wife of (1) Emyr Llydaw and (2) Llew ap Cynfarch [for Loth as in ByB]. See Cy. 24 (1913) p.250.

ANNA, cousin of the Virgin Mary. (Fictitious).

She is mentioned in the earliest Welsh pedigrees as the wife or mother of Beli Mawr, - wife in HG 1, 10, *Vita Carantoci* §1; mother in *Vita Cadoci* §§46b, 47, *Buchedd Beuno* §24 (corrected), and JC 4, 5, 6 in EWGT pp.9, 11, 26, 25, 30, 44, respectively. In JC 4 she is also said to be the daughter of a Roman emperor.

The origin of this idea is unknown. George Owen Harry gave the following explanation in *The Genealogy of the High and Mighty Monarch James*, 1604, p.17: “Of this Beli Mawr, or Beli the great,

most of our ancient British Genealogies take their originall, as a chiefe roote, whereof grew that toy, that the Welsh men deriue their Pedegrees from the Blessed Virgin *Mary*, because in our Genealogies, his name is most often written with B.M. which in deede is *Beli Mawr*, and not *Beata Maria*". This is hardly convincing. Giraldus Cambrensis in *Descriptio Kambriae*, I.3, says that the Welsh bards retain the genealogies of the Welsh princes in their memory from Roderic the Great to *Beatam Virginem*, and thence to Sylvius, Ascanius and Aeneas. (Rolls ed. VI p.168). The editor suggests that this probably means "to the time of the blessed Virgin".

John Lewis, in *The History of Great Britain*, 1729, (but written c.1616), p.71, quotes a genealogy which makes Beli Mawr the son of *An*, daughter of *Einyd*, the brother of Elisabeth who was the mother of John the Baptist, and cousin of the Virgin Mary. He rejects this, but only for chronological reasons!

ANNA of GWENT. (450)

The wife of Amon and mother of St.Samson. According to the Life of St.Samson, her father was a court official of the king of Gwent (§1). On one occasion Samson went to see his family and persuaded them all except his sister to renounce the world (§29). Later, on his way to Cornwall, he visited his mother and his mother's sister, Afrella, and consecrated the churches which they had already built (§45). Anna's churches were probably Oxenhall and Siston in Gloucestershire, and Afrella is perhaps St.Arilde of Gloucester and Kington by Thornbury, Gloucs. (WCO 224).

ANNUN. The Welsh equivalent of Antonius or Antonia.

ANNUN, handmaid of St.Madrún. See Madrún ferch Gwrthefyr.

ANNUN ap CEREDIG. (440)

The father of Dyfennen (q.v.). He probably gave his name to the cwmwd of Anhuniog (OP II.166).

ANNUN ap LAINUS, ANNUN ab ALBANIUS.

A name appearing in the genealogy of the mythical Llŷr Llediaith (q.v.), as follows: *Dingarth m. Annun m. Lainus m. Brutus m. Ericonius m. Alanus*. (ByA 33 in EWGT p.94). With Britto for Brutus and Hessitio for Ericonius this fits on to the genealogy of Britto in HB 17. See Alanus, Istio, Britto. A later version gives *Anwn ap Albanus ap Kamber ap Brutus*. (MP 3 in EWGT p.122). This fits on to the genealogy of Camber in HRB.

Annun may be the same as Antonius ap Seiriol in the ancestry of Aedd Mawr. See discussion in BBCS 23 pp.1 - 6 (1968).

ANNUN ap MACSEN WLEDIG. (355)

The name appears in a pedigree giving a line of princes supposed to be connected with the Isle of Man: *Anthun map Maxim guletic*. (HG 4 in EWGT p.10). A later version reads *Dunawt m. Maxen wledic* (JC 19 in EWGT p.46). H.M.Chadwick believed that the persons in the earlier part of the pedigree belonged to Galloway. (*Early Scotland*, p.146). See Tudwal ab Ednyfed ab Annun and Rhun ap Neithon ap Senyllt. The name *Anthun*, later *Annun*, is derived from Latin *Antonius* (HW 258). Thus in *Buchedd Llewddoc Sant* we find *Antoni ap Maxen* (EWGT p.31). See Dyfed ap Macsen Wledig.

ANNUN DDU (1), ancestor of Brychan. (Legendary). (200)

He appears in the 'Brychan' documents as an ancestor of Tewdrig (q.v.), king of Garthmadrún: *Annhun rex Grecorum* in De Situ Brecheniauc (§10 in VSB p.314, EWGT p.14), *Annun niger regis Grecorum* in Cognatio Brychan (§10 in VSB p.316, EWGT p.18) and *Anwn du, vrenhin Groec* in JC 1 in EWGT p.42. His son was Tathal ab Annun Ddu.

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In a list of Roman emperors in HG 16 (EWGT p.11) we find *Antun du & Cleopatre* sandwiched between Valerian (A.D.253 - 260) and Aurelian (270 - 275). Gallienus (260 - 268) and Claudius II (268 - 270) actually came in that period. Could 'Antonius Niger' have been one of the 'thirty tyrants' in the time of Gallienus? Edward Gibbon lists nineteen, but no one named Antonius (*Decline and Fall*, Ch.10). '& Cleopatre' is clearly a 'learned addition' based on the identification of Antonius with Mark Antony (PCB). In the partition under Augustus Mark Antony had the eastern or Greek part of the empire. This perhaps led to 'rex Grecorum' in the Brychan documents (Cf.LBS IV.440).

ANNUN DDU (2) ab EMYR LLYDAW. (445)

He appears in Bonedd y Saint as the son of Emyr Llydaw and father of St.Tydecho (q.v.). (§22 in EWGT p.58).

In the Iolo MSS. he is mis-identified with Amon (q.v.) of Dyfed, the father of St.Samson, where he is called 'Amon Ddu or Amwn Ddu, Brenin Grawec yn Llydaw' (pp.103, 105). 'Grawec' is clearly derived from 'Groec' the place associated with Annun Ddu (1), above.

ANNWAS ADEINIOG. (Legendary).

'A. the Winged'. He is mentioned in the tale of 'Culhwch and Olwen' as *Anwas edeinawc*, one of the warriors at Arthur's court (WM 461, RM 107), and probably again as *Henwas edeinawc* son of Erim, who was so swift that no four-footed beast could keep up with him, for the length of one acre (*sic*), still less farther than that (WM 463, RM 108).

He is also mentioned in the Dialogue between Arthur and Glewlwyd Gafaelfawr as *Anguas edeinawc*, one of the warriors in Arthur's following. (BBC 94 l.14). His brothers Henbedestyr and Sgilti Ysgawndroed were also noted for their speed.

ANNWN.

The older form of the name was Annwnfn and some modern writers prefer this 'antiquarian' form. It originally meant the pagan 'Otherworld', 'Fairylan', essentially a happy land, but it was later transformed by Christian influence into the 'Underworld', 'Hades', and equated with *Uffern*, 'Hell'. See e.g. Ifor Williams in PKM pp.99-101, and R.S.Loomis, *Wales and the Arthurian Legend*, pp.137-141. Loomis (p.141) sums up the ancient Welsh conception of Annwn, abode of the former divinities:

as a palace which appeared and disappeared in a familiar landscape setting, or as a delightful subterranean region, or as an elysian isle. When Christian clerics identified the king of Annwn with the devil, then of course Annwn had to be hell, though it still retained the illusion of beauty. Always the inhabitants were noted for their hospitality; the place abounded with treasure, particularly in costly vessels for the service of the table.

Examples of these characteristics will be found under Pwyll Pen Annwn, Manawydan ap Brân, and Gwyn ap Nudd. The very obscure poem 'Preiddeu Annwn' in the Book of Taliesin (BT 54 l.16 - 56 l.13) tells of a visit by sea to Annwn by Arthur, Taliesin and others. For translations see John Rhys's introduction to the Everyman edition of Malory's *Morte d'Arthur*, pp.xxii-xxiv, and (part) by Loomis (*loc.cit.*, pp.134-6). Here we meet with Pwyll and his son, Pryderi, with a captive, Gwair [ap Geirioedd] in Caer Siddi, the Faery Fortress. A number of other fortresses are mentioned, some or all of which may be different names for the same place. There is a cauldron there, and an ox called Brych, 'speckled'. Also in this poem there is mention of *porth uffern*, 'the gateway to hell' which shows that Christian influences are beginning to intrude (Loomis p.140). See further s.n. Caer Siddi and compare Avallon.

Cŵn Annwn

Cŵn Annwn, 'The Dogs of Annwn', are the subject of ancient Welsh superstition, a mixture of pagan and Christian ideas. They belonged to the fairy inhabitants of Annwn, *Plant Annwn*, 'The children

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of Annwn'. Many a sportsman had his path crossed by their white hounds of supernatural fleetness and comeliness, and it is said that these 'ban-hounds' were often to be heard in full cry pursuing their prey - the souls of doomed men dying without baptism and penance (John Rhys, *Celtic Folklore*, pp.143-4). Sometimes the Cŵn Annwn are said to be in the charge of Gwyn ap Nudd (*ibid.*, p.203), but on the whole the later idea has usually been that the devil is the huntsman (p.216). See further s.n. Gwyn ap Nudd.

ANTA, ST.

A saint associated with the vicinity of Lelant on the west side of the Hayle estuary in Cornwall. Lelant was formerly *Lananta*. G.H.Doble thought that Anta may be the virgin anchoress mentioned in the Life of St.Gwinear (q.v), as having a dwelling at Hayle when Gwinear and his companions arrived. The site of her shrine might well be Chapel Anja, a rock in the sands of Lelant ferry. (G.H.Doble, *The Saints of Cornwall*, I.81 n.4, 93, 106).

There is a local tradition that Anta carried a lantern to guide mariners into the Hayle estuary. The new church at Carbis Bay is dedicated to St.Anta and All Saints. (PCB, 1959).

ANTEDRIGUS.

A prince or magistrate whose name appears on coins of the Iceni, and later on coins in the land of the Dobunni, between the two Avons and the Severn. c.A.D.40? (CB pp.29, 37-8, 279; C & M, p.59).

ANTENOR, king of the Sicambri. (Fictitious).

See Belinus son of Dunuallo Molmutius.

ANTHONY. Cornish Saint. See Entenyn.

ANTONIUS ap SEIRIOL/SEISYLL. See Aedd Mawr, Annun ap Lainus.

ANYNNOG ap MENW ap TEIRGWAEDD. See Menw ap Teirgwaedd.

AQUILA. See Eryr.

ARANRHOD. See Arianrhod.

ARAUDR. (900)

Father of Rhiwallon and ancestor of Rhirid Flaid, patriarch of a tribe in Penllyn. One text says that he was the son of a nobleman of Pennant Melangell (HL 13a in EWGT p.119).

ARAWN, king of Annwn. (Legendary).

He appears in the Mabinogi branch of 'Pwyll Pendefig Dyfed'. There we are told that Pwyll met him while hunting in Glyn Cuch in Dyfed. Arawn had been at war with a neighbouring king in Annwn, named Hafgan. He had fought with Hafgan and struck him a blow which would have proved mortal, had not Arawn struck a second time. As a result Hafgan was able to fight again the next day as strongly as before. Presumably no further strokes that Arawn might give to Hafgan could prove mortal, and so it was arranged that Pwyll should change places with Arawn, being changed into his likeness. Pwyll, being forewarned that only one blow should be given, would thus be able to overcome Hafgan. This was done (see s.n. Pwyll) and as a result there was lasting friendship between Arawn and Pwyll and they sent, one to the other, horses and greyhounds and hawks, and all such jewels as each thought would be pleasing to the other (WM 1 - 12, RM 1 - 8).

According to a triad (TYP no.26), among the presents given by Arawn to Pwyll were seven pigs, which Pwyll brought away and gave to Pendaran Dyfed. They were cared for by Pryderi ap Pwyll.

In the Mabinogi branch of 'Math fab Mathonwy' it said that the pigs were sent from Annwn by Arawn to Pryderi ap Pwyll. (WM 83, RM 60).

We are also told that Amathaon [Amaethon] ap Dôn brought a white roebuck and a whelp from Annwn, which led to enmity between Amathaon and Arawn. The result was the battle of Goddeu. See s.nn. Amaethon ap Dôn, Goddeu.

ARAWN ap CYNFARCH. (510)

He is mentioned among the sons of Cynfarch ap Meirchion in the 'Hanesyn Hen' tract, his brothers being Llew, Urien and Anarawn (ByA 6 in EWGT p.87). In a triad (TYP no.70, Pen.47) he is a son of Cynfarch with brothers Llew and Urien, being one of the 'Three Fair Womb-burdens' of Ynys Prydain by Nyfain ferch Brychan. These three sons appear to be a mistake for Urien and Efrddyl, as in the Peniarth 50 version of the triad.

There is a poem in the Black Book of Carmarthen, describing the sons of Llywarch Hen, and containing this stanza (CLIH VIII 3):

Three sons of Llywarch, three reckless in battle,
Three grim champions,
Llew ac Arav ac Vrien.

These three names do not appear elsewhere as sons of Llywarch Hen, and it seems that we should read Cynfarch for Llywarch in this stanza.

Geoffrey of Monmouth gave Urianus two brothers, Loth, and Auguselus who became king of Scotland (HRB IX.9). When Brut y Brenhinedd was compiled the Welsh translators recognised Urianus as Urien ap Cynfarch, but not his two brothers. However, knowing the tradition that Urien had two brothers, Llew and Arawn, they substituted Arawn for Anguselus, and Llew for Loth. Thus in 'Brut Dingestow', for example, we find: *Araun uab Kynuarch urenhin Yscothlond.* (IX.12). See Rachel Bromwich in BBCS 17 pp.180 - 1, and note to ByA §6 in BBCS 18 p.243. Actually Urien and his brothers could not have been contemporaries of Arthur.

Arawn is mentioned in a late triad as one of the 'Three Counsellor Knights' of Arthur's Court. (TYP App.IV.8)

ARCH ap MERYRAN. See Arth ap Morfran.

ARCHANAD ap GYRTHMWL WLEDIG. See Gyrthmwl Wledig.

ARCHFEDD ferch ARTHUR. See Llawfrodedd Farfog (1).

ARDDERCHOG PRYDAIN.

'The exalted one of Britain'. A description apparently applied to Llenlleog Wyddel in the tale of 'Culhwch and Olwen' (WM 466, RM 110). CO(2) p.98 agrees.

ARDDUN wife of CADGOR ap GOROLWYN. (Legendary)

She is mentioned in a triad (TYP no.66) as one of the three faithful women of Ynys Prydain.

ARDDUN BENASGELL ferch PABO POST PRYDYN. (480)

She is mentioned in Bonedd y Saint as the wife of Brochwel Ysgithrog and mother of St.Tysilio (§33 in EWGT p.59). The cognomen, *Penasgell*, 'wing-headed', occurs only in a minority of manuscripts. Compare Ceindrech ferch Eliffer Gosgorddfawr.

It is said that Dolarddun, a former township in the parish of Castell Caereinion (WATU) was named after her. (MA² 417, LBS I.168).

ARDERYDD.

The site of a famous battle, mentioned in the Annales Cambriae s.a.573 as *Bellum Armterid*. In MS. B (c.1288) the entry is amplified as follows:

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Bellum Erderit inter filios Elifer et Guendoleu filium Keidiau,
in quo bello Guendoleu cecidit: Merlinus insanus effectus est.

Except for the mention of Merlin this probably relates the ancient tradition, which is also probably historical.

The next earliest reference is in a poem in the Black Book of Carmarthen (BBC 1- 7). It is edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951, who points out that the poem is actually two poems run together, both of which are dialogues between Myrddin and Taliesin. The second part (ll.23-38) seems to consist of reflections on the battle of Arderydd [*gueith Arywderit*, l.23] in very obscure words. Mention is made of

1. 29 The seven sons of Eliffer ...
32 The seventh Cynfelyn.
35 Seven score generous ones have become mad,
39 In Coed Celyddon they perished.

Cynfelyn is not listed elsewhere as a son of Eliffer, but Cynfelyn Drwsgl is mentioned as taking part in the battle in a triad. See below.

According to a triad (TYP no.84) *Gweith Arderydd* was one of the 'Three Futile Battles' of Ynys Prydain, which was brought about because of a Lark's Nest. Tudur Aled (fl.1480-1526), in a poem, *Troedd y Gwir*, 'Wheel of Truth', also mentions the three futile battles. He says of the second:

- 1.48 A sad contest, Gwaith Arderydd,

 51 Between two shepherds was the second day [battle],
 52 For the sake of a certain lark's chicks.

(*Gwaith*, ed T.Gwynn Jones, No.LXVI, p.266; TYP p.207). Lewis Morris refers to this poem and says “on account of two shepherds who quarreled about a lark's nest,” adding that the shepherds killed each other (*Celtic Remains*, p.18, s.n. Arderydd).

In another triad (TYP no.29) we are told that the retinue of Gwenddoleu ap Ceidio was one of the 'Three Faithful War-bands' of Ynys Prydain, because at the battle of Arderydd they continued the battle for a fortnight and a month after their lord was slain. The number in the war-band was twenty-one hundred men. In TYP no.31W the place is called *Rotwyd Arderys*, [Rhoddwyd Arderydd, 'The Dyke of Arderydd'] where one of the 'Three Noble Retinues' was that of Dreon Lew [see Dryon ap Nudd]. Another triad (TYP no.44) says that Cornan the horse of the sons of Eliffer Gosgorddfawr carried Gwrgi and Peredur [sons of Eliffer] and Dunod Fwr and Cynfelyn Drwsgl to see the battle-fog from the host of Gwenddoleu in Arderydd. This was one of the 'Three Horse-Burdens' of Ynys Prydain.

Further traditions concerning the battle can be gleaned from the *Vita Merlini* of Geoffrey of Monmouth (c.1150), although the site of the battle is not named, and the early Welsh 'Myrddin Wyllt' poetry where the battle is definitely sited at Arderydd. See s.n. Myrddin Wyllt.

According to the Vita Merlini there was war between Peredurus, king of Venedotia [Gwynedd], and Guennolous, king of Scotia. Merlinus and Rodarchus [Rhydderch Hael] were on the side of Peredur. The Scots were routed but Merlin lost three brothers in the battle, which caused him to become insane.

This explains the reference to Merlin in the quotation above from MS.B of the *Annales Cambriae*. Merlin takes over the role of Lailoken or Laloecen who is associated with St.Kentigern and king Rhydderch Hael. See s.n. Llallogan. As Rhydderch Hael was involved in the battle according to these versions of the legend so Merlin/Myrddin is also introduced.

The native Welsh tradition differs slightly from the story as told in the Vita Merlini, and it is probable that Geoffrey got some of the details of the legend wrong. The Welsh version in the Myrddin poetry has no reference to the sons of Eliffer, [Gwrgi and Peredur]. It is Rhydderch Hael who is at war with Gwenddoleu. Myrddin is with Gwenddoleu, his lord, and Gwenddoleu was defeated and slain at the battle of Arderydd. Four of Myrddin's brothers were slain in the battle. Myrddin became *gwyllt*, 'mad', and fled to Coed Celyddon. Aeddan took part in the battle, apparently in opposition to Rhydderch Hael.

Aeddan's opposition to Rhydderch is the subject of a triad (TYP no.54), which, however, has no reference to the battle of Arderydd. See s.n. Aeddan Fradog.

Robert Vaughan of Hengwrt put together some of these Welsh references into a coherent whole. He may have had some further sources not known to us. According to his account in Panton MS.51 pp.116-7 it was the shepherds of Rhydderch Hael and Aeddan Fradog who fell out about a lark's nest. The shepherds, "having beaten one another to the effusion of their blood, acquainted their lords of the whole strife. ... Aeddan drew to his side Gwenddoleu, ... and they ... met Rhydderch at a place called Arderydd, where ... Gwenddoleu was slain ... After a great slaughter on both sides, Rhydderch obtained the victory, and Aeddan fled the country." There is no mention of the sons of Eliffer. See TYP p.209.

Lewis Morris, in another place, seems to show knowledge of Robert Vaughan's reconstruction (*Celtic Remains*, p.118 s.n. Gwaith Arderydd).

In the early Myrddin poetry the place-name is written *Arywderit* in the Dialogue between Myrddin and Taliesin, above (BBC 4 ll.7-8), in the poem 'Afallennau' (BBC 50 ll.6-7 = stanza 5 l.11), and in 'Hoianau' (BBC 62 l.13 = stanza 25, l.3), but in the later 'Cyfoesi' it is written *Arderyd* (RBP col.577 l.27). The medieval poets nearly always wrote Arderydd, although Arfderydd was used by Llywelyn ap y Moel. See TYP pp.208-10. The antiquarian form Arfderydd, equivalent to Armterid of AC above, and Arywderit, is fashionable among some modern writers.

W. F. Skene satisfactorily identified the site of the battle as Arthuret near Longtown in Cumberland, about eight miles north of Carlisle (*The Four Ancient Books of Wales*, I pp.65-66), and this has been generally accepted (HW 166). Arthuret Church is one mile south of Longtown. There is no village but there is a parish of the name (Kenneth Jackson at the Sixth International Congress of Celtic Studies, Galway, 1979).

Nora K. Chadwick suggested that the 'Lark's Nest' which was the cause of the battle was really Caerlaverock [the Fort of the Lark], in Dumfriesshire, an important strategic harbour in early times, commanding the approaches to the Solway on the northern bank (*Celtic Britain*, 1963, p.64). Egerton Phillimore regarded it as certain that the name was originally Caer Llywarch (OP II.209). Kenneth Jackson, at the fifth International Congress of Celtic Studies (1975), thought that after the name had become Caerlaverock it may have led to the later poetic misunderstanding suggested by Mrs. Chadwick.

For some discussion of the traditions of the battle see A.O.H. Jarman in "Peirian Vaban" in BBCS 14 pp.104-8 (1951) and in Chapter 13 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, 1978.

ARDWYAD ap Caw. See Caw of Prydyn.

AREGWEDD FÖEDDOG. (Iolo fiction).

She was daughter of Afarwy (q.v.) ap Lludd and appears only in the third series of triads in MA, as the betrayer of Caradog ap Brân (meaning the historical Caratacus). She thus plays the role of the historical Cartimandua (q.v.), just as Afarwy plays the role of the historical Mandubracius. In triad 22 her treachery is called one of the three 'secret treasons' of Ynys Prydain. She is mentioned in the same capacity in triads 18 and 35.

There is no explanation as to how Iolo Morganwg came to manufacture the name. See Rachel Bromwich in *Trans.Cym.*, 1968, p.332.

ARGAD ap CADFARCH. See Cynhafal ab Argad.

ARGAD (ap Llywarch Hen). See Llywarch Hen.

ARIANELL ferch GWYDDIEN. See Dyfrig, Gwyddien ap Brochwel.

ARIANFAGL. See Elidir Mwynfawr.

ARIANRHOD ferch DÔN. (Mythical).

On the name, which may be properly Aranrhod, see PKM 269-70, TYP pp.277-8.

Her story is told in the Mabinogi branch of 'Math ap Mathonwy'. Math needed a new maiden to be his 'foot-holder'. At the suggestion of Gwydion ap Dôn, Math's niece, his sister's daughter, Arianrhod ferch Dôn, was brought to him. 'Are you a maiden', he said. 'I know not but that I am' she replied. Then he took his magic wand and bent it. 'Step over this', he said, 'and if you are a maiden I shall know.' When she stepped over the wand she dropped a fine boy-child with rich yellow hair. The boy uttered a loud cry and Arianrhod made for the door. Thereupon she dropped a small something, and before anyone could get a glimpse of it, Gwydion took it, wrapped it in a sheet of silk, and hid it in a small chest at the foot of his bed (WM 93, RM 68).

The yellow-haired boy was called Dylan ail Ton (q.v.). The small 'something' was thought by W.J.Gruffydd to have been a placenta (*Math vab Mathonwy*, p.232). The story goes on that one day Gwydion heard a wail coming from the chest. He found a small boy and took him in his arms (WM 94, RM 68).

When the boy was four years old Gwydion took him to Caer Arianrhod (q.v.). Arianrhod greeted them and Gwydion told her that the boy was her son. She showed annoyance at having her shame brought to light. She put difficulties in the way of his up-bringing by fating him never to have a name until she should give him one; never to have arms until she should put them on him; and never to have a wife of the race that is now upon earth. All these difficulties were overcome, however, by the skill of Gwydion. The boy was called Lleu Llaw Gyffes (WM 95ff, RM 69ff). See further s.nn. Lleu Llaw Gyffes, Blodeuwedd.

Sir John Rhys stated without hesitation that Gwydion was the father of Lleu and of Dylan ail Ton. (Hib. Lect., pp.284, 308). So also W.J.Gruffydd (*loc.cit.*, pp.136-8). It is only implied in one sentence, when Arianrhod says to Gwydion: 'What is the name of thy son?' (WM 95, RM 69). But see Lleu ap Gwyddien. In fact in 15th to 16th century genealogical manuscripts it is distinctly stated that Math ap Mathonwy was their father (ByA 26 in EWGT p.90). So also a marginal note in *Gwyneddion 3* (ed.Ifor Williams) to p.82 line 2 says: *Arianrhod oedd gariad-ferch i Fathon fab Mathonwy, hen frenin Gwynedd*. In contrast, both Tudur Aled and Lewys Môn, at the end of the 15th century, imply that Math jealously guarded the virginity of Arianrhod, suggesting that there was a different version of her story. (W.J.Gruffydd, *loc.cit.*, pp.192 - 4).

Arianrhod appears in the Book of Taliesin as a famous beauty (BT 36, 14-15). In 'Hanes Taliesin', there is a poem in which Taliesin claims to have been three times in the 'prison of Arianrhod'. (Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, p.172).

In a triad (TYP no.78) she is called one of the 'Three fair maidens' of Ynys Prydain, and in another triad (TYP no.35) she is said to be daughter of Beli, and mother of Gwenwynwyn and Gwanar the sons of Lliaws ap Nwyfre. From this Sir John Rhys concluded that Dôn was the wife of Beli. (Hib. Lect., p.90).

See also Caer Arianrhod,

ARIANWEN ferch BRYCHAN. See Iorwerth Hirflawdd, Brychan.

ARIANWEN ferch CYNDRWYN FYCHAN. See Deigr ap Dyfnwal Hen.

ARISTOBULUS, ST.

Mentioned by St.Paul in his Epistle to the Romans (XVI.10).

The Greek Menology, under March 15, says that Aristobulus was one of the seventy disciples, was a follower of St.Paul, along with whom he preached the Gospel to the whole world, and ministered to him. He was ordained by St.Paul and chosen to be the missionary bishop to the land of Britain. There he preached Christ, and persuaded many to be baptized. He constituted a church and was martyred (B.B.Woodward, *History of Wales*, 1853, p.76).

The Martyrology of Ado, Bishop of Vienne, 800 -874, under March 17, says: 'Natal day of Aristobulus, Bishop of Britain, brother of St.Barnabas the Apostle, by whom he was ordained bishop. He was sent to Britain, where, after preaching the truth of Christ and forming a church, he received martyrdom.'

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It is also said that Aristobulus was the father of Peter's wife. (DCB)

ARMINIUS, a deacon. See Eborius.

AROFAN, bard of Selyf.

He is mentioned in a triad (TYP no.11) as the bard of Selyf ap Cynan, [Selyf Sarffgadau] and one of the 'Three red-speared bards' of Ynys Prydain. Other versions of the triad substitute Tristfardd, the bard of Urien.

He is mentioned in medieval Welsh poetry. See TYP p.274.

ARON ap DYFNWYN.

He is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen, no.59:

The grave of Aron son of Dyfnwyn (*Diwinvin*) is at Hirwaun;
he would not raise a cry against thieves;
[i.e. he would attack thieves without calling for help];
he would not spare his foes.

(SG p.129).

ARTAN ap GRUFFUDD. See Gruffudd ap Cyngen.

ARTH ap MORFRAN.

A link in the genealogy of Llŷr Llediaith; father of Caid. The names became Arch ap Meryran in a later version (ByA 33, MP 3 in EWGT pp.94, 122).

ARTHAFAD (or ARCHENAD) ap IOP.

Father of Cynan and ancestor of Cydifor Fawr ap Gollwyn, patriarch of a tribe in Dyfed (ABT 18b in EWGT p.106).

ARTHAL ap MORUDD. (Fictitious). (247-246, 241-231 B.C.)

A fictitious king of Britain, called Arthgallo ap Morvidus by Geoffrey of Monmouth. He succeeded his elder brother, Gorbonian, but was the very opposite in character. His rule was so tyrannical that the nobles deposed him and advanced his brother, Elidurus [Elidir War], to the throne. After some time in exile, Arthgallo returned to Britain and accidentally met his brother Elidurus, who greeted him affectionately, forgetting all the injuries he had received. By a stratagem Elidurus persuaded the nobles to submit themselves to Arthgallo who was re-crowned at York. After that Arthgallo exercised strict justice, ruled 10 years and died in Kaer Leir (Leicester). (HRB III.17). Two of his sons reigned later, Marganus and Enniaunus. See Margan ab Arthal and Einion ab Arthal (HRB III.19).

Brut y Brenhinedd says the same of Arthal with the equivalent names shown above within [].

ARTHEN ap BRYCHAN.

He appears in all the Brychan documents. See EWGT pp.15, 18, 42, 81. There was a Llanarthen, now extinct, under Marshfield or Maerun in Gwent. (PW 74, LBS I.169). His name survives in Cefn Arthen in Brycheiniog. (WCO 139). De Situ Brecheniauc §11(6) gives Arthen a brother, Cynon, who was a saint in Man, but according to Cognatio Brychan §14(4) Arthen was the father of Cynon of Man. *Plant Brychan* §2c wrongly makes Arthen the saint in Man.

ARTHEN ap SEISYLL. (d.807).

He appears in the pedigree of kings of Ceredigion (HG 26, JC 42, ABT 6j in EWGT pp.12, 49, 100). His death, as king of Ceredigion, is recorded in Annales Cambriae s.a.807. Rhiw Arthen, near Aberystwyth, (grid ref. SN 6579), may have been named after him (LBS I.169).

ARTHEN FRYCH. (Legendary). See Enfael Adran.

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ARTHFAEL (1). (Fictitious). (Second century B.C.)

Arthmail [Arthfael] is 18th of the twenty-five kings of Britain inserted by Geoffrey of Monmouth between Catellus [Cadell] and Heli [Beli Mawr]. He succeeded his brother Bledgabred [Blegywryd] and was succeeded by Eldol [Eidol] (HRB III.19). Similarly ByB with names as shown in []. See discussion s.n. Cadell ap Geraint.

ARTHFAEL (2), king in the Neath Valley.

In the Life of St.Cadog we are told that the saint heard that there were many solitary places in the neighbourhood of the river Nedd, and he went there to see for himself. He found there a wild boar, some bees and a hawk's nest, and gave them all to king Arthfael. In return the king gave leave for Cadog to inhabit and possess that land (§20 in VSB pp.64 - 66).

St.Cadog has a dedication at Cadoxton [juxta Neath], i.e. Llangatwg (Glyn) Nedd. (PW 69, WATU).

ARTHFAEL ab EINUDD.

Genealogical link in the fictitious pedigree of Erb; father of Gwrgan Frych. See MP 3 in EWGT p.122.

ARTHFAEL ap GWRIAD. See Arthfael ap Rhys

ARTHFAEL ap HYWEL. (860)

A king of Gwent, son of Hywel ap Rhys, king of Glywysing. He was king of Gwent in the time of bishop Cyfeiliog, who died in 927 (BLD 236, 237). He was succeeded by his son Cadell (HW 347 - 8).

ARTHFAEL ap NOË. (930)

He apparently succeeded his father Noë (q.v.) ap Gwriad, as king of Gwent. The Book of Llandaf (BLD 244 - 6) records that he murdered his brother, Elise, and tells of his solemn atonement by the gift of land to bishop Gwgon (d.982). He was succeeded by his nephews, Rhodri and Gruffudd, sons of the murdered Elise, and they reigned till about 1020 (BLD 251 - 2). These were succeeded by Edwin ap Gwriad (HW 348).

ARTHFAEL ap RHYS. (760)

A prince probably of Glywysing and Gwent. He appears in the 'Harleian' genealogy (HG 29 in EWGT p.12) as father of Meurig of the line of Gwent. His genealogy also occurs in the expanded 'Hanesyn Hen' tract (ABT §15 in EWGT p.105) as father of Rhys of the line of Glywysing. In JC 9 in EWGT p.45 two names are added: Arthfael ap Gwriad ap Brochwel ap Rhys. The version of the 'Hanesyn Hen' tract is preferable. But MP 3 in EWGT p.122 wrongly reinstates the two names and adds two more.

His wife was Brawstudd ferch Gloud ap Pasgen Buellt, by whom he was the father of Rhys (JC 14 in EWGT p.46), and his mother was probably Ceingar ferch Maredudd ap Tewdws of Dyfed (JC 12 in EWGT p.45).

ARTHFODDW, disciple of Dyfrig, (q.v.).

ARTHFODDW ap BODDW. (570)

He occurs in the pedigree of the kings of Ceredigion as ancestor of Seisyll ap Clydog (HG 26, ABT 6j in EWGT pp.12, 100).

ARTHGAL ap DYFNWAL, king of Strathclyde. (d.872)

He appears in the genealogy of the kings of Strathclyde (HG 5 in EWGT p.10). The Annals of Ulster s.a. 871 (= 872) say: *Artgha, rex Britanorum Stratha Cluadhe, consilio Cunstantini filii Cinaedho occisus est*. That is, he was killed by the counsel of Constantine son of Kenneth, [king of Scots]. Rhun (q.v.) is his only recorded son.

ARTHGALLO son of MORVIDUS. See Arthal ap Morudd.

ARTHLWYS ab ARTHFODDW. (610)

He occurs in the pedigree of the kings of Ceredigion as father of Clydog father of Seisyll ap Clydog (HG 26, ABT 6j in EWGT pp.12, 100).

ARTHMAIL, fictitious king of Britain. See Arthfael.

ARTHUR ap PEDR. (560)

He occurs in the genealogy of the kings of Dyfed (HG 2, JC 12, ABT 18a in EWGT pp.10, 45, 106). The genealogy suggests a date of c.560 for his birth. He is mentioned as *Arturius Petri filius* in some jottings printed in Leland's *Itinerary* (ed. L.T.Smith, IV.168). Other names are *Saturnlius* (for Saturnbius), i.e. Sadyrnfyw (q.v.), bishop of Mynyw, *Laurod* [Llawrodd], abbot of Penalun, and *Cuhelin* [Cuhelyn], abbot of Llanisan. As Sadyrnfyw died in 831 it is suggested that the ecclesiastics were witnesses to a regrant of land originally donated by Arthur ap Pedr (OP II.428 - 9).

His son was Noë ab Arthur.

ARTHUR ab UTHR. (480)

Famous in History, Legend and Romance. The first mention of him in a historical setting is in HB §56, written c.828 - 9. (See BBCS 7 p.387). According to the Harleian text, after the death of Hengist (A.D.488?) Arthur was wont to fight against the Saxons along with the kings of the Britons, but he himself was *dux bellorum*. Twelve battles are listed:

1. At the mouth of the river *Glein*.
- 2,3,4,5. On the river *Dubglas* in the region of *Linnuis*.
6. On the river *Bassas*.
7. In the wood of *Celidon*, i.e. *Cat Coit Celidon*. See Coed Celyddon.
8. In *Castello Guinnion* in which Arthur carried the image of the Virgin Mary on his shoulders. See Castellum Guinnion.
9. In *Urbe Legionis*. See Caerlleon.
10. On the shore of the river *Tribruit*. See Tryfrwyd.
11. On the mountain called *Agned*. [On *Mons Breguoin*, which we call *Cat Bregon*. Text M]. See Mynydd Agned, Brewyn or Brywain.
12. In *monte Badonis*. See Caer Faddon.

In all the battles he remained victor.

Text M says that though there were many more noble than himself, yet he was twelve times chosen their commander and was as often conqueror. Some 13th century manuscripts add after 'dux bellorum': *Mab Uter Britannice, filius horribilis Latine, quoniam a puericia sua crudelis fuit*. (Mommson p.199)

For an assessment, with the conclusion that Arthur was probably a historical person, see C & M, Chapters 18 and 19. For a more critical assessment see AoW Chapter 1. It has been suggested that the list of battles came from an early bardic poem. (H.M. and N.K. Chadwick, *The Growth of Literature*, I (1932) p.155; TYP p.275). Henry of Huntingdon, writing in 1129 and commenting on Arthur's twelve battles says 'These wars and the places of these wars Gildas the historian [meaning Nennius] relates. But all the places are unknown in our age.' (*Historia Anglorum*, II.18 ed. Rolls). A few years later Geoffrey of Monmouth described the wars in some detail and with no doubts about the geography (HRB IX.1 - 4).

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R.W.Barber pointed out parallels between the English campaigns of William the Conqueror and those of Arthur as told by Geoffrey (*Arthur of Albion*, London, 1961, p.38). Many attempts have been made to identify the sites, but none can be regarded as certain. See Nikolai Tolstoy in BBCS 19 (1961) 118 - 162. See also the place-names in cross references above.

In the *Annales Cambriae* (10th century) attached to the Harleian text of HB we find two references to Arthur:

[516] *Bellum Badonis in quo Arthur portauit crucem Domini nostri Iesu Christi tribus diebus & tribus noctibus in humeros suos & Brittones uictores fuerunt.*

[537] *Gueith Camlann in qua Arthur & Medraut corruerunt.*

Also in the 'Mirabilia' in the same Harleian manuscript (HB §73) there are two references to Arthur, one concerned with the boar, Trwyth, (q.v.) and Arthur's dog, Cafall (q.v.), and the other about his son, Amr. See Amhar.

Probably the earliest reference to Arthur is in a line in the Book of Aneirin (*Canu Aneirin*, Stanza CII, p.49 line 1242). Assuming that it is not an interpolation the source goes back to c.A.D.600 when remembrance of Arthur would still be alive. In this stanza one of the warriors at Catraeth is being praised for his valour, *cenî bei ef Arthur*, 'though he was no Arthur'. That is, Arthur is being regarded as a paragon that no hero can quite equal (Kenneth Jackson, *The Gododdin*, p.112).

ARTHURIAN LEGEND

In this work only occasional reference will be made to the fictions in the Arthurian context originated by Geoffrey of Monmouth in HRB and in the Romances which followed. Notice will be confined to the Welsh material which is not, or only partly, affected by that development.

There is a poem in the Black Book of Carmarthen (BBC 94.1 ff) which describes a conversation between Arthur and Glewlwyd Gafaelfawr, porter of some castle, in which Arthur describes some of the past deeds of himself and his followers. See further s.n. Glewlwyd Gafaelfawr. Another poem in the Book of Taliesin (BT 54.16 ff) tells of a visit by Arthur, Taliesin and others in Arthur's ship, Prydwen, to Annwn apparently to obtain various treasures. See s.nn. Taliesin, Pwyll, Gwair ap Geirioedd, Llwch Llaw-wynnïog, Annwn, and Caer Siddi.

In a continuation of the Mabinogi branch of 'Branwen' we are told in a triad (TYP no.37R) that Arthur disinterred the head of Brân ap Llŷr, which had been buried in the *Gwynfryn* in London to prevent any Saxon aggressor. It did not seem right to him that this island should be defended by anyone's strength but his own!

The most important Welsh Arthurian tale is that of 'Culhwch and Olwen' found in the Red Book of Hergest and, incomplete, in the White Book of Rhydderch. In this story Culhwch goes to Arthur's Court at Celliwig in Cornwall and gets Arthur's help in obtaining Olwen as his bride. This tale contains a wealth of legendary matter and is quite free of any contamination from Geoffrey of Monmouth's fictions. Arthur plays only small parts in the tale, which are dealt with here under the names of the other persons concerned. See Culhwch, Rhymhi, Gwyn ap Nudd, Diwrnach Wyddel, Trwyth, the boar, Orddu, Gwrgi Seferi.

A defeat of Arthur in one of his battles is mentioned by the author of *Historia Gruffud ap Kenan* (ed. D. Simon Evans, 1977, pp.11-12), probably based on an original of the twelfth century. Here we are told that Arthur 'fought twelve notable battles against the Saxons and Picts. In the first of them he was defeated and a fugitive because of treachery in Caerlwythgoed [Lichfield] - this place was Dinas y Llwyn Llwyd. In the other battles he was victorious'.

On Arthur's last battle, that against Medrod at Camlan, in which he was mortally wounded, see Camlan. His being taken to Avallon to be healed of his wounds is touched on by Geoffrey of Monmouth in HRB XI.2 and in more detail in his 'Vita Merlini'. See Myrddin, Morgen, Avallon.

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Arthur's expected return was, however, already a living superstition. William of Malmesbury in about 1125 wrote that Arthur's grave was nowhere to be found, wherefore ancient ditties prophesied his return. (*De Rebus Gestis Regum Anglorum*, III §287). In keeping with this we find in 'The Stanzas of the Graves' in the Black Book of Carmarthen, Stanza 44:

anoeth bid bet y Arthur, 'the world's wonder a grave for Arthur'

(SG pp.126/7). See further Roger Sherman Loomis in *Arthurian Literature in the Middle Ages*, Chapter 7 and references there. Arthur's role as the returning deliverer is a later development than the Cynan-Cadwaladr traditions as pointed out by Bedwyr L. Jones in *Medium Aevum* XLIII (1974) p. 183. Basil Clarke (*Life of Merlin*, Cardiff, 1973 pp.162 - 3), suggests that Arthur first appears clearly as a 'deliverer' figure c.1168 in Étienne de Rouen's *Draco Normanicus*, and that this was a Breton development. That all three British peoples subsequently regarded Arthur in this light is shown by a commentary on Merlin's Prophecy, *Speculum*, XV pp.414-5: *omnium scilicet haec est superstitio, Britonum, Guallorum et Cornubiensium*. (Brynley F. Roberts in *Nottingham Medieval Studies*, XX (1976) p.40 note 37). The supposed discovery of Arthur's tomb at Glastonbury in the time of Henry II was evidently organised to stifle the hope of Arthur's return (Loomis, *loc.cit.*, p.66). The story was told by Giraldus Cambrensis in *De Instructione Principum* (1193-9) Dist.i, Rolls, *Opera* VIII.126) and in *Speculum Ecclesiae* c.1216) Dist.ii, Ch.ix (Rolls, *Opera* IV.47). In the former account he says that a leaden cross was found with the following inscription:

Hic iacet sepultus inclitus rex Arthurus cum Wenneuereia uxore sua secunda in insula Auallonia.

(Richard Barber in *Arthurian Literature IV*, ed. Richard Barber, 1985 p.55).

Later reports vary in a number of ways.

References to Arthur by the 'Gogynfeirdd' give no further information about Arthurian traditions. See TYP p.276.

There are many minor tales in which Arthur appears. Some of these are mentioned under the names of the other persons involved, or the places concerned. See Bedwyr, Cadog, Cai, Carannog, Ceimiad Gawr, Culhwch, Drudwas, Dynas Gawr, Edern ap Nudd, Eliwlod, Geraint ab Erbin, Gildas, Goreu, Gwalchmai, Gwenhwyfar, Glewlwyd Gafaelfawr, Gwennan, Huail ap Caw, Idris Gawr, Illtud, Llyngesog Lawhir, Melwas, Myrddin, Ogrfan Gawr, Padarn, Pedolhaearn, Peredur ab Efrog, Rhita Gawr, Taliesin, Trwyth, the boar, Trystan, Ysbaddaden Pencawr; and among places: Annwn, Avallon, Camlan, Llongborth, Llyn Barfog.

Arthur's relations, belongings, etc. may be found under the various names as follows:

Father	Uthr Bendragon	Mother	Eigr
Wives	Gwenhwyfar	Sons	Amhar, Gwydre,
Daughter	Archfedd		Llacheu, Cydfan,
Half-brothers	Madog ab Uthr,		Smerbe
	Cadwr ap Gwrlais,	Sisters	Anna, Elen, Gwyar,
	Gormant ap Rhica		Morgen
Nephews	Gwalchmai, Gwalhafed,	Ships	Prydwen, Gwennan
	Medrod	Sword	Caledfwlch
Mantle	Gwen	First-fighter	Gwenwynwyn ap Naf
Porter	Glewlwyd Gafaelfawr	Assistant	Huandaw, Gogigwr,
Servants	Cacamwri, Hygwydd,	Porters	Llaesgymyn,
	Hir Eiddyl, Hir Amren		Penpingion
Mistresses	Indeg, Garwen, Gŵyl	Hall	Ehangwen
Courts	Caerllion ar Wysg,		
	Celliwig,		
	Penrhyn Rhionydd.		

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ARTHURIAN ROMANCE

Through Wace's *Roman de Brut* (1155) and the Breton story tellers Arthurian Romance blossomed first in France and then spread widely. Some romances returned to Wales, e.g. those of Geraint, Owain and Peredur (see the names) as well as two Grail romances. See *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, Oxford. 1959; AoW.

CORNISH LEGENDS

The battle of Vellan Druchar. See Vellan Druchar.

The survival of Arthur in the form of a raven or Cornish Chough.

See E.K.Chambers, *Arthur of Britain*, pp.187, 229; Robert Hunt, *Popular Romances of the West of England*, 3rd. ed., London, 1881.

IRISH REFERENCES

For Irish and Scottish Gaelic versions of Arthur's ancestry see W.F.Skene, *Celtic Scotland*, III.458-9; *Genealogical Tracts I*, Irish MSS. Commission, Dublin, 1932, p.52. In these Arthur is traced to Britan Mael (q.v.), the Irish eponym for the Britons and Britain, while Arthur's father is generally given as *Iobhar* (Ibar). This name cannot be seen as corresponding to Uther. See William Gillies, 'Arthur in Gaelic Tradition' in CMCS, 3 (1982), especially pp.50, 70-71. See also Smerbe.

PLACE-NAMES

There are numerous place-names in which Arthur's name appears, in all parts of Britain, e.g. Arthur's Seat in Edinburgh. A list of places in Wales was given in *Arch.Camb.*, IV.3 (1872) pp.269-270. It is not complete. Some places in Wales with stories attached are noticed herein: e.g. Carn March Arthur (s.n. Llyn Barfog), Carnedd Arthur (s.n. Camlan), Cegin Arthur.

ARTHUR BENUCHEL. See s.n. Eliffer Gosgorddfawr.

ARTHWYS ap GARMON. See s.n. Cynwyd Cynwydion.

ARTHWYS ap MAR. (465)

One of the 'Men of the North' who appears in the genealogies only as a link, and about whom nothing is known. He is given as ancestor of Cynwyd Cynwydion, Gwenddoleu, Eliffer Gosgorddfawr and (wrongly) of Pabo Post Prydyn. In some later manuscripts his name is spelt *Athrwys*. See BBG §§3,4,5,6 in EWGT p.73.

ARTHWYS (or ATHRWYS?) DRWSGL. See Enfael Adran.

ARVIRAGUS.

A British chief who revolted against Roman authority during the reign of the emperor Domitian (A.D.81-96). "A Brigantian king, no doubt" (Oman, p.104). He is mentioned by Juvenal (Sat.iv.126) as one who was a thorn in the side of the Roman army, and Juvenal suggests that the best news that Domitian could receive would be:

Regem aliquem capies aut de temone Britanno / excidet Arviragus.

'You will capture some king, or Arviragus will fall [dead] from his chariot'.

This is the only contemporary reference to him. Juvenal was writing in the time of Domitian. Geoffrey of Monmouth, being ignorant of the works of Tacitus, and seeking for material for his *Historia Regum Britanniae*, seized on this name as a subject for his 'History'. The brothers Arviragus and Guiderius thus take the place, in Geoffrey's work, to a certain extent, of the historical brothers Caratacus and Togodumnus even as far as being sons of Cunobelinus (HRB IV.12).

Michael Alford in his *Fides Regia Britannica*, 1663 (Vol.1, p.23) goes so far as to identify Arviragus with Caratacus, and Guiderius with Togodumnus.

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FICTION

According to Geoffrey, Guiderius the king, having been treacherously slain by the Roman, Leuis Hamo, during the Claudian invasion, Arviragus put on his brother's clothing and thus prevented Guiderius's death becoming known to the Britons, who were already hard pressed. Finally they drove the Romans to their ships. But Arviragus succeeded in killing Hamo at a place which came to be called Hamo's port, later Southampton. Peace was made between Arviragus and Claudius, who offered his daughter, Genuissa, as wife to Arviragus if he would acknowledge the kingdom of Britain to be subject to Rome. Arviragus agreed to these terms and subsequently married Genuissa at a place where a city was built in honour of the occasion and was named *Kaerglou* (Caerloyw, Gloucester). Later on, Arviragus showed signs of independence and Claudius sent Vespasian against him. Genuissa mediated between them and Arviragus was allowed to rule Britain till he died, and was buried at Gloucester. He was succeeded by his son, Marius (HRB IV.13-17).

In ByB the name Arviragus is converted into the totally unrelated name Gweirydd (q.v). Genuissa is generally un-named, but in RBB (p.96) it becomes *Gwenwissa*.

In some versions of the legend of Joseph of Arimathea, Arviragus was king at the time of Joseph's arrival in Britain, and received him kindly. See further s.n. Joseph of Arimathea.

Hector Boece in his History of the Scots (1527) mentions Arviragus and Caratacus. He gives Arviragus, as first wife, Voada, daughter of Cadallanus, and sister of Caratacus. By her, Arviragus was father of Boadicea [Boudicca], and another daughter who married her half-brother, Marius. (Trans. John Bellenden, III.6 - IV.6).

ARWYSTL (1), bishop.

He was a disciple of Dubricius (BLD 80) and his name appears foisted as a witness into several of the charters in the Book of Llandaf. But only one seems to be genuine, namely BLD 166 where he appears as bishop and a king Iddon donates land where Arwystl left a foundation, that is, Llangoed (below Builth) in the parish of Llys-wen, Brycheiniog. (PW 42n, WATU, WCO 121, 123, 138). This charter is undateable, but could be c.500.

ARWYSTL ap CUNEDDA WLEDIG. (Fictitious).

Invented presumably to explain the name of the cantref, Arwystli. The name occurs in late lists of the sons of Cunedda. See ByA 29(2) in EWGT p.92, OP II.625.

ARWYSTLI HEN. See Brân ap Llŷr (Iolo fiction).

ASA (ASAPH) ST. ap SAWYL BENISEL. (500)

He was the founder of Llanasa in Tegeingl (PW 101) and possibly also of Llanelwy, later known as St.Asaph, in the same cantref (PW 101). Asaph's name is found in abundance in the topography of the district. It is chronologically improbable that St.Kentigern [Cyndeyrn] could have met St.Asaph, nor is it likely that he had anything to do with the foundation of Llanelwy (WCO 191-4).

Asa appears in Bonedd y Saint (§13 in EWGT p.56) as the son of Sawyl Benuchel ap Pabo Post Prydyn, by Gwenasedd ferch Rhain of Rhieinwg. For *Benuchel* read *Benisel*. See Sawyl Benisel.

For a story concerning St.Asaph and the wife of Maelgwn, see s.n. Maelgwn Gwynedd. Here we are told that Maelgwn helped Asaph to build the bishop-house and church at Llanelwy.

Asa is commemorated on May 1 (LBS I.72, 184).

ASCHILLUS, king of Dacia. See Echel Forddwyd-twll.

ASCLEPIODOTUS.

He was *praefectus praetorio* under Constantius Chlorus and defeated Allectus, the usurper, who was killed. (A.D.296). (Eutropius IX.22; Orosius VII.25; Eusebius Chron. Lib.II). Eutropius adds: *Ita Britanniae decimo anno receptae*. This was copied by Bede (*Chronicon* s.a.307, *Hist.Eccles.*I.6), and

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Henry of Huntingdon (Book I). These authors rightly interpret Eutropius as meaning that Britain was restored to the Roman Empire after a lapse of ten years.

FICTION

According to Geoffrey of Monmouth Asclepiodotus was a duke of Cornwall whom the Britons made king after Alleclus had slain Carausius. Asclepiodotus defeated Alleclus at London and slew him. He then besieged Livius Gallus, the colleague of Alleclus. Livius Gallus finally surrendered, but he and his surviving men were all beheaded by the men of Gwynedd at a place now called Walbrook, and in Welsh Nant Gallgwn. Asclepiodotus then reigned for ten years until he was killed by Coel, king of Colchester (HRB V.4-6). Brut y Brenhinedd tells the same story without any important change.

Theophilus Evans (*Drych y Prif Oesoedd*, 1716, I.2 - 1851 ed. p.38) and Henry Rowlands (*Mona Antiqua Restaurata*, 1723, - 2nd. ed. pp.164, 168) identified Asclepiodotus with Brân ap Llŷr. In the form *Sglepiado* the name appears in the pedigree of Gwrlais, where he is made the son of Owain Finddu, a gross anachronism. See PP §70.

ASSARACUS son of EBRAUCUS. See Efrog ap Membyr.

ASSER ap CYNGEN. See Henwyn, Duke of Cornwall.

ASSER ab EFROG. See Efrog ap Membyr.

ASSER MENEVENSIS.

His 'Life of Alfred' is entitled *Annales rerum gestarum Alfredi magni* or *De rebus gestis Aelfredi Magni* (Enc.Brit., DNB). The Anglo-Saxon Chronicle puts his death in 910, but it may have been a year or two earlier, as in *Annales Cambriae* s.a.908 (= 909 corrected). In §79 he mentions that he and his relation, Nobis, Bishop of St.David's, had been expelled from Menevia. He may have been a bishop of Menevia but certainly was later rewarded with the see of Sherborne by Alfred. See further DNB, HW 226-8, DWB.

ATHILDIS daughter of COEL. (Fictitious). See Marius.

ATHRWYS ap FFERNFAEL. (755)

A king of Glywysing mentioned in the Book of Llandaf: *Athruis rex filius Fernuail* (BLD 210a), and also *Athruis rex* (BLD 208). His pedigree occurs in HG 28 in EWGT p.12 and makes him father of Ithel ab Athrwys. He was contemporary with bishop Cadward. Wendy Davies dates the charters c.780-5 (LlCh p.118).

ATHRWYS ap MEURIG (1), king of Gwent.

He is mentioned in a deed in the Book of Llandaf: *Athruis rex Guenti regionis pro anima patris sui Mourici*. He granted a number of churches, all in Ergyng, to bishop Comereg. Among the witnesses were Idno, abbot of Bolgros, Elhaearn, abbot of *Lann Guorboe* [Garway], Gwrddogwy, abbot of Llanddewi, and Gwernabwy, abbot of Garthbenni. (BLD 165). All these were 'disciples' of St.Dubricius. A king of Gwent of this name is not known from other sources to have lived at that time. It is uncertain if he can be identified with Athrwys ap Meurig of the next article who was a contemporary of St.Oudoceus.

ATHRWYS ap MEURIG ap TEWDRIG. (620)

A prince of Glywysing who appears in the genealogies of that region, although his name is accidentally missing in the earliest version. See HG 28, JC 9, ABT 15, MP 3 in EWGT pp.12, 45, 105, 122. In the Book of Llandaf he appears frequently as a genealogical link between Morgan ab Athrwys and Meurig ap Tewdrig (see BLD 140, 144, 148), but is never mentioned as king himself, from which it appears that he died while Meurig was still living. Besides Morgan he was father of Ithel (q.v.) and

Gwaidnerth (BLD 176, 190). His wife was perhaps Cenedlon ferch Briafael Frydig. See s.n. Briafael Frydig.

Iolo Fiction

In the Iolo MSS. the name Athrwys is variously mis-spelt, and in one place we find it written *Arthur* (p.136). This seems to have led William Owen Pughe in his *Cambrian Biography*, 1803, (s.nn. Anna, Arthur, Meirig, Uthyr) to put forward the suggestion that Arthur was the same person as Athrwys ap Meurig. It was discussed and rejected by Sharon Turner (*History of the Anglo-Saxons*, Bk.3, Ch.3, 1805) and Rice Rees (*Welsh Saints*, 1836, pp.185-6), but accepted by Robert Owen (*The Kymry*, 1891, p.77).

ATLEUDOR ap NAF. See Gwenwynwyn ap Naf.

AUDREN. See Aldwr.

AUGULUS, ST. (Legendary).

He appears in various Roman Martyrologies as a bishop of London and martyr. Nothing is known about him. Commemorated on February 7 (LBS I.189). William Stubbs placed him between Iltutus and Theodwin in the fictitious list of bishops (*Registrum Sacrum Anglicanum*, 1897, p.214)

AUGUSELUS. (Fictitious).

The name occurs in most manuscripts of HRB as Auguselus, but *Anguselus* is also found. According to Geoffrey of Monmouth he was a brother of Lot(h) (q.v.) and Urianus [Urien Rheged, q.v.] and was king of the Scots. The Saxons had driven him out of his kingdom, but he was restored by Arthur (IX.9). As king of Albania [Scotland] he was present at Arthur's special coronation (IX.12), and by right was one of the four kings who held four golden swords before Arthur at the ceremony (IX.13). Also mentioned in IX.18. In Arthur's war against the Romans in Gaul, Auguselus played an important part (X.6, 9). After the rebellion of Medrod when Arthur landed in England, Auguselus was slain in the battle that followed, and he was succeeded by Hiwenus [Owain] son of Urianus (XI.1)

It seems that Geoffrey formed the name from *Angus*, and he may have had some knowledge of the historical Angus son of Erc, who, with his brothers Loarn and Fergus, founded the germ of the Scottish kingdom of Dál Riada in Cantyre in about A.D.464 (H.M.Chadwick, *Early Scotland*, p.123). If this is so, the manuscript form *Anguselus* is probably more correct. (John Rhys, *The Arthurian Legend*, p.239 n.2).

All versions of *Brut y Brenhinedd* substitute Arawn ap Cynfarch for Auguselus.

AURELIUS AMBROSIUS. See Emrys Wledig.

AURELIUS CANINUS. See Cynan Wledig.

AURELIUS CONANUS. See Cynan Wledig.

AUSTELL (Austolus), ST.

The saint of St.Austell in Cornwall. The name appears as *Austoll* in a tenth century list of Cornish parochial saints in the Vatican Codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.59. It appears as *Austolus* in Cornwall in 1150. In 1538 Leland was told that 'Austolus was a hermit' (*Itinerary*, ed. L.T.Smith, I.322). In 1580 Nicholas Roscarrock wrote: "They hold by tradition that St.Austell and St.Muen [Mewan] were great friends whose parishes joyne and enjoye priviledges together and that they lived here together." (G.H.Doble, *The Saints of Cornwall*, V p.35).

In Cornwall the churches of St.Austell, St.Mewan and St.Samson-in-Golant are all in the same vicinity. Now St.Mewan is almost certainly St.Meven (q.v.), a disciple of St.Samson, who went with Samson to Brittany, while in the Life of St.Meven we are told that *Austolus* was his godson and served him in his monastery at St.Méen. According to the Life, Austolus died on June 28, seven days after

Meven. There can be little doubt that Austell/Austolus was in Cornwall with Meven and Samson and accompanied or followed them to Brittany (LBS I.189-190; Doble, *loc.cit.* pp.45-46).

In Brittany the day of Austol is June 28, but in Cornwall the Feast was kept on Thursday in Whitsun week (LBS I.190). In Brittany St.Austol is honoured only in the abbey of Saint-Méen, where he had a considerable cult. (Doble, *loc.cit.*, p.45). He may have given his name to *Llanawstl* in Machen, Gwent (*ibid.*, p.43). But see Hawystl (ferch Brychan).

AUXILIUS, ST. See Usyllt.

AVALLON.

A name used mainly in Arthurian Romance for an Otherworld or Elysium. Geoffrey of Monmouth said that Arthur's Sword, Caliburnus, was made in *Insula Auallonis* (HRB IX.4). Later he said that Arthur, after being mortally wounded, was carried in *Insulam Auallonis* to be cured of his wounds (HRB XI.2). In Brut y Brenhinedd this became Ynys Afallach (various orthography).

Geoffrey of Monmouth in his Vita Merlini calls it *Insula Pomorum*, 'The Isle of Apples', owing to the belief that the name was derived from Welsh *afal*, 'apple', or *afall*, 'apple-tree'. It is called 'fortunate' because it produces abundant crops and vines and apples, without the aid of man. There, according to the poem, lived Morgen with her eight sisters who are to heal Arthur of his wounds (ll.908-921).

The legend seems to have been known to Pomponius Mela (c.A.D.45) who gave an account of an island, Sena, off the coast of Brittany 'famous for the oracle of a Gaulish god, whose priestesses, living in the holiness of perpetual virginity, are said to be nine in number' (*De Situ Orbis*, III.6). See John Rhys, Hib.Lect. 195-6, *Celtic Folklore*, p.331 and n.1); R.S.Loomis, *Wales and the Arthurian Legend*, p.155 .

The *Gesta Regum Britanniae* by Guillaume de Rennes (c.1235) does not name the island but mentions the eternal spring, abundant flowers, absence of age or disease, and a royal, beautiful virgin, surrounded by her maids. She bears the wounded Arthur *ad aulam regis Avallonis*, 'to the hall of king Avallo', and heals him (John Rhys, *The Arthurian Legend*, pp.335, 395; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.191; *Arthurian Literature*, ed. R.S.Loomis, p.65).

The place was early identified with Glastonbury. It is not clear whether this was the reason for the pretended discovery of Arthur's grave at Glastonbury at the suggestion of Henry II or whether the supposed discovery led to the identification. (*Arth. Lit.*, pp.66-67). The identification and discovery appear roughly at the same time. Ralph de Coggeshall in his *Chronicon Anglicanum* (1187-1224) mentions both s.a.1191. He says that Glastonbury, 'once surrounded by marshes, was called *insula Avallonis*, that is, the isle of apples' (E.K.Chambers, *Arthur of Britain*, pp.114, 268). Giraldus Cambrensis in his *De Instructione Principum* (1193-9), *Distinctio i* (*Opera* viii.126), also mentions both. He says:

what is now called Glastonia was anciently called Insula Avallonia, for it is like an island, wholly surrounded by marshes, whence it is called in British Inis Avallon, that is the apple-bearing island. Therefore Morganis, a noble matron who was ruler and patron of those parts and akin to king Arthur by blood, took him after the battle of Kemelen [Camlan] to the island which is now called Glastonia for the healing of his wounds.

(Chambers, pp.121-2). He repeats this in *Speculum Ecclesiae* (c.1216), *Dist.ii*, ch.9 (*Opera*, iv.49) and adds that:

Avallonia is so called either from British *aval* which means apple, because that place abounded with apples, or from a certain [A]vallo, lord of that land.

See Chambers, pp.123, 272-3.

An interpolation (12th-13th century) in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* tells of the founding of Glastonbury by a certain Glasteing [*recte* Glast, q.v.]. It goes on to say that Glastonbury

is also well known by the name of *Insula Avalloniae* and this is the origin of that name: It was said above that Glasteing found his sow under an apple tree near the ancient church, and because apples were rare in those parts when he first arrived there, he called it *Insula Avalloniae* in his tongue, that is, Isle of Apples. For *avalla* in British is translated *poma* [apples] in Latin. Or it is named after a certain Avalloc who is said to have lived there with his daughters on account of its being a solitary place.

(ed. Thomas Hearne p.17; Chambers, p.266). This interpolation is dated after 1191 by W.W.Newell (*Publications of the Modern Language Association of America*, XVIII, (1903) pp.459 ff.).

The mention of Avalloc in the last quotation brings us back to the king Avallo in the *Gesta Regum Britanniae* (above), the Avallo of Giraldus, and to the Welsh name of the island as Ynys Afallach. Afallach is a Welsh personal name having nothing to do with apples, and Ynys Afallach means the Island of [someone named] Afallach (John Rhys, *The Arthurian Legend*, pp.335-6; R.S.Loomis, *Arthurian Literature*, p.66). See s.n. Afallach ap Beli Mawr.

In the Welsh poem 'Preiddeu Annwn' in the Book of Taliesin we hear of the cauldron of the Head of Annwn, which was 'kindled by the breath of nine maidens'. (See s.n. Pwyll Pen Annwn). These are reminiscent of the nine priestesses mentioned by Pomponius Mela and the nine sisters in the *Vita Merlini*. Annwn is also said to be a place where the dwellers are not harmed by plague or age. (See s.n. Annwn). Thus Ynys Afallach and Annwn, though appearing in different contexts, show similar characteristics associated with the otherworld. (So also Kenneth Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.17). The association of Ynys Afallach with Annwn is evident in a Welsh version of the account by Giraldus in *Speculum Ecclesiae* where 'Morgan, a goddess of Annwfyn,' is said to have hidden Arthur in Ynys Afallach. See s.n. Morgen.

In French romance the place is called Avalon. As early as c.1130, i.e. before *The Historia Regum Britanniae*, in the 'Couronnement Louis', a *chanson de geste*, the expression *tot l'or d'Avalon*, 'all the gold of Avalon', occurs twice, and a description of the golden adornments in Avalon is given in another *chanson de geste*, the 'Bataille Loquifer' (c.1180). (R.S.Loomis, *Wales and the Arthurian Legend*, p.196; *Arthurian Literature*, p.65).

A late triad (TYP no.90) mentions Ynys Afallach as one of the 'Three Perpetual Harmonies' of Ynys Prydain, the others being at Caer Garadog and Bangor. Caer Caradog probably means Salisbury, and Ynys Afallach is clearly Glastonbury in this context. See TYP p.218.

AWARNACH. (Legendary).

In the poem 'Who is the Porter?' in the Black Book of Carmarthen (BBC 95.3-6 are the lines:

Arthur, though he was laughing(?),
The blood was flowing
In Neuadd Awarnach, [Awarnach's Hall]
Fighting with a hag.

(Trans. Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, 1972 p.70). John Rhys thought that Awarnach was the same as the giant Wrnach (q.v.). (*Celtic Folklore*, p.565). See also CO(1) p.xli, CO(2) p.138.

AWST (1), king of Brycheiniog.

Older August from Latin Augustus. A king of this name, *Agust rex Brecheinniauc*, with two sons, *Elguid* [Elwydd] and *Riguallaun* [Rhiwallon], is mentioned in the Book of Llandaf (BLD 146, 154). They figure in two charters in which Awst is represented giving some property at Llan-gors and Llanwrfaeth [=Llandeilo'r-fân] in Brycheiniog to the church. The witnesses are bishop Oudoceus and others. The date of the charters is probably about the same as that of BLD 157 which Wendy Davies puts in about 685 (LlCh p.102).

AWST (2) of Brycheiniog. (675)

He is mentioned in BLD (167-8) as *August*, the father of *Elgistil* [Elwystl] who was slain by Tewdwr ap Rhain, king of Brycheiniog (born c.700). From the names of witnesses and other considerations it is clear that he is different from Awst (1), above. Hugh Thomas suggested that this Awst might be the son of Cadwgon ap Cathen. (Harl.MS.4181 [c.1700] p.148). The copyist of the Golden Grove Book p.751 showed no doubts! See s.nn Tewdwr ap Rhain, Elwystl ab Awst.

AWSTL. See Hawystl, Austell.

AWY LUYDDOG. See Cynfarwy.

AZENOR. See Budoc (2).

BACHAN.

He is mentioned in the Life of St.Cadog (§11 in VSB p.48) as a famous rhetorician who came to Britain from Italy. St.Cadog, on his return from Ireland, went straightway to Brycheiniog to be instructed by him.

He is presumably the same as Pachan, who appears as a witness to a charter, *Ecclesia Macmoilo*, appended to the above Life (§58 in VSB 128), the other witnesses being Cadog, Dedyw (q.v.) and Boduan.

It has been suggested that he may be the person behind the fictitious Faganus of Geoffrey of Monmouth. See Ffagan. (WCO 128).

BADON. See Caer Faddon.

BAGLAN, ST. (1).

Baglan, a church formerly under Aberafan in Morgannwg, is dedicated to a St.Baglan (PW 69). There is reason to doubt that this is Baglan ap Dingad. LBS (I.192-3), partly under the influence of the Iolo MSS., thought that this Baglan was the son of Ithel Hael. This evidently derives from a mistake in a late version of ByS §25 (TW version in EWGT p.58). Edward Lhuyd in his *Reliquiae* (LB I.193) and in his *Parochialia* (III.27) records a tradition that makes Baglan a disciple of St.Illtud and a contemporary of St.Cadog. This is hardly consistent with his being a son of Dingad ap Nudd Hael. (PCB).

BAGLAN ap DINGAD. (570)

Bonedd y Saint (§18 in EWGT p.57) mentions 'Baglan in Coed Alun' as one of the children of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog of Dinas Eidyn. His foundation is Llanfaglan, formerly under Llanwnda, in Arfon (PW 84). He is mentioned in *Buchedd Llewddoc Sant* as going with his brother *Llowddoc* (*recte* Lleuddad, q.v.).

BAIA. See Bwya.

BANADL, king of Powys.

He is mentioned in the tract *De Situ Brecheniauc* (§8 in VSB p.314 and EWGT p.12) as *Benadel*, whose daughter *Banadlinet* was violated by Brychan while Brychan was being held hostage by the king of Powys. So she became the mother of St.Cynog. The later tract *Cognatio Brychan* (§8 in VSB p.316, EWGT p.17) makes it clear that the king of Powys was *Banadyl* himself, and his daughter is called *Banadylued*. The modern forms would be *Banadl* and *Banhadlwedd*. Cf. Plant Brychan §2a in EWGT p.81, which connects the king with Banhadla in Powys.

WATU mentions two townships in Llanrhaeadr yMochnant named Banhadla Isaf and Uchaf, and a township, Banhadlen in Llanarmon-yn-Iâl. These cover a fairly extensive area of Powys Fadog. See WCO 199. But it is surprisingly far from Brycheiniog. There is a place called Cae Banadl in the parish of Llanfihangel Nant Melan, Radnorshire (OP II.703).

BANGAR ap CAW. (490)

He is listed among the sons of Caw in ByA 3 in EWGT p.85. In some late lists the name is duplicated by the addition of Cyngar. Bangar is a rare name (E.Phillimore in *Bye-Gones*, 1889-90, p.535; LBS II.247-8). One of the proverbs in 'Englynion y Clyweid' is attributed to him where he is called *Bangar mab Caw, milwr clotgar*, 'renowned soldier' (No.39 in BBCS 3 (1926) p.13).

BANHADLWEDD ferch Banadl. See Banadl.

BANON. See Iscawyn ap Panon.

BARAR ap CERI HIR LYNGWYN. (Fictitious).

Father of Llŷr Llediaith according to MP 3 in EWGT p.122.

BARNIC, BARRE, BARRFIND, BARRICIUS. See Berwyn.

BARROC, BARRUC. See Barrwg.

BARRWG.

A disciple of St.Cadog, mentioned in the Life of St.Cadog, where he is called *Barruc*. One day Cadog sailed with Barruc and another disciple, *Gualahes* [Gwales], from the island of Echni 'now called Holm' (i.e.Flatholm) to the island of Barren (i.e. Barry Island near Cardiff). Having arrived at the latter, Cadog asked them for his manual book. They confessed that they had forgotten it and left it behind in Echni. 'Go and get it,' said the angry man, 'never to return'. They went, and in coming back were drowned. Barruc's body was washed up on Barry Island, whence that island received its name (§29 in VSB p.90; WCO 240-1).

Giraldus Cambrensis said that the remains of St.Baroc were deposited in a chapel on the island (*Itin.Kamb.*, I.6), and Leland calls it the chapel of St.Barrok (*Itinerary*, ed. Lucy T.Smith, III.24). Commemorated on September 27 (LBS I.196). A.W.Wade-Evans calls him Barrwg (PW 65).

He is perhaps also the Barrog or Baruck of Bedwas, Gwent (Rice Rees, *Welsh Saints*, p.342), where there is a Ffynnon Farrwg (PW 74; LBS I.196). Other less likely identifications are made by Wade-Evans in WCO 139. See also s.n. Berwyn.

BEBLYCH ap SULBYCH.

Genealogical link in an otherwise unknown line of princes of Penllyn; father of Gorflwng (ABT §22 in EWGT p.107).

BEDD, father of EINION. See Einion ap Bedd.

BEDROD, father of BEDWYR. See Bedwyr.

BEDWINI. (Legendary bishop).

He is mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court, the bishop who blessed Arthur's food and drink (WM 469 *Bitwini*, RM 112 *Betwini*). In the tale of 'Rhonabwy's Dream' he appears as one of Arthur's counsellors, *Betwin escob* (RM 148, 159). In a triad (TYP no.1) he is mentioned as *Bytwini* or *Bitwini*, the chief bishop at Celliwig in Cornwall where Arthur was chief lord.

In the 'Englynion y Clyweid' No.33 in Llanstephan MS.27 he is referred to as *Bedwi, oed escob donyawc difri*, 'who was an endowed, grave bishop', (BBCS 3 (1926) p.12).

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There was a bishopric which had its seat at Calliwith near Bodmin in Cornwall from the eighth to the tenth century, and an abbey from the tenth. "Here Bedwini may be supposed to have been a bishop." (E.K.Chambers, *Arthur of Britain*, p.91).

The name was taken into some of the Middle English Arthurian Romances as bishop Bawdewyn, and the like, probably via French *Baudouin*, (English Baldwin). See TYP p.289.

BEDWYR. (Legendary).

A famous hero of Arthurian legend, who appears to have been associated with Arthur from the earliest times. He appears twice in the Life of St.Cadog, where he is called *Bedguir*, *Bedguur*, respectively. In the first (Prologus), he appears in company with Arthur and Cai when Gwynllyw carried off Gwladus daughter of Brychan. See s.n. Gwynllyw ap Glywys. In the second (§22) he appears with Arthur and Cai at the time of a dispute between Arthur and Cadog (VSB pp.26, 70).

In the tale of 'Culhwch and Olwen' he is mentioned only second to Cai in the list of warriors at Arthur's court (WM 460, RM 106), and the second, after Cai, chosen to go in search of Olwen. 'Arthur called on Bedwyr, who never shrank from an enterprise upon which Cai was bound. No one in the land was as handsome as he except Arthur and Drych ail Cibddar, and although he was one-handed no three warriors drew blood in the same field faster than he one thrust would there be of his spear, and nine counter-thrusts.' (WM 471, RM 114). In another place Cai says of him: 'The head of his spear will leave its shaft, and it will draw blood from the wind, and settle on the shaft again.' (WM 487, RM 127).

Bedwyr is mentioned in the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 47-48): 'By the hundred they fell before Bedwyr *bedrydant* on the shores of Tryfrwyd, fighting with Garwlwyd. Furious was his nature with shield and sword.' (ll.46-51, trans. Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, p.70).

In the tale of 'Geraint and Enid' he is called *Bedwyr uab Bedrawt* in a list of warriors, whose names are not drawn from the corresponding French Romance (WM 411, RM 265). In a triad (TYP no.21) he is added as a fourth to the list of the 'Three Battle-Diademed Men' of Ynys Prydain: 'And one was diademmed above the three of them; that was *Bedwyr mab Bedrawc*.' The patronymics in the last two examples are perhaps derived from the cognomen, *pedrydant*, above, with -yd- dropped by corruption. Nothing is otherwise known of Bedrod as his father (PCB).

In another triad (TYP no.26W) he joins Arthur, Cai and March, when Arthur attempted to obtain the swine of March, over which Trystan was keeping guard. He does not appear in the older version (TYP no.26).

The 'Stanzas of the Graves' in the Black Book of Carmarthen mention the grave of Bedwyr as being in *Allt Tryfan*, 'Tryfan Hill'. (Thomas Jones in SG pp.120-1). In a poem on Cadwallon's battles we are told that Cadwallon encamped by Ffynnon Fedwyr (RBP col.1043 l.29; TYP p.280, John Rhys, *The Arthurian Legend*, p.386). According to Owen Pughe, Bedwyr's well was in the upper part of Gwynllŵg (W.F.Skene, *The Four Ancient Books of Wales*, II.443).

Bedwyr had a son, Amren, according to 'Culhwch and Olwen' (WM 465, RM 110) and 'Geraint and Enid' (WM 388, RM 246), and a daughter, *Eneuawg* [Enefog, q.v.], is mentioned in 'Culhwch and Olwen' (WM 469, RM 112).

For references in later Welsh poetry, see TYP p.280.

GEOFFREY OF MONMOUTH

In HRB he is called *Beduerus* and is given an important role in Arthur's following. He is said to be Arthur's butler, upon whom Arthur bestowed the province of 'Neustria, now called Normandy' (IX.11-13). Bedwyr and Cai accompanied Arthur in slaying the giant of Mont St.Michel (X.3). See s.n. Elen, niece of Hywel. After that Bedwyr played a prominent part in Arthur's war against the Romans (X.4, 6). He and Cai were both slain in the war, and Hirelglas [Hirlas in ByB], Bedwyr's nephew, avenged his uncle's death (X.9). Bedwyr was buried at Bajocae [Bayeux], but at *Peitav* [Poitou]

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according to Brut Dingestow (X.13). In the 'Cotton Cleopatra' version of ByB (fo.88) he is called *Bedwyr vab Pedrawc*.

ARTHURIAN ROMANCE

The name of Bedwyr passed into Arthurian Romance, but he appears very sparingly, and no adventures of importance are assigned to him. Chrétien de Troyes mentions him in *Erec et Enide* as *Bedoïr*, Master of the Horse, who was skilled at chess and trictrac. His position of Butler is given to a new knight, Lucan. Malory calls him Bedyvere and makes him brother of Lucan. When Arthur disposes of his sword after his last battle, the job is given to Bedyvere in the Middle English stanzaic 'Le Morte Arthur' of the late 14th century (Bruce I.448-9), and in Malory (XXI.5), whereas in earlier versions it is given to Gifflet (Bruce II.378). See Gilfaethwy.

BEDYW ap SEITHFED. See Seithfed.

BEIDAWG RHUDD ab EMYR LLYDAW. (Legendary). (450)

He is mentioned in three of the 'Stanzas of the Graves' in the Black Book of Carmarthen:

- | | |
|----|--|
| 36 | The grave of <i>Beidawc Ryt</i> in the region of Rhiw Lyfnaw,
the grave of Lluosgar in Ceri,
and at the Ford of Bridw the grave of Omni. |
| 37 | Long past and hidden the turmoil he caused,
The soil of Machawy covers him:
Long [and] white the fingers of <i>Beidauc Rut</i> . |
| 38 | Long past the turmoil he caused and his wealth,
the soil of Machawy upon him,
<i>Beidauc Rut ab Emer Llydau</i> . |

(SG pp.124/5).

Nothing else seems to be known about him.

BEILO ferch BRYCHAN.

The name occurs in the tract De Situ Brecheniauc as *Belyau filia Brachan* (§12(9) in EWGT p.16), but no corresponding name appears in later Brychan documents. A.W.Wade-Evans gives Beilo as the modern form and mentions Llanfilo in Brycheiniog as named from her (PW 39, WCO 140). The place is 5½ miles north-east of Brecon. The church is now dedicated to the Anglo-Saxon St.Milburg (Rice Rees, *Welsh Saints*, 1836, pp.322, 326). See also OP II.325; LBS I.204, IV.440.

BELATUCADRUS. (Celtic divinity).

The name or epithet of a Celtic war-god meaning 'handsome in the slaughter' or 'mighty to kill'. It is found in British inscriptions equated to Mars (John Rhys, Hib. Lect., pp.37-38), but 'the fair shining one' according to C & M, p.266. He was worshipped in Cumbria and his worshippers were probably of the humbler sort, judging by the small and graceless altars (I.A.Richmond, *Roman Britain*, 1955, p.197).

BELENOS. See Belinus

BELI ap BENLLI GAWR. (Legendary).

'There is a spot on the mountain between Iâl and Ystrad Alun above Rhyd y Gyfarthfa, called Y Maes Mawr where occurred the battle between Meirion ap Tybion and Beli ap Benlli Gawr; and there Beli ap Benlli was slain. And Meirion erected two standing stones, one at each end of the grave. These were there up to the last forty years.' (Peniarth MS.267 p.29 (c.1635) by John Jones of Gellilyfdy, copied in Llanstephan MS.18 p.75). Quoted by W.J.Gruffydd in *Math vab Mathonwy*, pp.178-9. Maes Mawr, 'the Great Plain', is on high ground not far from Moel Fenlli, between it and Mold. The spot where the stones stood was by a brook called after them Nant y Meini, 'the Brook of the Stones' (WCO 82).

A WELSH CLASSICAL DICTIONARY

The grave of Beli is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.73):

Whose is the grave on Maes Mawr?
Proud was his hand on his sword,-
the grave of Beli son of Benlli Gawr.

(SG p.133).

BELI ap DYFNWAL MOELMUD. See Belinus son of Dunuallo Molmutius.

BELI ab EILUDD. See Elise ap Gwylog ap Beli.

BELI ab ELFFIN, king of Strathclyde. (d.722).

He appears in the pedigree of the kings of Strathclyde (HG 5 in EWGT p.10) as son of Elffin ab Owain ap Beli, and father of Tewdwr. His death is recorded in *Annales Cambriae*, s.a. 722. Similarly in the *Annals of Tigernach* (722) and the *Annals of Ulster* (721 = 722).

BELI ap MAEL MYNGAN. See Elise ap Gwylog ap Beli.

BELI ap NEITHON, king of Strathclyde. (570)

He appears in the pedigree of the kings of Strathclyde (HG 5 in EWGT p.10) as son of Neithon ap Gwyddno, and father of Owain. There is little doubt that this Beli is the same as Bile, the father of Brude, king of the Picts (672 - 693). The mother of Brude was probably the sister of Talargan, king of the Picts (653 - 657) who was the son of Eanfrith, king of Bernicia (633 - 4). (H.M.Chadwick, *Early Scotland*, 1949, p.90). See further s.n. Brude.

BELI ab OUTHAM. See Gurthiern, St.

BELI ap RHUN. See Rhun ap Maelgwn, Iago ap Beli.

BELI MAWR. (Legendary). (120-80 B.C. PCB)

His earliest appearance is in the 'Harleian' genealogies as *Beli magnus*, ancestor of Cunedda (HG 1 in EWGT p.9) and of Coel Hen (HG 10 in EWGT p.11). In these the descent goes through his son, Afallach, and his wife is given as Anna (q.v.), 'cousin of the Virgin Mary'.

It is perhaps the same Beli that we find wrongly latinised into the form *Bellinus filius Minocannus*, in HB §19, where he is described as a British king in the time of Julius Caesar. See Belinus son of Minocannus. In the Mabinogi branch of 'Branwen' he is mentioned only as *Beli fab Mynogan*, father of Penarddun (WM 38, RM 26), and of Caswallon ap Beli (WM 58, RM 41). In the tale 'The Dream of Macsen Wledig' it is said that Macsen, emperor of Rome, 'conquered the island of Britain by force from Beli son of Mynogan, and his two sons, and drove them to the sea'. (WM 94, RM 88).

From these references we gather that Beli Mawr was regarded as a king of the Britons in the golden age of their legendary history (John Rhys, Hib. Lect., p.90). In conformity with this we find Britain described as *Ynys Vel Veli*, 'The Honey-Isle of Beli' in the Book of Taliesin, and Beli is there called 'Victorious Beli ap Manogan' (BT 72 ll.14-16). See TYP p.281.

In Geoffrey of Monmouth's HRB the Bellinus of HB appears merely as the general of Cassibelanus [Cassivellaunus] in his wars against Caesar (IV.3), becoming Beli, his steward in ByB. But in HRB the father of the three brothers Cassibellanus, Lud and Nennius, is a certain Heli, son of Cligueillus, who reigned forty years (III.19-20). All versions of ByB substitute Beli Mawr for Geoffrey's Heli. Heli may have been Geoffrey's mistake for Beli, but in any case Welsh literature consistently agrees with ByB in making the corresponding brothers, Caswallon, Lludd and Nynnio, sons of Beli Mawr. In ByB Mynogan generally replaces Cligueillus as father of Beli. Such was the influence of HRB and ByB that it is impossible to be sure now how far these statements represent genuine Welsh legend. That there were some disagreements appears from the story of 'Lludd and Llefelys', which commences as follows:

Beli Mawr, son of Manogan, had three sons, Lludd, Caswallon and Nynnio, and according to the story he had a fourth son, Llefelys. And after Beli died, the kingdom of the island of Britain fell into the hand of Lludd, his eldest son....(RM 93).

The implication is that Lludd and Llefelys were sons of Beli in the pre-Geoffrey tradition, while Caswallon and Nynnio were perhaps post-Geoffrey additions. But see s.n. Cassivellaunus.

The earlier Welsh genealogies make Beli Mawr son of Mynogan (or Manogan) ab Eneid ap Cerwyd [Cywryd, q.v.] ap Crydon, etc. (GaC 2, ABT 1a in EWGT pp.36, 95). This is probably a pre-Geoffrey pedigree. See discussion in BBCS 23 (1968) pp.1-6. Some later versions modify this to agree with ByB. See MP 1 in EWGT p.121.

The Book of Taliesin (BT 70.19-21) mentions *Seith meib o Veli*, 'Seven sons of Beli', *Kaswallawn a Llud a Chestudyn*, but no more are mentioned. Perhaps a line has dropped out. See TYP p.425; Ifor Williams, *Armes Prydein*, 1955, p.xxxvi. From the above references we could add Afallach, Llefelys and Nynnio.

For possible wives of Beli, see Dôn, Anna, 'cousin of the Virgin Mary'. Two daughters are assigned to Beli, namely Penarddun and Arianrhod. Arianrhod is also made a daughter of Dôn. Other children of Dôn are not said to have had Beli as father.

There are frequent references to Beli by the early Welsh poets but it is not always clear that Beli Mawr is intended unless the cognomen or patronymic is used. There are several references to his bloody spear, one of which definitely calls him Beli Mawr. See W.J.Gruffydd, *Math vab Mathonwy*, 1928, pp.176-7; TYP p.283. Beli Mawr is included in the tract of 'The Twent-four Mightiest Kings' §13. See *Études Celtiques*, XII (1968-9) p.171.

According to John Hardyng in his *Chronicle* (mid 15th century), "Hely the isle of Hely made." (Edited Henry Ellis, 1812, p.75). Richard White said that Heli built a palace in the island which from him was called Helis, i.e. the Isle of Ely. (*Historiarum Britanniae Insulae libri nouem*, Books 1-5, 1602 edition, p.237). This, of course, assumes the form Heli, but it did not deter Thomas Jones of Tregaron (d.1609) from stating that Beli Mawr made a great building in *hwarthen Beli*, 'Beli's Grove', which the Saxons call "The Isle of Ely". (Cardiff MS.2.136 p.34). However Humphrey Llwyd, with more probability, derived 'The Isle of Ely' from *helig*, 'willows', "wherewith those Fennes do abound." (*Breuiary of Britayne*, 1573, fo.23).

Johannes Cornubiensis, who wrote in the twelfth century, said: 'The town (municipium) which in our region is called in English Aschbiri and in British Kair Belli, is the Fatale Castrum.' (*Revue Celtique*, III.86). Joseph Loth has identified the place with a circular earthwork in the parish of Gweek St.Mary, placed on a hilltop, and still called Ashbury Camp (*Contributions à l'étude des Romans de la Table Ronde*, 1912, p.64; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, pp.198-9). Loomis interprets Fatale Castrum as 'Faery Castle' or 'the Castle of the Fays' (*ibid.* p.199).

BELINUS. (Celtic Divinity).

He appears in Latin as Apollo Belinus or Belenos on Gallic inscriptions. He was probably worshipped in Britain, but no votive tablets have been found in Britain to prove it. Belenus is mentioned by Ausonius as a Gallic god (CB p.290, *The Arthurian Legend*, p.119).

Out of 374 names attested on inscriptions, Belenos occurs 31 times, and is the most frequent (Edward Anwyl in *Trans.Gael.Soc.Inverness*, 26, p.411).

BELINUS son of DUNUALLO MOLMUTIUS. (Fictitious). (410-369 B.C.)

According to HRB Belinus and Brennius were the sons of Dunuallo Molmutius and his wife Tonwenna [Tonwen]. There was rivalry between them as soon as their father died, but Belinus being the elder was allotted the crown of Britain with Loegria, Cambria and Cornwall as his domain, while Brennius was given all the land north of the Humber to Caithness. The country was thus ruled for five years in peace and justice (HRB III.1). For the ensuing wars between the brothers and the conquest of Rome by Brennius, see s.n. Brân ap Dyfnwal Moelmud.

Belinus is represented as having built many roads in Britain (III.5) and to have founded a city, *Kaerusc* [Caer Wysg], on the Usk. After the invasion of the Romans it was called the City of Legions [Caerllion-ar-Wysg] (III.10). 'He also made a gate of wonderful structure in Trinovantum [Llundein], upon the bank of the Thames, which the citizens call after his name *Belinesgata* (Billingsgate) [Porth Beli] to this day.' (III.10). He was succeeded by his son *Gurguintus Barbtruc* (III.11). See Gwrgan Farfdrwch.

It should be noted, however, that Billingsgate is said to be a pure Saxon name. See E.K.Chambers, *Arthur of Britain*, p.31). Billing is mentioned in the old Norse poem, *Hávamál*, stanza 97, in the 'Poetic Edda', as the father of a maiden loved by Óðin.

Brut y Brenhinedd writes Beli ap Dyfnwal Moelmud for Belinus of HRB, although Beli is not a proper equivalent; it should have been Belin (John Rhys, *The Arthurian Legend*, p.119), or Belyn (PCB). Otherwise there are no important differences. Welsh names are shown above in []. Under this name he is included in the tract 'The Twenty-four Mightiest Kings' §10. See *Études Celtiques*, XII (1968-9) pp.170, 179, etc.

Johann Trithem (d.1516), in his fictitious history of the Franks, said that Antenor, king of the Cimbri, who reigned 410-380 B.C., (son of Marcomir, son of Antenor of Trojan origin), married Cambra daughter of Belinus, king of Britain. From her the people were called Sicambri. (*Compendium ... Annalium in Opera Historica*, Frankfurt, 1601, p.5). This was accepted by John Bale, (*Illustrium Maioris Britanniae Scriptorum ... Summarium*, 1548, fo.10v-11r) and by Humphrey Llwyd (*The Breuiary of Britayne*, trans. Thomas Twyne, 1573, fo.53).

BELINUS or BELLINUS son of MINOCANNUS. (Legendary).

In the *Historia Brittonum* §19 we are told that when Julius Caesar first invaded Britain he fought against Dolobellus, proconsul to the British king, Bellinus (Harl.text) or Belinus (text M) son of Minocannus, who held all the islands of the Tyrrhene Sea. Henry of Huntingdon follows HB but adds that Belinus was brother of Cassibellanus and son of Liud (or Luid) (*Hist.Angl.*, I.12). Some versions of HB write Cassibelanus instead of Belinus. See further s.nn. Beli Mawr, Mynogan.

BELISAMA. (Celtic Divinity).

A goddess of the Galli and also probably of the Britons. An inscription at St.Bertrand de Comenges in the Haute Garonne mentions a temple of Minerva Belisama. Another inscription found at Vaison, and preserved in the museum at Avignon, speaks of a grove made for Belisama. In Britain the name is preserved in the cognomen, read Belismius?, in a Roman inscription at Caerleon-on-Usk. Ptolemy the Geographer gave the name *Βελσάμα*, to a river on the west coast of Britain, probably the Ribble (CB pp.68, 280; Hib. Lect., pp.46, 74, 675). Others connect her name with the Mersey (Edward Anwyl, *Celtic Religion*, p.37).

BELYAU. See Beilo.

BELYN of Llŷn. (d.628?).

Belyn of Llŷn is mentioned in two triads. One (TYP no.31) speaks of the 'Three Noble(?) Retinues' of Ynys Prydain, one of which was that of Belyn of Llŷn [in] Erethlyn in Rhos (Text W). The older text calls him Melyn ap Cynfelyn, and gives no place-names. The other triad (TYP no.62) mentions the war-band of Belyn of Llŷn as one of the 'Three Fettered War-Bands' of Ynys Prydain, when fighting with Edwin at Bryn Edwin in Rhos. We can infer that the retinue of Belyn of Llŷn had some mission in Erethlyn in Rhos, a place represented by Pennant Erethlyn, later Pennant, in Eglwys Bach. (WATU).

In *Annales Cambriae* s.a.627 we find: *Belin moritur*. This is a year after the baptism of Edwin which these annals place in 626, but which should be 627 according to the Anglo-Saxon Chronicle. We may suppose that *Annales Cambriae* are one year too early here. This would put the correct date for the death of *Belin* in 628. It seems probable that Belyn of Llŷn was an ally of Cadwallon against Edwin at

the time of an invasion of Gwynedd by Edwin in 628, and that Belyn was killed in the fighting. Evidently there was some story about Belyn's war-band which is now lost. It is said that "the retinue of Belyn of Llŷn made a rampart of their bodies and shields." (D.D.Woodward, *History of Wales*, 1853, p.138). Cf. Rachel Bromwich in TYP p.169. See also Cynfelyn ap Tegfan.

BENDIGAID FRÂN. See Brân ap Llŷr.

BENLLI GAWR. (Legendary).

Benlli is mentioned in HB §§32-34 as an iniquitous and tyrannical king at the time of St.Germanus's visit to Britain. St Germanus, hearing about his wicked conduct, hastened to visit him in order to remonstrate with him, but Benlli refused entrance to the fortress. Germanus and his company were put up for the night by one of Benlli's servants [Cadell Ddyrnllug], and returned to the fortress the next morning. While waiting they witnessed an example of Benlli's tyranny when a servant, arriving late for work, was forthwith executed. Germanus advised Cadell that none of his men should remain in the citadel that night. So Cadell led out his nine sons. Later in the night fire fell from heaven and burnt up the citadel with all the men who were with the tyrant, 'and the citadel has not been rebuilt to this day.' See further s.n. Cadell Ddyrnllug.

The district where Benlli evidently ruled is marked by a conical hill called Moel Fenlli, three miles east-north-east of Rhuthun in the Clwydian range. Llys Fenlli (his 'court') is midway up the ascent (LBS II.255; A.W.Wade-Evans, *Nennius*, p.55). Foel Fenlli, (grid ref. SJ 1660), is in the parish of Llanbedr Dyffryn Clwyd (Rhestr).

Another version of the death of Benlli, here called Enlli Gawr is recorded in a Cywydd to St.Cynhafal by Gruffydd ap Ieuan ap Llywelyn Fychan, which tells how the saint tortured the 'hoary giant', filling his body with agony and wild fire, which drove the mighty man to seek relief in the cooling waters of the river Alun. The river refused its aid and became dry three times, and the giant's bones were burnt up on its banks... The poet says that this happened where the river is called 'Hesp Alun', that is where it disappears underground in the parish of Cilcen [Cilcain]. (J.Williams ab Ithel in *The Cambrian Journal*, Vol.1 (1854) pp.216-8; LBS II.255, IV.386-7).

See also Beli ap Benlli Gawr. It has been suggested that the name Ynys Enlli [Bardsey Island], is derived from earlier 'Ynys Fenlli' (Lewis Morris, *Celtic Remains*, p.33, s.n. Benlli; John Rhys, *Celtic Folklore*, p.413, *The Arthurian Legend*, p.354; W.J.Gruffydd, *Math vab Mathonwy*, p.179).

BERICUS.

He is mentioned by Dio Cassius in his Roman History (LX.19, 23) as having been driven out of Britain by an insurrection. He went to the emperor Claudius to persuade him to send an expedition against Britain. The expedition materialised in A.D.43 (CB pp.37-38).

BERNACH. See Brynach, St.

BERRYS, ST.

The name appears in the "Alphabetic Bonedd" collected by Lewis Morris in BL Add.MS 14,928 fo.8, and published in MA² p.419, as the patron of Llanferres, Iâl. But since the sixteenth century the church has been dedicated to St.Britius or Brice, a disciple of St.Martin of Tours, whose festival is on November 13 (LBS I.206-7, PW 105 n.6).

BERTH ap CADO. (Legendary).

One of the warriors at Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 108). Egerton Phillimore suggested that he was the same as Peredur ap Cado [Cadwy] ap Geraint who appears in a pedigree, JC 10 in EWGT p.45 (Cy. XI (1892) p.90). Improbable (PCB).

BERTHWYN, bishop.

In spite of what is said in the Book of Llandaf, Berthwyn probably succeeded Oudoceus as 'Bishop of Teilo'. There were no bishops of Llandaf at that time. Of the ten bishops listed between Oudoceus and Berthwyn, six seem to have lived before Oudoceus, while the other four belonged to the eighth and ninth centuries. In fact the Book of Llandaf tells us quite distinctly that Berthwyn succeeded Oudoceus (BLD 180-3). The matter is revealed in a charter that appears in two forms, one in a Llancarfan Charter attached to the Life of St.Cadog (§67 in VSB p.134) and the other in BLD 180b. We are told that a certain Gwaidnerth had killed his brother Meirchion in a quarrel about the kingdom. The fratricide was excommunicated by bishop Oudoceus. At the end of three years he sought pardon of Oudoceus, who sent him on a pilgrimage to Dol in Brittany. However Gwaidnerth returned before the end of the year, for which reason Oudoceus refused to absolve him. Then Oudoceus died and was succeeded by Berthwyn. Gwaidnerth and king Morgan [ab Athrwys] came to Berthwyn and besought him to let Gwaidnerth go free. In expiation Gwaidnerth gave Llangadwaladr 'to God and St.Cadog'. Llangadwaladr is Bishopston or Bishton in Gwent (WATU).

In the charters of the Book of Llandaf Berthwyn appears first as a clerical witness in the time of bishop Oudoceus and king Morgan ab Athrwys (BLD 148, 150a, 156), then as bishop in the times of Morgan ab Athrwys and his son Ithel (BLD 174-195). Wendy Davies puts the dates of the first three charters from 688 to 698 and his period as bishop from about 700 to 745 (LlCh pp.99-113).

He was succeeded as bishop by Terchan.

BERWYN ap BRYCHAN.

Berwyn appears in all the Brychan documents as a son of Brychan, and a saint in Cornwall (EWGT pp.15, 18, 43, 82).

It was A.W.Wade-Evans who first realised that he was the saint of Fowey in Cornwall (WCO 139). He appears as *Sancti Barriani* (c.1170 and c.1200), *Sancti Fymbriani* (1281), *Sancti Finbarri* (1464 and c.1500); in the vernacular as *Saynt Barre* (1504) and *Saint Barry* (1512). The name perhaps appears as *Be...en*, ?for *Berguen*, in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.56-57; G.H.Doble, *The Saints of Cornwall*, V.155.

The name corresponds to Irish Barrfind which also occurs as Finnbar. Leland calls him Fimbarrus (*Itinerary*, ed. Lucy T.Smith, I.203). He found in the Life of St.Wymerus [Gwinear] that Barricius was a companion of St.Patrick (*ibid.*, I.187). He also found that St.Ia of St.Ives in Cornwall was a disciple of St.Barricius (*ibid.*, I.192). Gwinear and Ia are both associated with a migration to Cornwall from Ireland, and it seems that Barricius was among them (LBS III.23). But there is doubt that any of these saints really came from Ireland. See s.n. Breaca.

William of Worcester said (1478):

S.Barnic episcopus, callid anglice Seynt Barre, sepelitur in ecclesia de Fowey; et ejus festum per tres dies proxime ante festum S.Michaelis.

(*Itineraries*, ed. John H.Harvey, 1969, p.106). This would put his commemoration on September 26, which evidently indicates that he has been identified with the Irish St.Finnbarr of Cork whose commemoration is on September 25.

The name occurs at Berwyn in Tregaron, Ceredigion, and in the Berwyn mountains of north-east Wales. On these mountains grows the cloudberry, called in Welsh *mwyar Berwyn* and also *mwyar Doewan*, Doewan being a brother of Berwyn (WCO 139, 199-200). There is also a Ffynnon Berwyn in the parish of Llandyfaelog, Ystrad Tywi (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.236). Wade-Evans also proposed to identify Berwyn with Barrwg (q.v) (WCO 139, 199). Questionable (PCB).

BERWYN ap CYRENYR. (Legendary).

A warrior at Arthur's Court, mentioned in the tale of 'Culhwch and Olwen'. (WM 465, RM 109).

BERWYN GAWR. See Rhuddwyn Gawr.

BETHAN ferch BRYCHAN. See Brychan.

BEULAN.

He is mentioned as a presbyter, the master (and father?) of Samuel, the copyist of the *Historia Brittonum* as it occurs in the Cambridge Group of MSS. Some obscure verses by Samuel survive in the same manuscript. (A.W.Wade-Evans, *Nennius*, p.10, n.1; A.G.Van Hamel, *Lebor Bretnach*, p.17). Beulan is mentioned by John Bale as the author of certain works, probably imaginary. A story given by Bale connecting him with Nennius is quite fictitious. (*Scriptorum Illustrum Maioris Brytannie ... Catalogus*, 1557, pp.67, 72-3).

BEUNO, ST. (550)

His Life in Welsh, *Hystoria o Uuched Beuno*, occurs in Jesus College MS.119, written in 1346. It is generally called *Buchedd Beuno*, is edited by A.W.Wade-Evans in VSB pp.16-22 and translated by him with notes in *Arch.Camb.*, 85 (1930) pp.315-322. There are indications that the Life "is an abbreviated translation, paraphrase, or both, of a lost Latin life of the saint." (VSB p.xix). The following is an outline:

- §1. Beuno was the son of Bugi (q.v) and *Beren ferch Lawdden*, [Peren ferch Lleuddun]
3. Beuno was sent to a saint in Caer-went, named Tanguisus.
4. Ynyr Gwent, the king, took notice of him, received him honourably, gave him a gold ring and a crown, surrendered himself as a disciple and monk to Beuno, and gave him three share-lands in Ewias. [Presumably Beuno built a monastery there, namely Llanfeuno, now Llanveynoe].
7. Beuno went to Mawn ap Brochwel, who received him kindly, and gave him for his soul and the soul of his father, Aberriw [Berriew].
8. Concerning Rithwlint (q.v.).
9. Beuno and his disciples came to Meifod and there they stayed with Tysilio for forty days and nights. [According to Wade-Evans this was the occasion of the refounding of the great monastery at Meifod by Tysilio (WCO 171, 201)].
10. He then came to king Cynan ap Brochwel [Cynan Garwyn], and besought a place from him. The king gave him Gwyddelwern, a place which got its name from the Irishman whom Beuno raised from the dead there. Beuno built a church there. The grandsons of Cynan, the sons of Selyf ap Cynan, came hunting there and requested food of Beuno. He gave them a young ox, but the meat would not boil. Beuno cursed them for quartering themselves on him, and prophesied that their offspring would never own that land. So it came to pass.
11. Beuno moved on to the river Dyfrdwy [Dee], seeking a new place to settle. At last he was given a place by *Temic vab Eliud* [Tyfid ab Eiludd].
12. One day Temic and his wife came to the church to hear mass and to hear a sermon from Beuno. They left their beautiful daughter [Gwenfrewy] at home to keep watch. Caradog [ab Alâog], the king of that place [Hawarden] came to the house and made improper proposals to her, but she managed to deceive him and ran towards the church. The king pursued her, overtook her at the door of the church and cut off her head. When Beuno and the parents saw it, Beuno cursed the king who melted 'into a dissolved lake' and was no more seen.
13. Beuno covered the girl with his mantle, and continued mass, at the end of which the girl arose, quite well. Where she had fallen a spring appeared, which was called after her, Ffynnon Wenfrewy. Cadfan, king of Gwynedd, was one of those who saw and believed, and he gave Beuno much land.
14. After the death of Cadfan, Beuno went to visit his successor, Cadwallon ap Cadfan. Cadwallon gave Beuno a place in Arfon called Gwardog [in the parish of Llanwnda, Wade-Evans in *Arch.Camb.* 85 (1930), p.334], in return for which Beuno gave him a

- gold *gwaell*, 'brooch' (CT p.xxi) which Cynan ap Brochwel had given him when he died. The brooch was worth sixty cows. But when Beuno began to build there, a mother appeared with her child, claiming that the land was the child's patrimony.
15. Beuno took the woman and her child to the king at Caernarfon. He demanded that the king should give the land to the woman's son, and give Beuno other land in return for his silver (*sic*) brooch. The king refused and Beuno cursed him, desiring that he would not rule for long.
 16. *Gwideint* [Gwyddaint], cousin of the king, gave to God and St.Beuno his own township of Clynnog, for his own soul and the soul of Cadwallon.
 17. One of the workmen at Aberffraw went to the court of Ynyr Gwent. He was a good-looking youth, and the daughter [Tegiwg] of Ynyr Gwent fell in love with him. Thinking that the youth was of noble birth, the king allowed his daughter to marry him.
 18. The lad returned to his country with his wife and rested at Pennardd yn Arfon [now Pennarth in the parish of Clynnog]. While the princess slept, the youth realised that she would soon discover that he was a mere workman and had no place to take her to. He was so ashamed that he cut off her head, took the horses and gold and silver with him to the king [Cadwallon], and bought himself the office of Steward.
 19. When the body of the girl was found at Clynnog, Beuno restored her to life and she told him her story. So he gave her the choice of returning to her own land or to dwell there serving God, and she chose the latter. Where she had been slain a well appeared which was called after her, *Ffynnawn Digiwc*.
 20. Iddon, son of Ynyr Gwent, came to Beuno, seeking his sister, but she would not return with him to Gwent. Then Iddon and Beuno went to Aberffraw to try to recover the horses and gold and silver. When Iddon saw the man he was seeking he straightway cut off his head. The king was about to take Iddon into custody, but Beuno restored the man to life again. So the king repented and gave to Beuno the place called Aelwyd Feuno, 'Beuno's Hearth'.
 22. Beuno died on the seventh day after Easter.

In the Latin Life of St.Winifred [Gwenfrewy] (Ed. VSB 288 ff.) we find further details concerning Beuno, there called *Bennonus*, *Beunonus*, *Benonus*. The place given him by Tyfid ab Eiludd was a ravine called Sechnant in the desert of *Beluyc* in Tegeingl (§§6,7). After her miraculous restoration to life, Beuno told Gwenfrewy that that place was appointed for her, and he himself went elsewhere. But he asked her to send him every year a cloak of her own work (§15). This she did every year and the cloak was carried to him miraculously (§16). So great was the virtue in this cloak that when Beuno put it on it could neither be wetted by rain nor could its nap be moved by wind. So it was that Beuno was named *casulam siccus*, 'dry cloak' (§17). Hence the cognomen 'casulsych' given to Beuno, which we find for example in Bonedd y Saint: *Beuno gassulsych* (§30(C) in EWGT p.59).

Although it is nowhere stated either in the life of Beuno or in that of Gwenfrewy, it appears that Gwenfrewy was niece to Beuno, her mother being Gwenlo, sister of Beuno. See s.n. Gwenfrewy.

In the 'Life' Beuno is credited with having restored four people to life: (1) an unnamed Irishman at Gwyddelwern (§10), (2) Gwenfrewy (§13), (3) Tegiwg (§19), and (4) the unnamed workman of Aberffraw (§20). Of these the last three all had their heads cut off. One is inclined to agree with Wade-Evans that there has been a misunderstanding, perhaps partly deliberate, in the transmission of these stories; that the three people in question 'lost their heads' in a metaphorical sense, which is easily understandable in view of the situations in which they found themselves according to the 'Life'. "Beuno was great in resuscitating the dead especially such as had lost their heads, which he deftly restored. Being a saint, able (by grace) to keep his own head, he stood for sanity amid the insanities of the world." (WCO 171).

There are at least four lists of the six persons whom Beuno is said to have restored to life, which are dated in the second half of the sixteenth century, namely: A₁ Peniarth 75 p.21; A₂ British Library

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Add.31055 (1594-6) fo.21v; B₁ Peniarth 137 p.271 (c.1588), partly illegible; B₂ Harl.3325 (1594), fo.145v. The two A's differ only in orthography, as do the two B's. We give the A list with variations in the B list, using standard orthography:

1. Llorcan Wyddel, 2. Aelhaearn, 3. Gwenfrewy, 4. Tegiwg ferch Ynyr Gwent. (Tegiwg y glas B), 5. Deiniolfab. (Deiniol *a fodd*es, 'who was drowned', B), 6. Deiniel farch du o Bowys. (Dingad Fardd B).

It is reasonable to suppose that Llorcan Wyddel was the Irishman raised to life at Gwyddelwern. Wade-Evans also suggested that Deiniel farch du o Bowys gave his name to Llandinier a township in Berriew. (*Arch.Camb.* 85 (1930) p.327). Aelhaearn (q.v.) is known to have been a disciple of Beuno. Could Deiniolfab (q.v.) have been the workman from Aberffraw? Other disciples of Beuno were Twrog and perhaps Dona and Cwyfen (qq.v.)

Beuno is listed as one of 'The seven Happy Cousins'. See further s.n. Cybi. For various other stories told of him, see LBS I.220.

Beuno's chief monastery, at least in medieval times, was Clynnog. (WCO 175). For his many foundations, fifteen spread through Gwynedd and Powys, see PW, WCO 170, 171, 174, 175, 202, LBS I.218. For place-names associated with him, see *Arch.Camb.*, 85 (1930) pp.323, 331, 334, LBS I.216-7, 219. He is commemorated on April 21 (LBS I.21). If this was the Sunday after Easter (as §22) then Easter that year was on April 14. That occurred in 642, 653, and 659 (LBS I.221). Wade-Evans proposed c. 630 (WCO 175).

BEUZEC, ST. See Budoc (2).

BICANUS. Father of St.Illtud (q.v.).

BIORDDERCH ap GWYLAWR.

Genealogical link in the ancestry of Tudur Trefor (q.v); father of Bywyn. See ABT 9b, HL 12a in EWGT pp.103, 119.

BIWONWY, abbot of Llanilltud.

He appears as witness in four of the Llancarfan Charters appended to the Life of St.Cadog. See VSB pp.132-4. The name is variously spelt *Biuuonoi* (§64), *Biuone* (§65), *Biuonoi* (§67), *Beuonoe* (§68). In none of these charters is he described as Abbot of Llanilltud, but in the Book of Llandaf there is one charter where he signs as Abbot of Llanilltud. Here the name is spelt *Biuon* and *Biuan* (BLD 144). A.W.Wade-Evans confirms the identity in *Arch.Camb.* 87 (1932) p.158. It appears that he was abbot in the time of Oudoceus (BLD 144), but was still alive, though not abbot, when Berthwyn was bishop (VSB §67). He was probably succeeded by Catgen. See *Trans. Cym.*, 1948, p.291, (but ignore dates); Wendy Davies, (who spells Bywon), LCh p.55. She dates the Llandaf charter c.650 (*ibid.*, p.97).

BLADUD son of RUD HUDIBRAS. See Bleiddud ap Rhun Baladr Bras.

BLATHAON ap MWRHETH. (Legendary).

One of 'the bravest of men, who hated that Arthur should suffer loss in anything', mentioned in the tale of 'Rhonabwy's Dream' (RM 159). In Peniarth MS.47 *Blathawn ap Mwreth* is substituted for Gwair Gwrhyd Fawr as one of the three *Galofydd*, 'enemy subduers' (TYP no.19). Cf.Mwrchath.

BLEDDYN ap BLEDRUS. (870)

Genealogical link in the ancestry of Trahaearn ap Caradog; father of Ednywain ap Bleddyn. See ABT 2a, 13 in EWGT pp.97, 104.

BLEDERICUS. See Bledrus, duke of Cornwall.

BLEDGABRED, fictitious king of Britain. See Blegywryd.

BLEDDRI, bishop (d.1022).

A bishop in the Morgannwg region, who appears in the Book of Llandaf, in the pretended list of bishops of Llandaf. He comes after Marchlwyd, and is followed by Joseph (BLD 247-252). Here he is said to have been chosen in 983 by the sons of Morgan Hen (d.974) and other princes. He is further said to have received the pastoral staff from Aethelred the Unready in the royal court, and was consecrated by Aelfric, archbishop of Canterbury (995-1005). J.E.Lloyd suggested that this 'consecration' was a later confirmation (DWB p.41). Bledri died in 1022 (BLD 252).

He is perhaps the *Blettri* mentioned in a list of abbots of Llanilltud Fawr. See David Williams, *History of Monmouthshire*, 1796, Appendix p.50; OP II.286.

(Iolo fiction). According to the 'Gwentian Brut' he was called Bledri Ddoeth, and was the first scholar of his time. He revived and disseminated learning in his 'diocese'. (MA² p.694 s.a.1023).

BLEDDRI ap MÔR. (955)

Genealogical link in a line associated with Abergwili; father of Llywarch. See JC 33 in EWGT p.48

BLEDDRI father of HYFAIDD. See Hyfaidd ap Bledri, king of Dyfed.

BLEDDRUS, Duke of Cornwall. (Fictitious).

He appears in HRB XI.13, as *Bledericus*, Duke of Cornwall, one of the leaders of the Britons who, after the battle of Chester (c.616), defeated Aethelfrith (See Edelfled), and forced him to flee. See Caerlleon (Chester), Battle of. According to HRB Bledericus was the commander of the Britons and fell in the engagement. The name becomes *Bledris* in Brut Dingestow, and similarly in other versions of ByB.

David Powel in his *Historie of Cambria*, 1584, (1811 reprint p.13), apparently based on Humphrey Llwyd, says that the sons of Bledericus had enjoyed the government of North Wales ever since Cadfan was chosen king of Britain, until the time of Rhodri Molwynog, who was forced to forsake the western countries of Britain, and to claim his inheritance in North Wales. Later (p.17) he misidentifies Bledericus, duke of Cornwall, with Bledrus ap Cynog Mawr. There is no basis for these ideas (PCB).

According to a late pedigree of no value, Bledrus was the son of Custennin ap Cadwr. See PP §70 and note p.143.

BLEDDRUS ap CYNOG MAWR. (840)

He was ancestor of Trahaearn (d.1081) ap Caradog through Ednywain ap Bleddyn ap Bledrus. From his place in the pedigrees his birth may be put in about A.D.840. He was the son of Cynog Mawr ap Iorwerth Hirflawdd (ABT 2a, 13 in EWGT pp.97, 104).

In some late pedigrees we find the effects of Humphrey Llwyd's fancies (see previous article), where for example he is called Bledrus of Gwynedd (LD i.151) or Bledricius, duke of Cornwall (Harl.5058, c.1615, fo.78v).

BLEDDRUS y MOELYN ab AELAN. (980)

He appears to have been a person of some importance in Anglesey, but because his descendants in the male line seem to have died out after two generations he tended to be forgotten by the Welsh genealogists, who generally call him Moelyn. They give him one son, Brochwel, lord of Twrcelyn, who was father of an un-named daughter, one of the wives of Bleddyn (d.1075) ap Cynfyn (ABT §8c in EWGT p.102). Another daughter of Brochwel was Angharad, the wife of Caradog Hardd and mother of Sandde Hardd of Burton, Maelor Gymraeg, patriarch of a tribe in Powys Fadog (HL 1d in EWGT p.111). Finally there was a great-grand-daughter, Lleucu ferch Hwfa (or Hywel) ap Brochwel, who was wife of Ithel Felyn of Iâl (Harleian MS. 1972 fos. (135), 137v).

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All these marriages indicate a date of birth of about A.D.980 for Moelyn. His ancestry is correctly given in HL 2m in EWGT p.113 as son of Aelan (not Gruffudd or Griffri). See note in NLWJ XII (1962) p.224. He also seems to have had a son Caradog, the father of Mael (HL 2l in EWGT p.113).

BLEMUDO, fictitious king of Britain. See Bleiddud (II).

BLEGABRED, fictitious king of Britain. See Blegywryd.

BLEGYWRD, fictitious king of Britain. (Second century B.C.)

In HRB he is called Bledgabred or Blegabred and is the 17th of the 25 kings said to have reigned between the death of Catellus [Cadell (q.v.) ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded a king Sisillius [Seisyll] and was succeeded by his brother, Arthmail [Arthfael]. "In singing, and playing upon musical instruments, he excelled all the musicians that had been before him, so that he seemed worthy of the title 'God of Jesters'." (HRB III.19). *Blegywryt Duw y Guaryeu* (Brut Dingestow), 'God of Drama' (Trans. J.J.Parry).

BLEGYWRD, lawyer. **BLEGYWRD ab EINION**.

Blegywryd is mentioned in the manuscripts of the Dimetian Code of the Laws of Hywel Dda. He is the 'master' or 'scholar' who acts as clerk to the twelve lay commissioners. Later texts dub him Archdeacon of Llandaff and send him to Rome with the deputation which, it is alleged, went thither to obtain for the new code the benison of the holy see. It is most improbable that Hywel sought the approval of the pope and obtained it. Hywel Dda went to Rome in 928, but the written code was not completed before 942. (HW 334, 335 n.55, 338, 340). There is better authority for his being described as teacher of law to the household of Hywel, and it is there implied that his knowledge of the law and his power of exposition were of an exceptional kind.

He is probably to be identified with Blegywryd ab Einion, mentioned in the Book of Llandaf as 'that most famous man' who intervened in 955 in a quarrel between the see of Llandaf and Noë ap Gwriad, king of Gwent, and forbade a breach in the law of sanctuary (BLD 219). Another reference in the same authority suggests that his home lay in Gwent and, contrary to the statements in the codes, sets him down, with his brother Rhydderch, as a layman. (BLD 222; HW 341).

(Iolo fiction). In the 'Gwentian Brut' s.a.926 we read of *Blygwryd ab Owain Pencyfeistedd Llandaf, brawd Morgan Brenin Morganwg* (MA² p.689).

BLEGYWRD ap MORGAN MAWR. (Fictitious). See Aeddan ap Blegywryd.

BLEIDDAN, ST.

The supposed saint of Llanfleiddan (Llanblethian) near Cowbridge, Glamorgan (PW 70). He has also been appropriated to St.Lythan's near Cardiff, which was wrongly called Llanfleiddian Fach (Rice Rees, *Welsh Saints*, pp.126, 339). The proper Welsh name for St.Lythan's is Llwyneliddon (WATU, PW 68 and note 4). See Eliddon, St.

Bleiddan has been supposed to be the Welsh name for St.Lupus of Troyes, who came to Britain with St.Germanus, because Latin *lupus* ='wolf'= Welsh *blaidd*. (Rice Rees, *ibid.*, perhaps based on the Iolo MSS., see LBS I.222). Where HRB mentions the visit of Germanus and Lupus Trecassensis (VI.13) Brut Dingestow reads Lupus Trawcens, but the 'Cleopatra' version of ByB reads *Lupus Trauscens nev o ieith Kymraec, Bleid*.

A.W.Wade-Evans has pointed out that 'Llanbleddian' and 'Cowbridge' point to the Wolf and Cow, respectively, which appear in the legend of St.Brynach (WCO 154).

BLEIDDIG father of HYFAIDD. See Hyfaidd ap Bledri, king of Dyfed.

BLEIDDUD II, fictitious king of Britain. (Second century B.C.)

In HRB he is called Bledudo and is 13th of twenty-five kings who are said to have reigned between the death of Catellus and the accession of Heli. See Cadell ap Geraint and Beli Mawr. He succeeded Merianus [Meirion] and was succeeded by Caph. Nothing is said of his reign (HRB III.19). Bleiddud is the Welsh form of the name in ByB.

BLEIDDUD ab ASSER. (Fictitious). (920 B.C.)

Genealogical link in the ancestry of Henwyn, duke of Cornwall (MP 2a in EWGT p.121).

BLEIDDUD ap CARADOG. (830?)

Apparently one of the princes of Dunoding. See HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108. In JC and ABT he is the last of the line, but in HG he is father of Cuhelyn ap Bleiddud.

BLEIDDUD ap DYFNWAL HEN. (Fictitious).

Genealogical link in the ancestry of Henwyn, duke of Cornwall (MP 2b in EWGT p.121).

BLEIDDUD ap MEIRION. See Cynfelyn ap Bleiddud.

BLEIDDUD I ap RHUN BALADR BRAS, fictitious k. of Britain (890-870 B.C.)

The name used in ByB where HRB has Bladud. According to HRB he succeeded his father, Rud Hudibras [Rhun Baladr Bras], and reigned twenty years. 'He built *Kaerbadum* [Caer Faddon], (by which Geoffrey of Monmouth meant Bath), and made hot baths in it for the benefit of the public, and he dedicated the baths to the goddess Minerva This prince was a very ingenious man, and taught necromancy in his kingdom ... until he attempted to fly to the upper air with wings of his own making, and fell down upon the temple of Apollo, in the city of Trinovantum, where he was dashed to pieces'. He was succeeded by his son, Leir (HRB II.10-11). ByB adds that he was buried in London.

Bleiddud is included in the tract of 'The twenty-four Mightiest Kings', §7, and some versions add that he was unable to alight from his flight 'through lack of a tail'. See *Études Celtiques*, XII, pp.169-170, 189.

According to John Hardyng in his *Chronicle*, Bladud studied at Athens and brought back four wise philosophers to hold school in Britain. He founded the University of Stamford. It lasted till the time of St. Augustine when the bishop of Rome interdicted it on the grounds that it maintained heretical views (ed. Henry Ellis, 1812, pp.51-52).

BLEIDDUD ap TEGONWY. See Llywelyn o'r Trallwng.

BLEIDDWN ap GILFAETHWY. See Gilfaethwy.

BLNWDYDD ap CAW. See Ane(f) ap Caw.

BLODEUEDD, BLODEUWEDD. (Legendary).

Blodeuwedd is the commoner spelling, which may be translated 'flower-like'; the earlier form is *Blodeuedd*, meaning 'flowers' in a collective sense. (John Rhys, Hib. Lect., p.239 and note). Compare Ifor Williams, *Pedeir Keinc y Mabinogi*, p.283. In the Mabinogi branch of 'Math' we are told that Arianrhod had put a destiny on Lleu Llaw Gyffes that he should never have a wife 'of the race that is now upon this earth'. So Math and Gwydion by charms and illusion enchanted a woman for him out of flowers. 'They took the flowers of the oak, and the broom, and the meadow-sweet, and out of them invoked the fairest maiden that man ever saw ... and gave her the name *Blodeuedd*.' (WM 100-1, RM 73).

This is referred to in a poem called 'Cadair Ceridwen' in the Book of Taliesin (BT 36):

Gwydion ap Dôn, of mighty powers,
Who made by magic a woman from flowers.

(Trans. Gwyn Jones and Thomas Jones, *The Mabinogion*, Everyman edition, p.xiii).

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She was wedded to Llew Llaw Gyffes, but later fell in love with Gronwy Befr of Penllyn, and helped him to slay Llew, who was transformed into an eagle. Later, however, Gwydion restored Llew to life again and then invaded the lands of Gronwy. When Blodeuedd heard that they were coming, she took her maidens with her and set out for the mountain. And through the river Cynfael they reached a court that was on the mountain. Fear caused them to proceed with their faces turned backwards, so that they fell into a lake and were all drowned except herself. Gwydion overtook her and said: 'I will not slay you but will do what is worse for you. I will let you go in the form of a bird, and because of the shame which you have done to Llew Llaw Gyffes you will not dare to show your face in the light of day, through fear of all birds. It shall be in their nature to mob and molest you wherever they find you. And you will not lose your name but will ever be called *Blodeuwedd*.' So the owl (Welsh *dylluan*) is still called Blodeuwedd. (WM 101-9, RM 73-80).

It appears that the owl was called 'Blodeuwedd' in medieval times by the Welsh but it does not seem to be in use today. (T.P.Ellis and J.Lloyd, *The Mabinogion*, I. p.130 note). The lake where the maidens of Blodeuedd perished is supposed to be Llyn y Morynion, 'Lake of the Maidens', near Ffestiniog, at the head of the river Cynfael. (Lady Charlotte Guest, *The Mabinogion*, Everyman edition, p.302). Grid reference SH 7342 (Rhestr).

In a poem ascribed, uncertainly, to Dafydd ap Gwilym, Blodeuwedd is said to be the daughter of a lord of Môn, 'a second Meirchion'. Because of her infidelity with Gronwy Befr, she was punished by Gwydion ap Dôn, who transformed her into an owl at a place on the river Conwy. (W.J.Gruffydd. *Math vab Mathonwy*, pp.253-5).

Another poem, by Anthony Powel, describes her as the daughter of Meirchion Iwyd, and implies that she was overwhelmed by a remarkable rock called Craig y Ddinas in the Neath valley. (John Rhys, *Celtic Folklore*, p.439). It seems possible that this Blodeuwedd may have had a relationship with Eliwlod (q.v.) similar to that of the earlier Blodeuwedd with Llew Llaw Gyffes. (PCB)

For another version of the legend of Blodeuwedd, see Huan ap Gwydion.

The 'Hanesyn Hen' tract makes Blodeuwedd the daughter of Math and Arianrhod, and sister of Llew Llaw Gyffes and Dylan ail Ton (ByA §26 in EWGT p.90).

W.J.Gruffydd thought that *Blodeuedd*, the maiden made from flowers, who was unfaithful to her husband and caused his death, was originally distinct from *Blodeuwedd*, 'flower-face', who was turned into an owl. The former may be connected with the Irish *Bláthnat*, wife of CúRoí, through an intermediate form *Blodeunad*. The stories were combined because of the similarity of the names. (*Math vab Mathonwy*, pp.253-295).

BLWCHBARD.

A poet mentioned in the *Historia Brittonum* (§62) as *Bluchbard*, who flourished towards the end of the sixth century. None of his poetry has survived, and no forger, even, has troubled to write poems in his name. (Ifor Williams, *The Poems of Llywarch Hen*, Proc. Brit. Academy, 18 (1932), p.3).

BOADICEA. See Boudicca.

BODDW ap SERWYL. (530)

Genealogical link in the pedigree of kings of Ceredigion; father of Arthfoddw (HG 26 in EWGT p.12, etc).

BODDWG ap CARANFAEL.

Genealogical link in an otherwise unknown line of princes, probably in Powys; father of Gwyddien (HG 24 in EWGT p.12)

BODFAN, ST.

The saint of Abergwyngregyn, now generally known as Aber, in Arllechwedd Uchaf, Gwynedd. (PW 85). Leland calls it "the parochie of Aber, otherwise Llan Boduan." (*Itinerary*, ed. L.T.Smith,

III.84). Commemorated on January 2 (LBS I.70, 224). The name appears as a variation in Bonedd y Saint (§42 in EWGT p.60) where it replaces Bodo ap Helig. His true parentage is unknown.

BODO, ST.

He appears in Bonedd y Saint (§42 in EWGT p.60) as a son of Helig ap Glannog. He and his brother Gwynnin were the saints of Dwygyfylchi in Arllechwedd Uchaf, Gwynedd. He was also remembered at Capel Odo in Bodferin in Ll_n, where was his grave, Bedd Odo (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931), p.167; WCO 177, PW 85).

BODUCAT, ST.

A saint mentioned in Rhygyfarch's Life of St.David as belonging to the province of Cedweli, and as having submitted to St.David (§13 in VSB p.154. Vespasian text only).

BOIA. See Bwya.

BONOSUS.

The son of a British schoolmaster. His mother was a Gaul and his home was in Spain. He tried to set up a seat of empire at Cologne and revive the independence of the Celtic provinces, but he was crushed by the emperor Probus in A.D.280 (C & M, p.274; Edward Gibbon, *Decline and Fall*, Ch.12). He may be noted as the first pretender of British blood who made a grasp at the imperial diadem (Oman, p.139).

BONUS son of GLOIU. See Gloyw Wal't Hir; Gurthiern, St.

BOTAN ap MORIEN. (570)

Genealogical link in the line of princes of Glastonbury; father of Morgan (HG 25, ABT 19 in EWGT pp.12, 106).

BOUDICCA, queen of the Iceni.

The name was written corruptly by some editors as *Boadicea* and this gained early popularity. The forms *Bodicca* and *Boudica* are also found in inscriptions. The modern Welsh equivalent would be *Buddug*, 'Victorious', but was never used by the Welsh until the form was coined by Theophilus Evans in *Drych y Prif Oesoedd*, 1716, I.2, (1851 edition p.29). For the time this was a fortunate hit philologically (CB p.282; HW 55). But the form *Byddig* was used by Edward Lhuyd according to Lewis Morris (*Celtic Remains*, p.55 s.n. Byddig).

Boudicca was the wife of Prasutagus, king of the Iceni. He died about the year A.D.60, and having extensive wealth, thought it prudent for the safety of his family to make the emperor Nero joint heir, with his own two daughters, to his property, as a measure of precaution against the oppression and rapacity of the Romans stationed in Britain. But the result was just the opposite, for the Roman officials used his will as an excuse for treating his goods as their own, the spoils of war. Boudicca saw her kingdom and home robbed and plundered; she herself was flogged, her daughters ravished by Roman soldiers, and the chief Icenians treated as slaves. All this was done with the connivance of the officers who did nothing to prevent it, some indeed being as bad as the soldiers; one of them, Catus Decianus, was the most notorious for his extortion and avarice.

In the year 61/2, Boudicca, who was a woman of considerable spirit and unwilling to suffer quietly, succeeded in inducing the Iceni, Trinovantes and neighbouring tribes to revolt, Suetonius Paulinus, the military commander, then being in Mona [Anglesey]. The local forces were completely unprepared for the attack. Camulodunum was attacked. Petillius Cerialis, legate of the ninth legion, attempted to relieve the city, but lost all his infantry, and had to retire with his cavalry to his fortified camp, leaving the city to be sacked and burnt. Catus Decianus fled to Gaul.

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When Suetonius Paulinus heard the news he set out hurriedly for Londinium with only his cavalry, and arrived there safely. But as his main forces were still on the way, he realised that he could not defend the town. He was compelled to abandon it and moved north to join his main body of troops. Meanwhile Boudicca reached Londinium. There was no resistance and no prisoners were taken. Soon after Verulamium experienced the same fate. In these places nearly 70,000 Romans and Roman allies were killed by the enraged Britons. Suetonius had only 10,000 men to 23,000 of Boudicca, but he saw that a battle could no longer be deferred. He was able to choose ground in a narrow valley, where the Britons were unable to use their familiar tactics. Boudicca commanded her army in person, riding in a chariot with her two daughters before her. The Romans were victorious, slaying 80,000 Britons and losing only 400 of their own men. Seeing that all was lost Boudicca took poison, A.D.62. This victory finally established the Roman dominion in Britain. (Tacitus, *Ann.* xiv.31-37, Dio Cassius, lxii.1-12, DNB, C & M, pp.99-103).

FICTION

As Geoffrey of Monmouth knew nothing of Tacitus or Dio Cassius there is no mention of Boudicca and her rebellion in HRB. Hector Boece, in his *History of the Scots* (1527), remedied that omission, but duplicated much of Boudicca's history under the names Voada and Vodiccia. Voada, the sister of Caratacus, was married to Arviragus, but he repudiated her in order to marry Genuissa, daughter of the emperor Claudius. Voada was imprisoned and grossly treated by the Romans. She attacked the Romans but was defeated by Suetonius and killed herself. Vodiccia was her daughter by Arviragus. She rebelled but was defeated by 'Petulius', captured and slain. (Translation by John Bellenden, (1531), *The Scottish Text Society*, 1938-41, III.9-IV.9).

BRADWEN ap IAEN. See Iaen.

BRADWEN ap MORIEN MYNOG. See Morien Mynog.

BRAINT HIR ap NEFYDD. (Legendary). (605)

The name appears in *Brut y Brenhinedd* where the *Historia Regum Britanniae* has *Brianus*. The story told by Geoffrey of Monmouth says that when Edwin and Cadwallon became rulers they continued their friendship for two years. Then Edwin asked leave of Cadwallon to wear a crown. Brian was Cadwallon's nephew and showed great distress at the thought that Cadwallon might grant the right of kingship to any Saxon, in view of their past treacherous behaviour towards the Britons (HRB XII.2). As a result Cadwallon decided to break off the negotiations, and war broke out between Cadwallon and Edwin. Cadwallon was defeated and became a refugee in several places. At one time he was shipwrecked on the island of *Garnareia* [Guernsey, according to J.J.Parry and Henry Lewis]. While there he fell sick and would eat nothing, but told Brian that he had a great longing for some venison. As there was none available on the island, Brian cut a piece of flesh from his own thigh, roasted it and gave it to the king as venison. The king ate it with relish and soon recovered from his sickness (XII.4).

Finally Cadwallon reached Armorica and received a promise of help from Salomon, the king. It was decided that Brian should pass over to Britain and attempt to slay Pellitus, Edwin's magician, who had hitherto always been able to warn Edwin when and where Cadwallon would attempt a landing. This Brian succeeded in doing, by disguising himself as a poor man in the city of York. He then fled to Exeter, where he rallied the Britons around him, and fortified the city (XII.7). Cadwallon was then able to land in Britain without hindrance (XII.8). We hear no more about Brian.

In *Brut Dingestow* and the *Red Book Brut* (p.240) he is called *Breint Hir*, but the 'Cleopatra' version calls him *Breint Hir vab Novyd*, which corresponds with Braint Hir ap Nefydd ap Geraint ap Garanog Glewddigar, the traditional ancestor (through a son Brydw) of a family in Bodrychwyn, Rhos, Gwynedd. See HL §11 in EWGT p.119. Now the same Geraint is given as the grandfather of Gwydr Drwm (q.v.) whose wife was Efeilian, daughter of Cadfan, and therefore sister of Cadwallon. Since Braint Hir was nephew to Cadwallon it would seem that the mother of Braint Hir was a sister of

Cadwallon. We have here a consistent set of family relationships belonging to the times of Cadfan and Cadwallon, which suggests some more detailed legend now lost (PCB).

A person of the name Braint is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.56):

Whose is this grave? The grave of Braint
between the Llyfni [*Llewin*] and its tributaries;
the grave of a man who was woe to his foes.

(SG p.129). Llyfni is a river in Arfon (Rhestr).

BRÂN, of Goddeu. (Mythical).

A person of the name Brân (who is probably different from Brân ap Llŷr Llediaith), appears in the mythical Battle of Goddeu. He was on the side of Arawn, king of Annwn, and unless his name were known he could not be overcome. Gwydion guessed his name. See further s.n. Goddeu.

BRÂN ap BRYDW ap BRAINT HIR.

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Llythfael (HL §11 in EWGT p.119).

BRÂN ap DYFNWAL MOELMUD. (Fictitious). (445 B.C.)

According to Geoffrey of Monmouth, Belinus and Brennius were two sons of Dunuallo Molmutius, an ancient British king. See Dyfnwal Moelmud (1). Brennius becomes Brân ap Dyfnwal Moelmud in *Brut y Brenhinedd*. After some disagreement with his brother, Brennius succeeded to the land north of the Humber to Caithness. Five years later Brennius went to Norway and married the daughter of Elsingius, king of the Norwegians (HRB III.1). But Belinus, suspecting his designs, overran his kingdom of Northumberland. Brennius prepared to return to Britain, but was overtaken by various misadventures, in which he lost his army and his wife (III.2-3). After much wandering he and twelve of his men were at last received by Seginus, duke of the Allobroges [Segynn or Segwyn, prince of Bwrgwyn, i.e. Burgundy, in ByB]. A great friendship arose between them, and Brennius married the duke's daughter. Seginus died at the end of a year, and by a previous agreement, as Seginus had no sons, Brennius succeeded to the throne. He immediately took pains to ingratiate himself with the chiefs of the country (III.6). Brennius then raised a vast army and landed in Britain. He was met by Belinus, but a battle was averted by Tonwenna, their mother, who brought about a reconciliation of the two brothers (III.7). Belinus and Brennius then decided to invade Gaul, which, with the aid of the Allobroges, they conquered in less than a year. They then set out against Rome (III.8).

The Romans, however, agreed to pay a yearly tribute if Belinus and Brennius would leave them in peace. This was agreed to and the two kings set out to conquer Germany. But the Romans broke their agreement and assisted the Germans. Whereupon Belinus and Brennius renewed their attack on Rome, and, after a siege, took the city (III.9). After this Belinus returned to Britain, and Brennius stayed in Italy where he exercised great tyranny over the people (III.10). No more is said of Brennius.

It is clear that Geoffrey of Monmouth based his story, to some extent, on the historical sacking of Rome in 390 B.C. by the Gauls under their leader Brennus (q.v.). It was presumably his fancy to make this Gallic leader into a British king.

Geoffrey of Monmouth probably imagined the date of the capture of Rome by Brennus to be about 500 B.C., confusing the sack of Rome by Brennus with that by Porsenna (T.D.Kendrick, *British Antiquity*, p.7 and note).

The two rival kings have found their way into Arthurian Romance, as Belin, the dwarf-king of the Antipodes, and his giant brother, Brien. They are mentioned by Chrétien de Troyes in his romance, *Erec et Enide*. (R.S.Loomis, *Celtic Myth and Arthurian Romance*, p.197). The giant size of Brien suggests Brân ap Llŷr Llediaith.

See also Dyfnwal Moelmud (2).

BRÂN ab IWERYDD. See Brân ab Ymellyrn, Iwerydd.

BRÂN ap LLYR LLEDIAITH. (Legendary).

Our chief source of information is the Mabinogi branch of 'Branwen ferch Llŷr', in which he is always called *Bendigeitfran*, 'blessed Brân'. He was son of Llŷr, and his mother was Penarddun ferch Beli ap Mynogan. He was crowned king of Britain, 'exalted with the crown of London.' He had his court at Harlech in Ardudwy (WM 38, RM 28). He was of immense size, so large that he 'had never been contained within a house' (WM 40, RM 28). When travelling 'he proceeded with what of bards there were upon his back'. When he was seen from afar he appeared like a vast mountain, his nose a ridge on the mountain, and his eyes like two lakes, one on each side of the ridge (WM 50-51, RM 35-36).

His sister, Branwen, was married to Matholwch, king of Ireland, but after a while she was badly treated, and Brân and his retinue crossed to Ireland for vengeance, leaving his son, Caradog, and six others as overlords of his kingdom. Matholwch sought to appease Brân by building a house large enough to contain him, but owing to another outrage, committed by Brân's half-brother, Efnisien, discord arose and battle followed. What victory there was came to the men of Britain, but only seven survived in addition to Brân, who was wounded in the foot by a poisoned dart. Brân caused his surviving companions to cut off his head and to return with it to Britain (WM 41-57, RM 28-40).

For seven years they feasted at Harlech, and then went to a royal palace at Gwales in Penfro, high above the waves, where they remained fourscore years. [Gwales is Grassholm island, 10 miles west of Wooltack point, Dyfed; grid ref. SM 5909. See PKM p.214]. The presence of Brân's head among them was as though he were with them alive, and they were unconscious of anything but joy and mirth. This was called 'The Hospitality of the Venerable Head' (*Urddol Ben*). So they continued until one of the company opened the third door of the palace which faced towards Cornwall. Then sorrow returned to them and they set forth immediately to London, and buried the head in Gwynfryn (q.v.), according to the directions that Brân had given them; 'and that was one of the three good concealments when it was concealed, and one of the three unfortunate disclosures when it was disclosed, for no oppression came ever across the sea to this island, while the head was in that concealment' (WM 58-60, RM 41-42).

The concealment and disclosure of the head of Brân form the subject of a triad (TYP no.37) from which we learn that the head was disinterred by Arthur, because he did not desire to hold the island of Britain by other means than his own strength.

The small skull-shaped hill called Golgotha ... derived its name 'Skull Hill' not from its configuration only, but from the legend that when king David had moved his capital from Hebron to Jerusalem he took Adam's skull from the cave of Machpelah and buried it at Golgotha as a charm to protect the city. This legend must not lightly be dismissed, for the head of king Eurystheus, task-master to Hercules, was buried in a pass near Athens to protect Attica from invasion; and several other ancient instances of the same custom occur in Greek and Latin history (Robert Graves, *King Jesus*, pp.406-7).

Irish parallels drawn by Rachel Bromwich in TYP pp.90-91 are somewhat different in that they tell of kings buried standing and armed, facing in the direction of internal Irish enemies.

Brân may have been called Morddwyd Tyllon. See s.n. Echel Forddwyd-Twll. Brân's father is called Llŷr Llediath (q.v.) in other contexts.

In the Book of Taliesin (71.7) there is a poem entitled *Marwnat Vthyr Pen*, which John Rhys translated 'The Hospitality of the Venerable Head'. He regarded this as a reference to the head of Bendigaid Frân (*Hib.Lect.*, p.97). The poem is very obscure but it is now generally supposed to refer to Uthr Bendragon (q.v.).

See further TYP pp.284-6. See also Asclepiodotus.

'IOLO' FICTION, THE BRÂN CONVERSION FABLE

When the mythical Caradog ap Brân had been identified with the historical Caratacus son of Cunobelinus, the stage was set for the development of the Brân conversion fable. It had been suggested by Edward Stillingfleet in 1685 that some of Caratacus's family might have persuaded St.Paul to preach

in Britain (*Origines Britannicae*, 1842 ed. p.65). Two further facts contributed to this growth: (1) The ognomen Bendigaid already given to Brân, and (2) the myth of an imprisonment which Llŷr suffered at the hands of a certain Euroswydd (TYP no.52).

Euroswydd was identified with the Roman commander Ostorius who captured the family of Caratacus (Lady Charlotte Guest, *The Mabinogion*, (1838-49), Everyman Edition, pp.293, 405 n.4). Alfred Nutt accepted this. (*Folklore Record*, V (1882) pp.8-9, see TYP p.351). The imprisonment of Llŷr, grandfather of Caradog, was supposed to be the imprisonment of the family of Caratacus. Thus Llŷr and Brân were both supposed to have been carried to Rome with Caratacus/Caradog. (MA Third Series of Triads Nos.38, 61). Brân was then supposed to have been converted to Christianity by St.Paul, and to have returned to Britain in the company of Aristobulus (or Arwystli Hen as the Iolo MSS. called him), of whom there was already a legend of his having preached in Britain. See Aristobulus. 'He [Brân] brought the faith to this island from Rome, and is therefore called Brân Fendigaid.' (Iolo MSS. pp.115=515). He was one of the 'Three Blessed Sovereigns' of Ynys Prydain, because he first introduced the Christian faith amongst the Cymry from Rome where he had been detained for seven years as a hostage for his son Caradog. (MA Third Series Triad 35). Arwystli Hen is called *periglor*, 'confessor' to Brân. Others in the company of Brân and Arwystli Hen according to the fable were Ilid [meaning Joseph of Arimathea], Cyndaf, and Meugan ap Cyndaf (Iolo MSS. pp.100, 102).

The Iolo MSS. include a large number of saints among the descendants of Brân, many of whom appear to be fictitious. As a result, the family of Brân is listed as one of the three 'Holy Families' of Ynys Prydain (MA 'Third Series' Triad 18, Iolo MSS. pp.115=515), replacing the family of Joseph of Arimathea in an older version of the Triad (TYP no.81). See further John Rhys, *The Arthurian Legend*, pp.171-3, TYP pp.203, 285, and notes by Rachel Bromwich to the Myvyrian 'Third Serie' in *Trans.Cym.*, 1968, 1969. The fable may have had its beginnings before the time of Iolo Morganwg (1747-1826), but there is no doubt that he expanded it greatly. It was unknown to Theophilus Evans, as late as the appearance in 1740 of the second edition of *Drych y Prif Oesoedd* (HW 103 n.42).

BRÂN ap PYLL. (570)

Genealogical link in the ancestry of Cillin Ynfyd; father of Marchwyn. (HL 1a, 2a in EWGT pp. 111-2).

BRÂN ab YMELLYRN. (Legendary).

He is mentioned in a poem on Urien Rheged put into the mouth of Llywarch Hen (CLIH. III.40, p.17 and notes):

Brân ab Ymellyrn planned
to exile me, and burn my houses:
A wolf howling at the door(?)!

Another poem tells how, after the death of Urien, Llywarch Hen was living in a state of poverty and was advised by a friend to migrate to Powys. The friend says (CLIH. V.5, p.22 and notes):

Trust not Brân, trust not Dunawd;
Consort(?) not with them in hardship.
Herdsman of calves, go to Llanfawr.

Gruffudd Hiraethog found that Brân ab Ymellyrn was identified with Brân Galed (q.v.). In Peniarth MS.176 p.185 he wrote:

Kynan ap Bran Galed ap Emellyr ap Kynwyd Kynwydion, a hwnnw oedd Bran Galed yn gynnw ac a elwid wedi hyny Bran Ewerydd. Hen Llyfr Bodeo[n].

'Bran Ewerydd' seems to be an attempt to identify the same Brân with *Bran mab Ywerit* [Brân ab Iwerydd] of a poem in the Black Book of Carmarthen. See s.n. Iwerydd

Glyn E.Jones, in BBCS 25 pp.105-112, discusses the possible identification of Brân ab Ymellyrn, Brân [Hen] ap Dyfnwal [Moelmud] (see Dyfnwal Moelmud (2)), and Brân ab Iwerydd, but

comes to no definite conclusion. He points out that a certain Brân was 'at Cynwyd' (*Bran yg Kynwyt*) according to 'Gwarchan Tudfwlch' in *Canu Aneirin*, l.1291. Also in CLIH VII.17 a battle of Cynwyd is mentioned in connection with Pelis, a soldier of Urien Rheged. Brân ab Ymellyrn may be referred to here.

BRÂN FENDIGAID. See Brân ap Llŷr Llediaith.

BRÂN GALED..

'Brân the Niggard or Miser'. He is said to have been the owner of one of 'The thirteen treasures of Britain', the horn of Brân Galed, which was such that whatsoever liquor was desired was found therein. For the various versions of the tract see Eurys I.Rowlands, *Llên Cymru*, V.33-46 and P.C.Bartrum, *Études Celtiques*, X.434-477. In a few of the texts Brân Galed is said to be 'of the North' (*ibid.*, p.464).

The story is told that Myrddin set out to collect the thirteen treasures of Britain. When he asked the owners, each said that he would part with his treasure if Myrddin could get the horn from Brân Galed, for they were all certain that, because of his miserliness, Brân Galed would never consent. In spite of that, Myrddin obtained the horn, and so he got the rest of the treasures. He went with them into the 'Glass House', and they remain there for ever (Peniarth MS.147 (c.1566), p.14; *Études Celtiques*, X.455).

Myrddin's success with Brân Galed may have been due to the help of Taliesin because Guto'r Glyn (c.1450) said in a poem: 'Miserly, niggardly Brân they used to call him, who of old was descended from the Men of the North; Taliesin, no mean magician, transformed him into one better than the three generous men.' (Trans. Thomas Jones, *ibid.* p.456). On the other hand, some of the texts ascribe the actual collection to Taliesin (*Études Celtiques*, X.457), and Eurys Rowlands considered that to be an earlier version (*Llên Cymru* V (1959) p.146). Glyn E.Jones quotes two poets, Huw Cae Llwyd and Dafydd ap Gwilym, who connect Taliesin with *thysau*, 'treasures'. (BBCS 25 (1973) p.107).

The statement that Brân Galed was descended from the Men of the North is consistent with his identification with Brân ab Ymellyrn. In Peniarth MS.127 p.95 Brân Galed o'r Gogledd is given a son, Cynan ap Brân Galed. See ByA 23 in EWGT p.90. See also s.n. Brân ab Ymellyrn. On Cynan ap Brân see s.n. Cynan of the Prophecies. In the tract of 'The Twenty-four Mightiest Kings' the thirteen treasures are said to have been kept at Caerllion ar Wysg (§10 in *Études Celtiques*, XII.170). Lewis Morris said that Myrddin Wyllt took the treasures from Caerllion ar Wysg to the 'Glass House' in Ynys Enlli (*Études Celtiques*, X.452, 457).

THE THIRTEEN TREASURES OF BRITAIN

The manuscripts give various selections from the following list of treasures:

1. Llen Arthur. 'Arthur's Mantle'. See Gwen.
2. Dyrnwyn, the Sword of Rhydderch Hael (q.v.).
3. The Hamper of Gwyddno Garanhir (q.v.).
4. The Horn of Brân Galed.
5. The Car of Morgan Mwynfawr (q.v.).
6. The Knife of Llawfrodedd Farfog or Farchog.
See Llawfrodedd Farfog (1).
7. The Halter of Clydno Eidyn (q.v.).
8. The Cawldron of Dyrnwch Gawr (q.v.).
9. The Whetstone of Tudwal Tudclyd (q.v.).
10. The Coat or Tunic of Padarn Beisrudd (q.v.).
11. The Pot and Dish of Rhagennydd Ysgolhaig (q.v.).
12. The Gwyddbwyll of Gwenddoleu (q.v.) ap Ceidio.
13. The Mantle of Tegau Eurfron (q.v.).
14. The (Stone and) Ring of Luned (q.v.).
15. The Coulter of Rhun Gawr or of Tringer ap Nudd Nod (q.v.).

Of these, numbers 13 and 14 are from Arthurian Romance and probably late comers to the list. The number thirteen was often made up by counting the Pot and Dish of Rhagennydd as two treasures.

BRÂN HEN ap DYFNWAL MOELMUD. See Dyfnwal Moelmud (2).

BRANWALADER, ST.

See G.H.Doble, *The Saints of Cornwall*, IV.116-127.

Milton Abbey, Dorset, claimed to have the arm or head of the saint, variously called Branwalader, Branwalatrus, Brangwalator (Doble pp.120-1). In this connection he is mentioned by Leland (*Collectanea*, IV.82). The cult of St.Branwalader, centred in Dorset, was apparently due to exiles from Brittany (Doble p.120-2). In this area and in the Irish *Martyrology of Gorman*, (there called Branuald), he is commemorated on January 19 (Doble pp.121-2).

The Exeter Martyrology shows that Branwalader was known in Cornwall. The earlier version gives, under February 9: *In Cornubia, Sancti Branwalarethi, martiris, filii Keneni regis*. This can only refer to St.Breward, 6½ miles east of Bodmin. (Doble p.124). See s.n.Breward.

In Brittany Branwalader seems to have been early misidentified with the Irish St.Brendan of Clonfert, who is commemorated on May 16 (pp.117-8). But he was known also as Brangualadrus and commemorated on June 1; another form of the name in Brittany is Brévalaire. Albert le Grand, writing in the second half of the seventeenth century in his *Vie de S.Malo*, says that 'our Bretons call Saint Brandan *Sant Brevalazr*' (Doble p.118). St. Broladre on the east of the city of Dol in Brittany has St.Brendan as patron but there is little doubt that Branwalader is the real patron. St. Brelade in the south-west extremity of the island of Jersey, earlier called *Ecclesia Sancti Brolardi*, probably commemorates the same saint (pp.116-7).

The parishes of St.Breward in Cornwall and of St.Brolade in Brittany are both near foundations of SS.Samson and Brioc, and St.Samson is known from his 'Life' to have had close connection with Jersey. This suggests that Branwalader was associated with Samson and perhaps Brioc (Doble pp.116-7, 126).

BRANWEN ferch LLYR LLEDIAITH. (Legendary).

Her tale is told in the Mabinogi branch called 'Branwen ferch Llŷr'. She was the sister of Bendigeidfran (See Brân ap Llŷr Llediaith), who was 'king of this island', and her hand was sought in marriage by Matholwch, king of Ireland, who came to Brân's court at Harlech for the purpose. It was decided to give Branwen to Matholwch. She was the third chief lady in this island, and the fairest maiden in the world. The wedding feast was held at Aberffraw (WM 38-40, RM 26-28). However, Efnisien, Brân's half-brother and a trouble-maker, caused insult to Matholwch by maiming his horses. Brân did all he could to redress the injury and Matholwch expressed satisfaction (WM 40-45, RM 28-31).

Soon after this Matholwch returned to Ireland with Branwen, who was received with great honour. She passed the year happily and bore Matholwch a son, Gwern. But the injury done to Matholwch had not been forgotten, and Matholwch was impelled to take vengeance on Branwen. She was banned from his bed-chamber, compelled to bake in the court, and the butcher was made to give her a blow on the ear every day after he had chopped the meat. All communication with Wales was stopped lest the news should leak out, and this lasted for three years (WM 47-49, RM 33-34).

In the meanwhile Branwen reared a starling and taught it to speak. She explained to the bird what manner of man her brother was. Then she wrote a letter to Brân, explaining her woes. She attached it to the bird's wing and sent it towards Wales. Brân received the letter, prepared an army and went to Ireland. Matholwch retreated across the river Llinon [Liffey according to TYP p.284, rather than Shannon as PKM pp.195-6]. But Brân crossed the river and Matholwch sent messengers saying that he would give the kingship of Ireland to Gwern, his son by Branwen, as reparation for the wrong done to Branwen. That was not good enough for Brân, so Matholwch, on Branwen's advice, offered to build a house big enough to hold Brân. This was accepted, and the house was built; but there was treachery on

the side of the Irish, and further trouble-making by Efnisien, who seized Gwern by the feet and hurled him headlong into the fire (WM 49-56, RM 34-39).

The result was war between the Irish and the followers of Brân. Such victory as there was fell to the latter, for there were only seven of Brân's men left alive, and on the other side five pregnant women in a cave. Branwen was taken back to England by the seven survivors. They landed at Aberalaw in Talybolion. Then Branwen, who had lost both brother and son, was filled with grief and cried, 'Woe is me that I was born; two good islands have been laid waste because of me!' And she heaved a great sigh, and with that her heart broke. A four-sided grave was made for her, and she was buried there on the bank of the river Alaw (WM 56-57, RM 40).

The blow given to Branwen is called in the Mabinogi one of the 'Three Unhappy Blows' (WM 61, RM 43) and in the triads (TYP no.53) the blow which Matholwch Wyddel struck upon Branwen is called one of the 'Three Harmful Blows' of Ynys Prydain. Note the discrepancy here in that only one blow is inferred, and according to Triad 53 it was struck by Matholwch.

The Welsh poets nearly always refer to Branwen as *Bronwen*, e.g. Dafydd ap Gwilym, and it is actually spelt this way once in the White Book text of 'Branwen ferch Llyr' (WM 42). The name Branwen is probably to be explained as an adaptation of *Bronwen*, 'white breast', in which the vowel has been influenced by the name of her brother, Brân. Thus her name is preserved near the river Alaw in *Ynys Bronwen*, the site of a cromlech known traditionally as *Bedd Bronwen*. There is also a *Tŵr Bronwen* at Harlech. (TYP p.287).

The name Branwen seems also to have found its way into the Tristan Romances in the form Brangien, etc., the name of the maid who accompanied Iseult from Ireland to Cornwall (TYP p.287).

BRAWSTUDD ferch GLOUD. See Arthfael ap Rhys.

BREACA, ST.

The saint of Breage in Cornwall, 9½ miles east by south of Penzance, commemorated on June 4. (LBS I.232).

A 'Life' of this saint was seen by Leland in Breage church, probably in 1538 (G.H.Doble, *The Saints of Cornwall*, I.97). It is now lost, but extracts were given by Leland (*Itinerary*, ed. Lucy Toulmin Smith, I.187). Translated by PCB from the Latin text as follows:

St.Breaca was born on the borders(?) (*partibus*) of Leinster and Ulster. The 'campus' of Breaca is in Ireland in which Brigid built an oratory, and later a monastery, in which Breaca was.

Breaca came to Cornwall accompanied by many saints, among whom were Sinninus abbas, who was at Rome with Patrick; Maruanus monachus, Germochus rex, Elwen, Crewenna, Helena.

Breaca [later wrongly(?) changed to Tecla] arrived under Rivyer with her company, of whom Tewder killed some. Breaca came to Pencair. Breaca came to Trenewith. Breaca built churches in Trenewith and Talmeneth as one reads in the Life of St.Elwinus.

Revier, the castle of Theodorus [is] on the east side of the estuary of the river Hayle.

Baring-Gould interpreted Leland as follows: When the party came over to Cornwall, and arrived in Hayle Bay, Tewdwr [see Teudur] resisted their landing. They however made their way to Reyvier, where he had a castle, to ask permission to settle. Reyvier is on a creek just west of Phillack Church. Tewdwr killed some of the party, and Breaca fled to Pencaer, a fortification on Tregonning Hill that may still be seen. Thence she went to Trenewith, now Chenoweth, and thence to Talmeneth (the mountain's end) where the site of her chapel is still shown. She founded oratories in all these places. That at Pencaer can no longer be traced (LBS I.231-2).

Baring-Gould makes a number of fanciful suggestions for identifying Breaca with an Irish saint, Brig, and some of her companions with saints of Rheims who are said to have come from Ireland (LBS I.105-7, 232). These ideas can be dismissed. "It was a fancy of the middle ages that many of the Cornish and Breton saints came from Ireland. Hardly any of them were really Irish" (G.H.Doble, *The Saints of*

Cornwall, III.7 note 8; similarly I.110). “Baring-Gould imagined that the whole of Penwith was full of dedications to Irish saints. ... As Loth says, the rash identifications of which the L.B.S. are full, are ‘un véritable massacre des innocents.’” (G.H.Doble, *The Saints of Cornwall*, IV.10).

The author of the Life of St.Breaca gave her as companions the saints of all the neighbouring churches. (Maruanus and Helena were doubtless patrons of chapels in the neighbourhood, now forgotten). It does not follow that Breaca and Crewenna really came from Ireland, or were women saints. The patron of Breage is called *Briacus* in Bishop Bothe's Register, and in the Cartulary of St.Michael's Mount, and may perhaps be the well-known St.Briac of Brittany. (G.H.Doble, *The Saints of Cornwall*, I.97-98).

Of the saints who are said to have come with Breaca, for Sinninus see Sithney; Maruan is identified by LBS with Ruan, i.e. Rumon (q.v.). For Elwen see Elwyn. The others are discussed under their names.

Other Cornish saints said to have come from Ireland are Buriana, Gwinear, Ia, Piala and Piran.

BREAT. See Brynach Wyddel.

BREICHIOL. (830?)

A prince, probably of Rhufoniog, who appears at the head of a pedigree in the ‘Harleian genealogies’ (HG 20 in EWGT p.12). In a later version (JC 46 in EWGT p.49) he becomes *Brochuael m. Kuneda wledic*. This is almost certainly wrong. In Peniarth MS.177 p.219 there is a sixteenth century copy of the HG pedigree headed *Gwehelyth Ryvonioc*, ‘The pedigree of Rhufoniog’. See ABT 26 in EWGT p.108. This heading also appeared in the lost ‘Llyfr William Salesbury’ (c.1520-c.1584) a copy of which is in NLW MS.20,001 B p.43 and copied thence in Llanstephan MS.187 p.192. There is no reason to doubt this heading. In HL 2g in EWGT p.113 there is an extension of this line, somewhat corrupted. See Môr ap Marut. See WG 1 p.45 (boxed).

BRENDA ap HELIG. (Fictitious).

The name appears in late versions of Bonedd y Saint: *a saint Brenda yn Ewerddon*. See §42(K) in EWGT pp.60-61. The name seems to have originated from an apparently corrupt item in Achau'r Saint §35 in EWGT p.70, where the name *Breudan* appears. This in turn is probably a corruption of *Brothen* in the earliest version of ByS §42. See A.W.Wade-Evans in *Études Celtiques*, 1 (1936) p.290. The writer of the late version was evidently thinking of one of the Irish saints named Brendan.

BRENDAN, ST. of Clonfert. See Branwalader.

BRENNIUS son of Dunuallo Molmutius. See Brân ap Dyfnwal Moelmud.

BRENNUS.

The name of two Gallic leaders according to Classical historians: The first, the leader of the Gauls, who in 390 B.C. crossed the Apennines, defeated the Romans at Allia, and took Rome: The second, the chief leader of the Gauls who invaded Macedonia and Greece in 280 and 279 B.C. In the year 279 he penetrated into the south of Greece, but was defeated near Delphi, most of his men were slain, and he himself put an end to his own life. (Smith's Classical Dictionary). Compare Brân ap Dyfnwal Moelmud.

BRETANNOS. See Celtes.

BREVITA, ST.

The church of Lanlivery, near Lostwithiel in Cornwall, is dedicated to St.Brevita. In medieval times this was an important centre. The patron saint, in less latinised form, is Bryvyth, and there is possible support for this at Lanlivery in Brittany (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.28).

BREWARD, ST.

The saint of St.Breward or Simonsward in Cornwall, 6½ miles north by east of Bodmin. He is also remembered at a chapel in the parish of St.Breock, 6 miles north-west by west of Bodmin. The first is recorded as *Sanctus Brewuredus* in 1140, and the second as the chapel of *St.Brueredus* at Bodelowen (now Burlawne) Eglos in 1385. (G.H.Doble, *St.Branwalader*, pp.9, 11; *The Saints of Cornwall*, IV.124, 126).

Nicholas Roscarrock says that Breuer or Berwine was the saint of Breward and that he was traditionally held to have been the brother of St.Endelienta and St.Menefrida (LBS I.207). The latter two were children of Brychan according to a Cornish list and Berwyn was a son of Brychan according to the Welsh list. See DSB 11(10) and Vita Sancti Nectani in EWGT pp.15, 29.

However, Nicholas Roscarrock seems to have been mistaken in identifying 'Breuer' with 'Berwine', and there is better evidence for identifying 'Breuer' or rather 'Breward' with St.Branwalader (q.v.), one of whose commemorations is on February 9, while that at St.Breward is on the second Sunday in February, which would be the nearest Sunday to February 9. (G.H.Doble, *St.Branwalader*, p.9; *The Saints of Cornwall*, IV.124).

BREWYN, BRYWAIN.

The site of Arthur's eleventh battle against the Saxons, according to the Vatican text [M] of the *Historia Brittonum* (§56). This reads:

bellum in monte qui nominatur Breguoin ... quem cat Bregion appellamus.

The Harleian text (H), however, gives the site as Agned. See Mynydd Agned. Alfred Anscombe identified the site as Bravonium, near Leintwardine in Herefordshire (*Zeitschrift für celtische Philol.*, V (1905) pp.103-123). This was approved by A.W.Wade-Evans who gave the modern form of the name as Brywain (WCO p.105, *Nennius*, p.35).

It has more recently been identified with the Roman *Bremenium*, i.e. High Rochester in the Cheviots, Northumberland. The name would regularly become Brefein, Brewein, and Brewyn (CT p.67). Brewyn is the site of a battle said to have been fought by Urien Rheged: *kat gellawr Brewyn*, 'a battle in the cells [or 'huts'] of Brewyn' (CT VII, l.22). Kenneth Jackson thought that the victory of Urien might have found its way, wrongly, into the Arthurian list (*Arthurian Literature*, ed. R.S.Loomis, 1959, pp.4, 7).

BRIAC, ST.

A Breton saint. His 'Life' was put together by Albert le Grand from legends formerly preserved at Bourbriac and Tréguier. He is also mentioned in the lives of St.Tudual and St.Guevroc. Leaving out trivial and clearly fictitious matter it may be summarised as follows:

Son of an Ulster chieftain. He went to Wales and placed himself under St.Tudual. He came in a party with Tudual to Brittany where they were well received by Deroch, prince of Domnonée. At the request of Deroch, Briac founded a monastery near Deroch's castle at a place now called Bourbriac. Briac later moved to the site on the coast now called St.Briac. He is commemorated on December 17 (LBS I.262-4).

His supposed Irish origin is under suspicion. See what is said by G.H.Doble under Breaca, above. Doble actually suggests that Breaca and Briac may be the same person.

BRIACAT ap PASGEN. (430)

Genealogical link in the ancestry of Pasgen Buellt; father of Mepurit. See HB §49, JC 14 (Riagath father of Idnerth) in EWGT pp.8, 46.

BRIAFael, ST.

Briafael (*Briomagl*) was the original baptismal name of St.Brioc (q.v). St.Briavels, in the Forest of Dean, is called in Welsh Llanfriaefael (OP II.710-1). It is generally supposed that the saint of St.Briavels is Brioc, who is also the same as Tyfriog (q.v.). (WCO 169, G.H.Doble, *The Saints of Cornwall*, IV.87).

"The ancient name of St.Briavels was Little Lydney; it was altered to Briavel-stowe by Henry I. The original stowe lies north of the site.....". The place occurs as St.Briavels (*Castellum de Sco Briavel*) in the Pipe Roll of 1130 (31 Hen.I) for the first time". (Doble, p.100).

Brioc is commemorated on May 1. This day is also given to Tyfriog. (LBS I.300). But the festival at St.Briavels is said to be on June 17.

(*A Menology of England and Wales* by Richard Stanton, London, 1887).

BRIAFael FRYDIG ap LLYWARCH. (600)

He is mentioned as *Briauail*, *Briauail filius Lumarch*, being witness to various charters in the Book of Llandaf, also witnessed by bishop Oudoceus and by Meurig ap Tewdrig and later Morgan ab Athrwys, kings of Glywysing. (BLD 143-151). It is probably the same person who appears as witness to one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§65 in VSB p.134) where the reading is *Bramail*.

The name also occurs in a somewhat corrupt pedigree in JC 10 in EWGT p.45: *Kenedlon merch Biuael vrydic m. Llywarch m. Tewdwr m. Pibiawn glawrawc*. For 'Biuael' read 'Briauael' [= Briafael]; Pibiawn glawrawc = Peibio ab Erb. Cenedlon was somehow ancestress of the kings of Glywysing, but owing to corruption in the pedigree it is not clear how. She was perhaps the wife of Athrwys ap Meurig, and her mother was perhaps the daughter of Theudu (q.v.) ap Peredur.

BRIAN. See Braint Hir.

BRIGANTIA. (Celtic divinity).

A goddess to whom Latin inscriptions have been found in the north of England, (Doncaster, Leeds, Cumberland, and Middleby in Scotland), thus corresponding to the country of the ancient Brigantes who may have taken their name from her. (John Rhys, *Hib. Lect.*, pp.75-77; CB pp.282-3).

BRIOC, ST. (460)

The 'Life', by an anonymous biographer, before 850, has been published from a tenth or eleventh century manuscript by Dom Plaine in *Analecta Bollandiana*, Vol.2 (1883) pp.161-190, and the supplement in *Analecta Bollandiana*, Vol.23 (1904) pp.264-5. For full translation see G.H.Doble, *The Saints of Cornwall*, IV.67-84).

The following is a brief analysis of the more important points:

Originally called Briomaglus. His father was Cerpus a wealthy man of *Coriticihana regio* [Ceredigion], and his mother Eldruda (§2). On the advice of an angel he was called Brioc, and was sent, before he was ten years old, to Germanus at Paris where he had as fellow pupils Patrick and Heltut [Illtud] (§§4-10). Ordained by St.Germanus (§18). When he was 25 he returned to his own country and was received joyfully (§23).

He set to work to convert the local inhabitants and built a place called *Landa Magna* (§§24-29). At the behest of an angel he set out across the sea with 168 men for Latium (§35). After being hindered at sea by a beast of wondrous size, they came to land [probably Padstow Harbour, LBS I.296] (§§36-37). There they encountered a local prince, Conan, who was eventually converted with all his men (§§38-39). Cf. Cynan s.n. Pedrog.

They set sail again for Armorica and arrived at a port called *Achim* [Port d'Ach, now Le Conquest in Plouguerneau in Finistère, LBS I.296]. Then he made his way to the river *Ioudi* [Jaudy] near which he founded a monastery (§40). Hearing that a pestilence had attacked his native land he was

persuaded to return home (§41). He left the care of the monastery to his nephew Papu-Tugual [Tudual], and went home. There he brought the pestilence to an end by prescribing confession of sins (§42).

On his return, he decided to leave his monastery in the hands of his nephew and go elsewhere (§43). Proceeding with 84 men he came to the mouth of the river *Sanguis*, 'Blood' [i.e. Gouet, Breton for 'blood']. The local chief, Rigual [Riwal], was at first angry at the arrival of strangers, but later recognised Brioc as his cousin. He handed over to Brioc the Hall of the Champ du Rouvre, and himself retired to the Hall of Helyon [i.e. Lis Helyon, now represented by Licelion in the parish of Hillion, 7 km. east of St.Brieuc. Doble p.80 n.14]. Brioc and his companions built a basilica [i.e. the monastery of St.Brieuc] on the land granted by Rigual (§§ 44-47).

When Rigual was about to die he made over to Brioc and his monks his own house, with all the settlements and the whole *plou* pertaining to it (§52). 'After these things' Brioc died (§53).

The names of Brioc's parents are clearly artificial. Brioc is a short form of the name Briomaglus [Briafael, q.v.]. St.German of Paris was bishop there 555-576 and was born about 496. St.Germanus of Auxerre died in 448. All this part, including references to Patrick and Illtud, is probably fanciful (Doble pp.88-89). Llandyfrïog in Ceredigion is presumably his foundation under the equivalent name Tyfriog (q.v.) (Doble, p.87; PW 60). §§38 and 39 concerning the landing and meeting with Conan are said by Doble to be an interpolation (pp.90-91). Baring-Gould suggested that the landing was at Padstow Harbour because the parish of St.Breock is in the vicinity, but there is nothing in the Life to suggest this. The monastery of §40 is Tréguier, which was founded by St.Tudual according to the Life of that saint. See more s.n. Tudual.

In a summary of the Life of St.Malo by Bili, made by Leland, we are told that Brioc (*Briomelius*) went to Paris with Samson and other bishops and visited king Chilbert (511-558), presumably to obtain confirmation of their grants of land. It is improbable that all these bishops visited the king at the same time (LBS I. 298, 300).

Brioc is the patron of St.Breock near Wadebridge in Cornwall (Doble p.67). For the parishes in Brittany of which Brioc (Brieuc) is patron see Doble pp.100-101; LBS I.300. He is commemorated on May 1 in Brittany (LBS I.300) and in one Welsh calendar under the name Tyfri (i.e. Tyfriog). (Doble p.99 n.55).

BRITAN MÁEL. (Fictitious eponym).

An Irish eponym for the Britons. He appears in the Irish *Lebor Gabála Éirenn* as the son of Fergus Lethderg son of Nemed. The sons of Nemed, rebelling against the tyranny of the Fomoir, were finally overwhelmed by the sea and only a handful escaped - the crew of one boat and three chiefs. After due preparations these three chiefs left Ireland with their followers. Britan Máel went to Móin Conáin [Anglesey] in Wales. From him the Britons descend. (Ed. R.A.S. Macalister, Irish Texts Society, Dublin, Vol.3 p.126). A later recension adds that the seed of Britas son of Isicon filled the whole island except that part. (*ibid.* p.148). See Britto. The Irish genealogies of St.Patrick and St.Manchin are taken back to this Britan (LL 1527, 1575; *Genealogical Tracts I*, Irish Manuscripts Commission, §§A 80, 82); also two genealogies of Arthur. See W.F. Skene, *Celtic Scotland*, III.458, 459; one of them also in *Genealogical Tracts* §A 83.

Compare Brutus, Prydain, Bretannos (s.n. Celtes).

BRITHAEL. (Fictitious).

A king of Dyfed said to have aided Cassivellaunus against Julius Caesar according to Geoffrey of Monmouth (HRB IV.3).

BRITTO. (Fictitious eponym).

The eponym of the Brittones. He appears in HB §17 as the son of Hessitio [Istio q.v.], but in some manuscripts is called Britus and in others Brutus, owing to contamination from another eponym, Brutus, mentioned in the same work. As Britus son of Isacon he is mentioned in a Pictish Chronicle and in *Duan Albanach* as having slain Domnall son of Alpin, the general of Cathluan, the first high-king of

the Cruithnig (Picts) in Alba, and as having driven out his brother, Albanus (q.v.) from the land of Alba. (W.F.Skene, *Chronicles of the Picts and Scots*, pp.57, 30-32; *Lebor Bretnach*, Ed. A.G.Van Hamel, §6; H.M.Chadwick, *Early Scotland*, pp.85-86).

As Brutus he also appears as father of Lainus, father of Annun in the pedigree of Ll_r Llediaith (ByA 33 in EWGT p.94).

See also s.n. Brutus.

BRITUS. See Britto.

BRIW ap LLYWARCH HEN. See Llywarch Hen.

BROCHWEL, captain at the Battle of Chester.

He is mentioned by Bede (*Hist.Eccles.*, II.2) as Brocmail, who had been appointed to protect the monks at the monastery of Bangor near Chester, when Aethelfrith was about to attack the Britons at the Battle of Chester. But Aethelfrith, seeing that the monks were praying for the victory of the Britons, attacked them first. Brocmail turned his back with his men at the first approach of the enemy, leaving the priests and monks to be slaughtered.

Geoffrey of Monmouth calls him Brocmail, consul of Chester, and treats him as chief of the whole British army (HRB XI.13). Brut y Brenhinedd misidentified him with Brochwel Ysgithrog, who lived about two generations earlier, thus introducing a misunderstanding, which has persisted until recent times. See e.g. A.W.Wade-Evans in *Cy. XIX* (1906) p.47. J.E.Lloyd pointed out the anachronism in HW 180 note 70 (1911).

BROCHWEL, king in Glywysing.

A king of this name is mentioned in a charter in the Book of Llandaf when the presiding bishop was Terchan (BLD 205). Probably the same Brochwel appears as witness, but not as king, with bishop Terchan and the kings Meurig and Rhys, sons of Ithel (BLD 204a).

Wendy Davies dates charter 204a in c.748 but probably misdates 205. (LlCh pp.116-7).

BROCHWEL ab AEDDAN.

A person from whom several families of Powys claimed descent. See ABT 20, HL 2f in EWGT pp.107, 113; PP §§18 - 21. Later authorities make his daughter, Jane or Elen, to have been the wife of Cadwgon ab Elystan Glodrydd (LD i.139, 313, ii.152, 153). There is some discrepancy chronologically between the various lines of descent, but the best estimate of his date of birth would seem to be about 970. See the table in WG 1, Vol.1, 'boxed' p.48. It follows that the pedigree given him, going back to Elise ap Gwylog, is grossly deficient.

He may have given his name to Llannerch(f)rochwel, a township in Guilsfield, near which is a place called Bwlch Aeddau. (J. Y. W. Lloyd, *History of ... Powys Fadog*, IV.428).

BROCHWEL ap BLEDRUS. See Bledrus y Moelyn.

BROCHWEL ap DYFNWAL.

Genealogical link in an otherwise unknown line of princes in Penllyn; father of Ednyfed (ABT §22 in EWGT p.107).

BROCHWEL ab EDNYFED. (770)

Genealogical link in the line of princes of Meirionydd. See HG 18, ABT 23 in EWGT pp.11, 108. He was father of Cynan ap Brochwel.

BROCHWEL ab EIFION. (700)

Genealogical link in the line of princes of Dunoding; father of Eigion. See HG 17, JC 40 in EWGT pp.11, 48.

BROCHWEL ab ELISE. (705)

Genealogical link in the line of princes of Powys; father of Cadell ap Brochwel. He is named on the 'Pillar of Eliseg'. See PE, HG 27, JC 18, ABT 6k in EWGT pp.2, 12, 46, 100.

BROCHWEL ap GWYDDIEN TIFAI. See Gwyddien ap Brochwel.

BROCHWEL ap MEURIG. (830)

Brochwel and his brother Ffernfael seem to have been joint kings of Gwent. They are mentioned by Asser in his Life of Alfred (Ch.80): 'Hywel also, son of Rhys, king of Glywysing, and Brochwel and Ffernfael sons of Meurig, kings of Gwent, compelled by the violence of earl Ethered [Aethelred] (see Edryd) and of the Mercians, of their own accord sought king Alfred, that they might enjoy his government and protection'. This occurred about A.D.880 (HW 327).

They are both mentioned as witnesses to charters, but not as kings, in the times of bishops Nudd (BLD 225) and Cerenhir (BLD 200a); Brochwel, as king in the times of Cerenhir (BLD 216a) and bishop Cyfeiliog (BLD 231-6). Brochwel appears to have been succeeded in Gwent by Arthfael the son of Hywel ap Rhys of the line of Glywysing (HW 347).

Brochwel's pedigree is given in HG 29 in EWGT p.12. He may have been the father of Gwriad ap Brochwel, as in MP 3 in EWGT p.122.

BROCHWEL ap RHYS. (Fictitious?).

A genealogical link in the inflated pedigree of the kings of Glywysing and the father of Gwriad (JC 9 in EWGT p.45). The names Brochwel and Gwriad seem to be wrongly included in the pedigree. See s.nn. Arthfael ap Rhys, Brochwel ap Meurig.

BROCHWEL ap SUALDA. (670)

A prince or king who appears in the pedigree of kings of Meirionydd; father of Einudd Bach. See HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108. From his position in the pedigree his birth may be put in about 670 and it is therefore unlikely that he is the *Brocmail* whose death is recorded by the Annales Cambriae in 662.

BROCHWEL YSGITHROG. king of Powys. (490)

The cognomen, meaning 'tusked', is unique. He appears in the genealogies of kings of Powys without cognomen in HG 22 in EWGT p.12 where he is the son of Cyngen and father of Cynan. Later versions fill in the cognomens, viz. Cynan Garwyn ap Brochwel Ysgithrog ap Cyngen Glodrydd (ByS 62, ABT 6k, 20, HL 2f in EWGT pp.63, 100, 107, 113). From the earliest Brychan document we learn that his mother was Tudglid daughter of Brychan (DSB 12(9) in EWGT p.15) and in Bonedd y Saint we find that he was father of St.Tysilio by Arddun ferch Pabo Post Prydyn (ByS 33 in EWGT p.59). In the Life of St.Beuno a son, Mawn, is mentioned (§7 in VSB p.17) and the Breton Life of St.Tysilio mentions another son, *Jacobus* [Iago].

We know nothing of the history of his reign, but it appears from a poem in the Book of Taliesin that there was a tradition that Taliesin was his bard for a time:

I sang before a famous lord, in the meadows of the Severn,
Before Brochuael Powys, who loved my muse.

(BT 33.7). This is chronologically possible. See s.n. Taliesin.

The Welsh poets call Powys the land of Brochwel Ysgithrog. For example Cynddelw:

Mochnant Gwlad Urochuael Ysgithrawc (LIH p.155);
Powys wenn, wlad Urochuael (LIH p.139).

Ifor Williams thought that Llannerchfrochwel near Welshpool was perhaps named after him (CLIH p.210). But see s.n. Brochwel ab Aeddan, above.

He has been confused with Brochwel (q.v.), captain at the battle of Chester.

BRON or HEBRON, brother-in-law of Joseph of Arimathea. (Romance).

A person who first appears in the verse Grail Romance, 'Joseph of Arimathea', by Robert de Boron, probably written between 1180 and 1199 (Bruce I.223). The full form of the name is Hebron, which occurs 13 times in the poem, while the shortened form, Bron, occurs 23 times (Bruce II.130-132). He was the husband of Enygeus, the sister of Joseph of Arimathea, and was among the followers of Joseph when they set out with the Grail for far-off lands (Bruce I.233). Later Joseph surrendered his authority and gave the Grail to Bron, who was called 'The Rich Fisher', 'on account of the fish which he caught'. Bron is to go westward and dwell where he pleases. There he must wait for his grandson, the son of his son, Alain, and when he has arrived the Grail is to be given to him (Bruce I.236-7). The poem ends here and the promised continuation never appeared.

However, a later prose Romance, called the 'Didot-Perceval', appeared to fill the gap. It tells that Alain's son was Perceval, who after many adventures similar to those recounted in Chrétien's *Conte del Graal* (written c.1175), came to the Grail castle of his grandfather, Bron. He asked the fateful question about the use of the Grail and Bron was healed. After imparting to Perceval the secrets of the Grail, Bron placed the vessel in Perceval's hands and passed away. The enchantments of Britain ceased and Perceval was henceforth the Grail king. (Bruce II.4)

Bron also appears in the later romance called *L'Estoire del Saint Graal*, the opening section of the so called 'Vulgate Cycle', probably composed in about 1210. (Bruce I.450, 453). He suddenly appears in the middle of the romance among the followers of Joseph of Arimathea, without having been previously mentioned. He was among those who miraculously crossed the sea to Britain on the shirt of Josephes, son of Joseph. The line of Grail-keepers is more elaborate: Joseph, Josephes, Alain son of Bron, Josue son of Bron, and then the descendants of Josue. See s.n. Joseph of Arimathea. (Bruce II.310-2)

Bron's wife does not appear in 'L'Estoire' but she is mentioned in the 'Merlin continuation' of the 'Vulgate Cycle' (earlier than 'L'Estoire') as *Enhyngnes* (Sommer II.221). Her name became Eurgain (q.v.) in late sixteenth century Welsh sources.

There seems to be no good evidence for any connection between Bron and the Welsh Brân ap Llŷr. The suggestion was made by Alfred Nutt (*The Legend of the Holy Grail*, 1888, pp.211, 219-220), and was accepted by John Rhys (*The Arthurian Legend*, 1891, pp.171, 308ff). These authors based their conclusions, to some extent, on the supposition that the so called 'Brân conversion legend' was in existence in some form as early as the twelfth century, while it is now known to be a fabrication of the eighteenth century. See s.n. Brân ap Llŷr Llediaith. Bruce (1928) dismissed the idea although he was unaware that the 'legend' was a fabrication (I.267-8). But R.S.Loomis continued to support a connection on other grounds (*Wales and the Arthurian Legend*, 1956, pp.35, 40-60, 173-5). See also Pierre le Gentil in *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.256. The arguments seem fragile and far-fetched (PCB).

BRONWEN. See Branwen.

BROTHEN ap HELIG.

The saint of Llanfrothen in Ardudwy (PW 118). Commemorated October 14 or 15 (LBS I.74). According to Bonedd y Saint he was one of the sons of Helig ap Glannog (ByS 42 in EWGT p.60).

BRUDE son of BILE, king of the Picts.

Probably a Briton of Strathclyde. His mother was probably the sister of Talargan, king of the Picts, son of Eanfrith, king of Bernicia. By virtue of the peculiar law of Pictish succession, Talargan had

become king of the Picts (653-657) and by the same rule Brude obtained the Pictish throne in 672. He reigned till his death in 693 (CB pp.171-2, H.M.Chadwick, *Early Scotland*, pp.16-17).

On the law of Pictish succession see Chadwick pp.89-94. It was normally by sister's son, so that the royal 'stem' was wholly female. The fathers of the kings were sometimes foreigners, but this did not disturb the female 'stem'. In the present case the relationships can be worked out from the following pieces of evidence:

1. Brude was son of Bile according to the Pictish King-lists, and was third after Talargan son Eanfrith (Chadwick p.16)

2. His father was a king of Ail Cluaithe [Alclud = Dumbarton] according to a verse in the Irish homiletic Life of Adomnán (*Anecdota from Irish Manuscripts*, II (1908) p.17; W.F.Skene, *Picts and Scots*, p.409, *Celtic Scotland*, I.263).

3. He was *fratrueis* to Ecgrith son of Oswiu, king of Bernicia. Oswiu was the brother of Eanfrith, King of Bernicia (HB §57).

4. When Brude defeated Ecgrith at Dunnichen in 685 he was fighting for 'the heritage of his grandfather' (Verses quoted in the Annals of Duald MacFirbis, *Irish Archaeological and Celtic Society*, 1860, p.110).

For nos.2 and 4 see Marjorie O.Anderson, *Kings and Kingship in Early Scotland*, 1973, p.171 note 194.

The king of Alclud mentioned in no.2 is almost certainly Beli ap Neithon who appears in the pedigree of kings of Strathclyde (HB 5 in EWGT p.10). So Skene, *Celtic Scotland*, I.263. If so Beli must have married a daughter of Eanfrith and sister of Talargan (Chadwick pp.16-17, 90; P.H.Blair in *Studies in Early British History*, Cambridge, 1954, p.160). This hypothesis satisfies the first three evidences, except that *fratrueis* cannot be taken with its precise meaning of 'a father's brother's son'. Beli ap Neithon had a son Owain who was living in 642, so that Owain was probably son of Beli by an earlier wife (PCB). See WG 1, Vol.1 'boxed' p.21. It is not clear how to satisfy no.4, and the proposal of M.O.Anderson (p.169) is unsatisfactory chronologically.

BRUTUS. (Fictitious eponym). (King of Britain 1115-1091 B.C.)

A brief account of the manner in which the fictions attached to the name grew up is given in Bruce II.51-53. It began with misunderstandings of entries in the Chronicle of Eusebius-Jerome referring to various Roman consuls named Brutus.

The name is very variable in the manuscripts of the *Historia Brittonum* and even within a single manuscript. The forms Britto, Britus and Brutus seem to be almost interchangeable. HB contains two distinct accounts of the person who is supposed to have given his name to Britain and the Britons. For the purpose of the articles herein the heading BRITTO has been reserved for the person of §§17 and 18, and the heading BRUTUS for him of §10, although even here 'Britto' seems to have better authority.

In HB §10 Britto (Brutus) is the son of Silvius son of Aeneas. (Some manuscripts insert Ascanius between Silvius and Aeneas but are inconsistent or ambiguous in so doing). HB was following the Jerome Chronicle which makes Silvius son of Aeneas: *Ascanius Silvium Postumum fratrem suum ex Lavinia filium educavit* (J. P. Migne, *Patrologia Latina*, Tom.27, (Heironymus Vol.8), p.278, sub An.Ab.861). Britto (Brutus) accidentally slew his father with the shot of an arrow, and was driven out of Italy. He first went to the islands of the Tyrrhenian Sea, but was driven out by the Greeks on account of the death of Turnus whom Aeneas had slain. Then he arrived among the Gauls and there founded the city of the Turoni, i.e. Tours. Afterwards he arrived in the island, which took from him the name of Britain, and filled it with his own stock.

Geoffrey of Monmouth followed the version of HB §10, elaborating it with much detail, and using the name Brutus. He makes Brutus the son of Silvius, son of Ascanius, son of Aeneas; his mother being a niece of Lavinia. At the age of fifteen he accidentally slew his father while hunting, was expelled from Italy and first went to Greece. Here he liberated the posterity of the Trojan, Helenus son of Priam, from the tyranny of Pandrasus, 'king of the Greeks', whom he subdued. Pandrasus handed over

a large ransom and his daughter, Innogen, to be the wife of Brutus. Brutus then sailed away with his followers. They landed at a deserted island called Loegecia where they found a temple to Diana. The goddess appeared to him in a dream and foretold his future greatness (HRB I.3-11).

Later they came to the Tyrrhenian Sea where they found the descendants of the Trojans that had accompanied Antenor from Troy (See *Aeneid* I.241). These people with their commander Corineus joined with Brutus and came to Aquitania, entering the mouth of the Loire. He had two encounters with Goffarius Pictus, king of Aquitania, in both of which Brutus was victorious. But Turnus, the nephew of Brutus, was slain and buried, and from him the city of Turoni [Tours] took its name. After this, Brutus, Corineus and their followers set sail again and came to the island of Albion, landing at Totness (HRB I.12-15).

They found the island only inhabited by a few giants, who were forced to take refuge in caves among the mountains. Brutus called the island after his own name Britain and his companions Britons. He built a city on the river Thames, which he called *Troia Nova*. This was later corrupted to Trinovantum and the name was retained until the time of king Lud [Lludd ap Beli Mawr]. Twenty-four years after his arrival Brutus died, leaving three sons by his wife, Innogen, namely, Locrinus, Albanactus and Camber, who divided the island between them (HRB I.16-II.1).

Brut y Brenhinedd calls him Brutus and follows HRB closely. Brutus is listed as the first of 'The twenty-four Mightiest Kings'. See *Études Celtiques*, XII. 168-9.

Compare Britto, Prydain, Britan Máel, Bretannos (s.n. Celtes).

BRUTUS DARIANLAS ab EFROG. (966-954 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Brutus *Viride Scutum*, 'Green Shield', and regularly rendered in Brut y Brenhinedd, Brutus Darianlas, of the same meaning. He was the son of Ebraucus [Efrog ap Membyr], whom he succeeded, and reigned for twelve years. He was succeeded by his son, Leil (HRB II.9).

He is included in the tract of 'The twenty-four Mightiest Kings' (§4) where he is said to have founded Caer Alclud [Dumbarton], (See *Études Celtiques*, XII.169, 189), but in HRB and ByB this is ascribed to his father Ebrauc [Efrog] (HRB II.7).

BRWYDR DDIRIAID. (Legendary).

'Unlucky Battle'. He is mentioned in the 'Hanesyn Hen' tract as the son of Gwyddien Astrus and father of Ieuaf and Ceneu (ByA 20 in EWGT p.89). Some versions say that the mother of his sons was Gwladus ferch Rhydderch Hael, but this is probably a mistake. Lewys Dwnn in Peniarth MS.268 p.94 (correcting LD ii.98) gives Ieuan Vwynhardd for Ieuaf, and adds Predur Vilwr as another son. See EWGT p.149.

BRWYN.

- (1) Father of Madog ap Brwyn.
- (2) Brwyn of Brycheiniog, father of Meilir Malwynog.

BRWYN ap CUNEDDA.

He is mentioned in a triad (TYP no.43) as the owner of Du, one of the three pack-horses of Ynys Prydain. In the poem called 'Canu y Meirch' in the Book of Taliesin, *Du moroed enwawc*, 'the Black of the Famous Seas' is mentioned as the horse of Brwyn *bro[n] bradawc*, 'of the wily breast' (BT 48, 10-11; TYP p.288). See Du y Moroedd.

BRWYN ap LLYWARCH HEN.

One of the additional sons of Llywarch Hen given in some late manuscripts. *Brwyn unde Moel Dregrwyn apud Garthgarmon* (Llanstephan MS.187 p.227, similarly Cardiff MS.4.22 p.58). See EWGT p.149. Garthgarmon is a township in the parish of Llanrwst (WATU).

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BRWYNO HIR. (Legendary).

A person of this name is mentioned in the 'Stanzas of the Graves' (No.48) in the Black Book of Carmarthen:

Whose is this grave? The grave of Brwyno Hir.
whose justice was strong in his land:
where he would be there would be no retreat.

(SG p.127).

BRYCH, an ox. (Legendary).

In the poem commonly called 'Preiddeu Annwn' (The spoils of Annwn) in the Book of Taliesin, are these lines (BT 55, 21-3):

*Ny wdant wy yr ych brych, bras y penrwy;
Seith vgein kygwng yn y aerwy.*

They did not know the Speckled Ox, stout its head-ring;
Seven score links in its collar.

(Translated by Rachel Bromwich in TYP p.118).

This is referred to in a triad (TYP no.45), of the three chief oxen of Ynys Prydain, particularly the version in Peniarth MS.47, (slightly corrupt): *Ych brychbras y beuren*. The other two were Melyn Gwanwyn, and Gwineu, the ox of Gwlwlyd. Again, in the tale of 'Culhwch and Olwen' there are two tasks named by Ysbaddaden Pencawr concerning these oxen, namely, (1) to get the two oxen of Gwlwlyd Wineu yoked together, (2) to get Melyn Gwanhwyn and the *Ych Brych* both yoked together (WM 480, RM 121). In (1) the name of the ox, Gwineu, has become attached to its owner and made into two.

From the poem 'Preiddeu Annwn' we gather that the Speckled Ox was one of the treasures brought from Annwn by Arthur and his companions in his ship, Prydwen.

BRYCHAN. I (400), II (470)

The fundamental documents dealing with Brychan are (1) *De Situ Brecheniauc* in Cotton MS. Vesp.A xiv, said to have been written in the early thirteenth century by a scribe ignorant of Welsh, using a manuscript at least as old as the eleventh century, and (2) *Cognacio Brychan* in Cotton MS. Domitian I, written in the seventeenth century, apparently from a document of the thirteenth century. (Egerton Phillimore in Cy.VII (1886) pp.105-6). It is clear that the two tracts are independent of one another, though both seem to have been drawing from a common original. They were edited by A.W.Wade-Evans in VSB 313-318.

According to these, Brychan was the son of Anlach, a king in Ireland, and Marchell, daughter of Tewdrig, king of Garthmadrin. Anlach had promised Marchell that if she bore him a son he would return with her to Britain, that the boy might not be deprived of his ancestral kingdom in Britain. Marchell brought forth a son, and when he was two years old Anlach brought him to Britain, and they sojourned at Benni. (See s.n. Anlach). (*De Situ* says that Brychan was born at Benni, which is inconsistent with its former statement). Four chieftains came with Anlach, one of whom was Fernach.

When he was four years old Brychan was sent to Drichan to be fostered, and he was with him, for seven years (*Cognacio*), or until he was seven (*De Situ*). Afterwards a war broke out between Anlach and Banadl, king of Powys, and Anlach had to give Brychan as hostage. During his sojourn with Banadl, Brychan violated Banhadlwedd, the daughter of Banadl, and she gave birth to a son, Cynog.

War ceased between the kings and when Anlach died the nobles of the kingdom raised Brychan to be king. From Brychan, the kingdom which he ruled was called Brycheiniog. Brychan had three wives in succession, Prawst, Rhybrawst and Eurbrawst (q.v.), by whom he had a large progeny.

According to *De Situ* §13 Brychan's tomb is in an island called *Enys Brachan ... iuxta Manniam*. According to *Cognacio* §16 he lies *in Mynau in Vall[is] Br[i]chan*. This has led to speculation with

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no satisfactory conclusion. Except for the list of his children, which is discussed below, this is all that the two tracts tell us concerning Brychan.

Brychan is mentioned in the prologue to the Life of St.Cadog as having his court at Talgarth, and opposing Gwynllyw who wanted to marry his daughter, Gwladus. When Gwynllyw carried her off, Brychan followed him and many of Gwynllyw's men were killed. Further bloodshed was averted by Arthur, Cai and Bedwyr, who took the part of Gwynllyw and drove off Brychan's men (VSB 24-28).

For the encounter of Brychan with Triunein Faglog, see Gwestin Gwestiniog.

THE CHILDREN OF BRYCHAN

The tradition seems to have been that Brychan had eleven sons and twenty-four daughters. The number twenty-four is definitely stated in Cognacio (§15) and by Giraldus Cambrensis in the twelfth century (*Itin.Kamb.*,I.2). The three earliest Brychan documents, namely De Situ, Cognacio and that in Jesus College MS.20 (EWGT pp.42-44) all agree to give eleven sons, although they do not quite agree on the names. See A.W.Wade-Evans in *Cy. XIX* (1906), p.39.

The following are the best authenticated sons, all of which appear in De Situ: 1. Cynog, 2. Rhain Dremrudd, 3. Clydwyn, 4. Arthen, 5. Papai, 6. Dingad, 7. Berwyn in Cornwall, 8. Rhydog, 9. Cynon in Mannia (but son of Arthen in Cognacio), 10. Pasgen (but son of Dingad in Cognacio), 11. Cyflifer (but son of Dingad in JC 20).

The following additional sons first appear in Cognacio and JC 20:

12. Marthaerun (see s.n. Rhun), 13. Rhun.

The following additional sons first appear in Peniarth MS.127 (1510), (See EWGT p.82):

14. Caian, 15. Cynbryd, 16. Cynfran, 17. Cynin, 18. Doewan (Docvan in MS.), 19. Dyfnan, 20. Dyfrig, 21. Hychan, 22. Llecheu, 23. Neffeï, 24. Rhawin.

The following additional sons first appear in Peniarth MS.128 p.50:

25. Llofan, 26. Llonio, 27. Heilin, 28. Afallach.

The following additional sons first appear in Cwrtmawr MS.44 (16th century): 29. Gwynnen (Gwnnen), 30. Gwynnws (Gwnns).

The married daughters of Brychan are given as follows, all appearing in De Situ:

1. Meleri, wife of Ceredig, and grandmother of St.Dewi.
2. Hunydd, wife of Tudwal Befr, and mother of Culin Cof.
3. Gwladus, wife of Gwynllyw, and mother of St.Cadog.
4. Ceingair,[wife of Gwynllyw?], and mother of St.Cynidr of Glasbury.
5. Tudglid, wife of Cyngen, and mother of Brochwel Ysgithrog and others.
6. Nyfain, wife of Cynfarch, and mother of Urien.
7. Gwawr, wife of Elidir Lydanwyn, and mother of Llywarch Hen.
8. Marchell, wife of Gwrin Farfdrwch of Meirionydd.
9. Lluan, mother of Aeddan Fradog.
10. Gwrygon Goddeu, wife of Cadrod Calchfynydd.
11. Arianwen, wife of Iorwerth Hirflawdd.

The following unmarried daughters are given in all three of the oldest lists, although JC 20 is very corrupt: 12. Bethan in Mannia, 13. Cain Breit or Ceinwen, 14. Cerddych, 15. Clydai, 16. Cynheiddon, 17. Dwyn or Dwynwen, 18. Eiliwedd, 19. Goleu or Goleuddydd, 20. Gwen, 21. Iudd, 22. Tudful, 23. Tudwystl or Tudhistil, 24. Tybie.

The following is mentioned in De Situ only: 25. Beilo.

The following appears first in Llanstephan MS.28 (1455): 26. Tydieu.

The following appear first in Peniarth MS.127 (1510) (see EWGT p.83):

27. Eufail, 28. Hawystl.

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The following appear first in Cardiff MS.3.4 (1527), i.e. Achau'r Saint §50 in EWGT p.71:
29. Edwen, 30. Gwenrhiw, 31. Tudwen.

The following appear first in Cwrtmawr MS.44 (16th.century):
32. Callwen, 33. Gwenfyl.

The following appeared in a manuscript known as 'Llyfr William Salesbury' (William Salesbury lived c.1520-1600): 34. Gwennan, 35. Mwynwen, and Gwenrhiw (= no.30). The MS. is lost but a copy occurs in the latter part of NLW MS.21,001B. The three sisters appear on p.22. See also EWGT p.148.

Other names are the result of misreading. For example, 36. *Melltu* in Llanstephan MS.178 p.23 is derived from *Hunyd in petra Meltheu* of De Situ §11(4). Also 37. Cymorth in BL.Add.MS.14,883 fo.132v, which is derived through a misreading by William Morris of BL.Add.MS.14,916 (Llyfr Bodeulwyn) fo.17v, corresponding to Plant Brychan §3r in EWGT p.83, where the word 'Cymorth' of 'Mynydd Cymorth' appears at the beginning of a line, and was taken to be the name of a daughter of Brychan. This got into the 'Alphabetic Bonedd' compiled by Lewis Morris and so into MA² pp.420, 428. It was then adopted by Iolo Morganwg, who made Cymorth or Corth the wife of Brynach 'Wyddel'. See Brynach, St. and *Trans.Cym.* 1959, p.95.

Besides the above list of children of Brychan there is a Cornish list and an Irish list. These have less authority and are discussed later.

DATING

Of the sons, Rhain Dremrudd is the only one about whom there is good evidence for dating, and that is through the genealogy of his descendants given in JC §8 in EWGT p.45. This suggests a date of about A.D.430 for his birth. See Rhain Dremrudd and WG 1 Vol.1 'boxed' p.27. There is some doubtful evidence that Clydwyn was living at about the same time.

Of the daughters, the married ones suggest a whole range of dates based on the dates of their husbands. These cover a period of three and a half centuries, a clear indication that they were not all daughters of the same person. They may be grouped into the following categories:

- (a) Nos.1 - 5 whose husbands are estimated to have been born between A.D.410 and 460.
- (b) Nos.6 - 9 whose husbands are estimated to have been born between A.D.485 and 500.
- (c) No.10. Husband born c.550?
- (d) No.11. Husband born c.765.

Of these group (a) may have been daughters of a Brychan born c.400. This is also consistent with the date of Rhain Dremrudd and perhaps Clydwyn. Group (b) points to a Brychan born about the year 470. Three out of the four are connected with North Britain, and it should be noted that one son, Cynon, a daughter, Bethan, and Brychan himself are connected with a place variously called Mannia (De Situ), Manan, Mynau (Cognacio), Manaw (JC and Plant Brychan in EWGT pp.81-2, wrongly placed), which may be Manaw Gododdin in North Britain (see Gododdin), or Ynys Manaw, the Isle of Man. The suggestion of a 'Northern' Brychan was made by W.F.Skene in *The Four Ancient Books of Wales*, 1868, I.82, 83. Egerton Phillimore had the same idea (Cy. XI (1892), pp.100-1) and went into more detail. He suggested the possibility of a Brycheiniog in Scotland, on the grounds that the place-name *Brecheinawc* appears with *Eidin* and *Prydein* (= Prydyn) in a poem in the Book of Taliesin (BT 63f = CT No.XII). The name may survive in Brechin, Forfarshire. See W.J.Watson, *The History of the Celtic Place-names of Scotland*, 1926, pp.111-2; Ifor Williams, *Canu Taliesin*, p.98.

It may be noted that Cognacio differs from De Situ by placing Brychan's grave in *Vallis Brichan*. Wade-Evans (Cy. XIX (1906) pp.48-9) pointed out that a *Vallis Brachan* and a *Nant Brachan* are mentioned in the Book of Llandaf (BLD 217, 263), apparently in Morgannwg. It is suggested that the writer of Cognacio altered the text because he knew of this place (PCB).

"There can be little doubt that two Brychans have been confounded, one of the fifth century in the South, and another, of a date somewhat later, who belonged to southern Scotland. But even so, the tradition of Brycheiniog as to Brychan's numerous progeny is amazing, and seems unassailable." (WCO

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138). The removal of some names from the list of those assumed to be children of the earlier Brychan does not necessarily nullify the tradition. There are plenty of other names to fill up the blank spaces! (PCB). For a discussion on categories (c) and (d) see the names concerned.

A triad which first appears in 'Plant Brychan' §5 in EWGT p.83 mentions the children of Brychan, the children of Cunedda Wledig and the children of Caw of Prydyn as the three stocks of saints. This triad appears with variations in many later manuscripts. Another triad (TYP no.81) lists the 'Three Saintly Lineages' as those of Joseph of Arimathea, Cunedda Wledig, and Brychan Brycheiniog.

THE CORNISH LIST

In the 'Vita Sancti Nectani' discovered in 1937 in a Gotha manuscript of the beginning of the fourteenth century, a list is given of twenty-four children of *Broccannus* and his wife (*sic*), *Gladwisa*. The only names common to this list and the Welsh list are *Canauc* (= Cynog) and *Wenna* (= Gwen). Most of the saints listed are associated with northeast Cornwall and the adjoining parts of Devon. G.H.Doble suggested that the list was originally simply a list of saints of this district and [perhaps because two of them were known to be children of Brychan, or because they were all believed to come from south Wales (PCB)] the whole lot were later made children of Brychan. The saints of the Welsh list associated with Cornwall are mainly in the Looe-Fowey district in south Cornwall. (*S.Nectan, S.Keyne and the children of Brychan in Cornwall*, "Cornish Saints" Series No.25, pp.8-9). William of Worcester saw the 'Life' in 1478 and made extracts, including the list of Brychan's children (*Itineraries*, ed. John H. Harvey, 1969, p.62). Leland (d.1552) also gives a list from the same 'Life'. (*Collectanea* IV.153). A similar list was given by Nicholas Roscarrock which he obtained from Camden. (Doble p.22). As we now have the original list from the Life of St.Nectan we need not worry about the variations in the later copies. The list is as follows (see EWGT p.29), in alphabetical order together with references to the corresponding articles:

Name	See	Name	See	Name	See
Adwen	Adwen	Iuliana	Juliot	Tamalanc	-
Canauc	Cynog	Kenhender	Cynidr	Tedda	Tedda
Cleder	Clether	Keri	Curig	Wencu	Wencu
Dilic	Dilic	Mabon	Mabyn	Wenheden	Enoder
Endilient	Endelienta	Menfre	Menefrida	Wenna	Gwen
Helie	Helie	Merewenne	Marwenna	Wensent	Wensent
Iohannes	Iohannes	Morewenna	Morwenna	Wynup	Gwenabwy
Iona	-	Nectanus	Nectan	Yse	Ide

THE IRISH LIST

In a tract called 'Mothers of Irish Saints' Brachan, king of Brachineoc, is said to have been the father of ten sons by Dína, daughter of the king of the Saxons, and an eleventh is added at the end. They are all saints in Ireland, except one in Lennox, Scotland. See EWGT pp.32-34. The only one who can perhaps be identified with one in the Welsh list is 'Mochonóc the pilgrim of Cell Mucraisse and of Gailinne in Delbna Ethra', i.e. Gallen in King's County (now Laois) (DCB s.n. Canoc), commemorated on December 19 (Martyrology of Donegal). His name is equivalent to Cynog, but "the identification of Mochonóc with Cynog is more than problematical." (LBS II.270). See further s.n. Cynog.

It is interesting to note that Cynog is also the only male saint in the Cornish list to correspond with one in the Welsh list. It may be that in the Irish case Mochonóc was identified with Cynog and therefore he and all his brothers were supposed to be sons of Brychan (PCB).

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Brychan is also said to have been the father of the Breton saint Nennocha or Ninnoc. Her 'Life' which is mainly fabulous says that her mother was Meneduc, daughter of a king Constantine. See further s.n. Nennocha.

In an invocation to Dwywnwen, Dafydd ap Gwilym speaks of her father as Brychan Yrth (*Gwaith*, ed. Thomas Parry, p.257, l.54). Compare Einion Yrth.

Brychan is not regarded as a saint in any Welsh calendar, but Nicholas Roscarrock gave April 6 as the day of St.Brychan, and a fifteenth century window in the church of St.Neot's, Cornwall, pictures him with a crown and a halo, that is, as a king and saint, with a lap full of children (LBS I.320)

There is a place called Llys Brychan near the site of the ruined church of Llangynog, near Llansoy, Gwent (LBS I.320, II.263), but Rice Rees calls it Cwrt Brychan (*Welsh Saints*, p.343). There is another Llys Brychan under Y Garn Goch (LBS I.308), an ancient earthwork in the parish of Llangadog, Perfedd, Ystrad Tywi, grid ref. SN 6824 (Rhestr).

BRYCHWAIN ab OWAIN.

Genealogical link in the ancestry of Padarn Beisrudd; father of Difwng. See HG 1, GaC 1, ABT 1a, etc. in EWGT pp.9, 36, 95, etc.

BRYDW ap BRAINT HIR.

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Brân (HL §11 in EWGT p.119).

BRYDW ap GWRTHEYRN. (400)

He is mentioned in the inscription on the Valle Crucis Pillar, 'The Pillar of Eliseg', made in the first half of the ninth century. After partial restoration it reads: *Britu autem filius Guarthigirn quemque peperit ei Sevira filia Maximi regis*; 'Britu, moreover, the son of Guorthigirn, whom Germanus blessed and whom Severa bore to him, the daughter of Maximus the king'. See EWGT pp.2-3. It seems to be implied that Britu had been mentioned before, presumably on a part of the inscription now lost. It tells us that he was the son of Vortigern by Severa, a daughter of Maximus, and that he had been blessed by Germanus. He appears in several pedigrees (e.g. HG 23, JC 16 (Bredoe), ABT 6k, etc. in EWGT pp.12, 46, 100, etc.) but they confuse his parentage by introducing names of his brothers in various ways. See discussion s.n. Cadell Ddyrnllug.

He was probably father of Camuir and Thewer (qq.v). Germanus here is probably the Welsh Garmon (q.v.). See also Faustus.

BRYNACH, ST.

The life of St.Brynach in Cotton MS.Vespasian A.xiv of the twelfth century is edited by A.W.Wade-Evans in VSB pp.2-15. Here he is called *Bernac(h)(i)us* in its four possible permutations.

We are not told where he was born, but he went to Rome, and later settled for a while in Brittany. He set out again and landed at Milford Haven (§§1-3). He was attacked by some evil men but was rescued by bystanders. He washed his wounds in a well, which became known as *Fons Rubeus*, and was renowned for its healing properties (§4). He then came to a place by the river Gwaun, which is now called *Pons Lapideus* [i.e. Pont-faen] (§5). He soon moved on to a place on the river Nevern called *Saltus Veteris Ecclesie* [i.e.Llwyn Henllan] (§6) but was told by an angel that this was not the place for him. So he moved again to the bank of the river Caman [a small tributary of the Nevern] (§7). The lord of the land [at Nevern] was a man named Clechre who had twenty sons. Clechre surrendered his land and his sons to Bernach and withdrew to Cornwall. [Clechre is thought to be St.Clether (q.v.)]. Bernach instructed the sons in monastic training (§8). He discoursed with angels on Mons Angelorum [a mis-translation of Carningli] and a church was afterwards built at the foot (§9). [i.e. Newport, but not dedicated to Brynach].

Bernach had a very fine Cow which he gave into the custody of a Wolf which acted as herdsman (§10). One day Maelgwn, king of Cambria, came by and ordered the saint to prepare him a supper. When Bernach refused, the king sent men to seize the Cow, which they killed and prepared for cooking. But the water would not boil and the king perceived that the power of God was acting for the saint. The king and his servants humbled themselves before the saint. They were reconciled and the Cow was restored to life (§§11-13). Bernach invited the king to stay the night and fed him so well (by miracles) that the king freed the monastery and its lands from all royal exaction (§§14-15). Bernach died on the seventh day of April (§16).

Comments in [] are based on those by Wade-Evans in his translation in VSB and in WCO pp.151-3.

Brynach is considered to be the founder of Llanfrynach in Brycheiniog (PW 39), Llanfrynach and Pen-llin in Morgannwg (PW 71), Llanboidy, Llanfyrnach, Dinas, and Nevern in Dyfed (PW 47, 56, 56, 58). Also two extinct chapels: Capel Brynach under Llanddarog, Ystrad Tywi (PW 51), and Capel Brynach under Henry's Moat, Dyfed (PW 56). In the 'Life' only Nevern and Pont-faen, Dyfed, are mentioned. Pont-faen is now ascribed to St.Bernard, which is evidently a mistake for Bernach. Henry's Moat, Dyfed, is also ascribed to St.Bernard but as it is in the same locality as Brynach churches this also should probably belong to Brynach (Rice Rees, *Welsh Saints*, pp.156-7; PW 58, 56).

The 'Fons Rubeus', mentioned in the 'Life' has not been identified (WCO 152), but there was a 'Fons Sancti Bernaci', mentioned by Giraldus Cambrensis, on the northern side of the Presely mountains (*Itin.Kamb.*, II.2). For this and other places incorporatng Brynach's name see LBS I.326.

The Cow and the Wolf are doubtless commemorated at Cas-fuwch and Castell Flaidd in Dyfed. The Cow is also remembered at Llanboidy, 'the monastery of the Cow-house', and Buarth Brynach, 'Brynach's Cow-fold', in Nevern. Perhaps also the Wolf at Llanblethian and the Cow at Cowbridge, both in Morgannwg, near Llanfrynach (WCO 153-4). The legend of the water which would not boil is also found in the Lives of St.Beuno (§10), St.Cadog (§41), and St.Tatheus (§11) in VSB pp.17, 112, 278.

Bernach is an Irish name (see CGH) and it is possible that Brynach was Irish by birth, like Brychan, whose name corresponds to Irish Berchán. It has been supposed that Brynach might be the Fernach who came to Britain with Anlach (see Brychan). But the name Fernach is not equivalent to Brynach according to Egerton Philimore (OP II.278). If we can believe that Brynach was a contemporary of Maelgwn, he could not have come to Britain with Anlach and Brychan.

Iolo Morgannwg pretended that Brychan 'Wyddel' (as he called him) came with Brychan to Britain and was his confessor (Iolo MSS. pp.119, 121). He is also said to have married Corth or Cymorth, a fictitious daughter of Brychan (Iolo MSS. pp.121, 140-1).

BRYNACH WYDDEL. (Legendary).

A person of the North, to whom was given the young eagle dropped by the sow, Henwen, in Rhiw Gyferthwch in Arfon, according to the triad about Coll ap Collfrewy (TYP no.26). The earliest text, that in Peniarth MS.16, calls him *Brennach Wydel o'r Gogled*, but two later manuscripts spell Brynach. Another version calls him *Breat tywyssawc o'r Gogled*, and says that he was the worse for having the eagle. Breat is probably a textual corruption of Brenach (John Rhys, *Celtic Folklore*, p.507 n.1; TYP p.288).

BRYs ap BRYSETHACH. (Fanciful).

Brys = 'haste'. A person named among those at Arthur's Court in the tale of 'Culhwch and Olwen'. He was from the top of *Y Rydynawc Du o Brydein*, 'the Black Fernbrake in Britain' (WM 468, RM 111). Compare Clust ap Clustfeinydd. See also CO(2) p.101.

BRYVYTH, ST. See Brevita.

BUAN ab YSGWN. (580)

The saint of Bodfuan in Llŷn (PW 86). Commemorated on August 4 (LBS I.328). His father, Ysgwn, was a son of Llywarch Hen according to Bonedd y Saint (§17 in EWGT p.57).

BUDDIG.. See Budic (2).

BUDDUG. See Boudicca.

BUDDWALAN, ST,

The presumed original saint of Ballingham in Ergyng on the Wye, called Lann Budgualan in the Book of Llandaf (BLD 164, 171, 275); Llanfuddwalan (WATU). The church was given to Inabwy by Gwrgan ap Cynfyn, king of Ergyng (BLD 164) but is dedicated to Dubricius (LBS I.328, II.337).

BUDIC (1) son of DANIEL. (480)

A prince of Cornouaille in Brittany. He appears in the Life of St.Melor (q.v.), “which, as we now have it, was re-written some time in the eleventh or twelfth(?) century at Amesbury” (G.H.Doble, *The Saints of Cornwall*, III.20). From this we learn that he was the son of Daniel, son of Jean, called ‘Lex’ or ‘Regula’ (See Iahan Reith). He was the father of Meliau, Rivold and a daughter, un-named, who lived with her husband Connor in Domnonée. She was perhaps formerly married to Ionas (q.v.).

In the Cartulary of Quimperlé the list of counts of Cornouaille includes: *Daniel Dremrud. Hic Alamannis rex fuit.* Then, *Budic et Maxenri (Maxenti in the Cartulary of Landévennec) duo fratres, horum primus rediens ab Alamannia interfecit Marchell et paternum consulatum recuperavit.* (Bibliothèque Bretonne Armoricaire, Fasc.4, Rennes, 1904, pp.89-90). The editor suggests that Marchell may be the barbarian chief called Marchil Chillon who besieged Nantes in about 497 according to Gregory of Tours in Book I of his *Libri Octo Miraculorum*.

BUDIC (2) son of CYBRDAN. (500)

A prince of Cornouaille in Brittany. The following account is given of him in the Life of St.Oudoceus in the Book of Llandaf: ‘There was a man named Budic son of Cybrdan, a native of *Cornugallia* [Cornouaille], who came with a fleet to the Demetic region [Dyfed] in the time of *Aircol Lauhir* [Aergol Lawhir], king of the same dominion, having been driven out of his country. When he was dwelling in the land he took for himself a wife named *Anauued* [Anawfedd, as WCO 143], daughter of *Ensic* [Ensyich, the father of Teilo]. Her mother was *Guenhaf* [Gwenhaf] the daughter of *Liunui*. From this *Anauued* were born to him [i.e. Budic] *Ismael* [Ysfael] and *Tyfei* [Tyfái], the martyr lying in Pennalun.’

After the death of the king of Cornouaille, Budic returned to Armorica with his whole household, his wife being pregnant at the time. She bore a son named Oudoceus who was later sent to study under Teilo, as had been promised (BLD 130).

While the Yellow Plague [Y Fad Felen, q.v.] was ravaging Wales, Teilo went to Armorica, and there met Budic and Samson. They both tried unsuccessfully to dissuade Teilo from returning to Britain (From the Life of Teilo in BLD 110-1).

The association of Budic with Aergol Lawhir, Samson, and the Yellow Plague (c.A.D.547) suggests a date of about 500 for the birth of this Budic (PCB). If this is correct it does not seem possible that this Budic was the father of Oudoceus. The modern Welsh form of the name would be Buddig (WCO 143). See also Budic (3).

BUDIC (3) or BODIC. (500?)

Gregory of Tours mentions two Counts of the Bretons, Macliau and Bodic, who had sworn a mutual oath that whichever of them survived the other would defend the sons of the deceased as if they were his own. Bodic died c.570, leaving a son, Theuderic. But Macliau, forgetting his oath, drove Theuderic from the country and usurped Bodic's kingdom. For a long time Theuderic lived the

wandering life of an exile. In the end he gathered a band of Bretons and fell upon Macliau, putting him to the sword with his son Jacob 577. He thus brought back into his own power the part of the kingdom which his father had ruled. *Waroch* [Weroc, q.v.], son of Macliau, maintained his right to the rest. (*The History of the Franks*, translated by O.M.Dalton, Oxford, 1927, V.10(16)). Gregory of Tours does not name the territories, but Bodic's was almost certainly Cornouaille and Macliau's Bro-weroc, the country round Vannes. There seems to be good reason for identifying Bodic with Budic (2), above. See Arthur le Moyne de la Borderie, *Histoire de Bretagne*, Vol.1, 1896, pp.441-4.

BUDICIUS, fictitious king of Armorica.

Geoffrey of Monmouth seems to have known the name Budic as that of a king in Brittany, for in HRB VI.8 he says that on the death of Constans son of Constantinus [Custennin Fendigaid], Aurelius Ambrosius and Uther, the other sons of Constantinus, were taken to Armorica for fear of their being killed by Vortigern, and there they were kindly received by king Budicius, who took care to give them an education suitable to their royal birth. Later on (IX.2) it is stated that Budicius had married a sister of Arthur, and was the father of Hoel, king of Armorica.

In the corresponding passages of Brut y Brenhinedd Budicius is replaced by Emyr Llydaw, and Hoel son of Budicius by Hywel ab Emyr Llydaw. The Welsh translator of HRB seems to have made these changes (1) because the name Emyr Llydaw was familiar to him and Llydaw was assumed to mean Armorica; and (2) perhaps because there was already a person named Hywel ab Emyr Llydaw in Welsh tradition. There seems to be no other authority for the identification of the two, assumed for example by John Lewis in *The History of Great Britain*, 1729, p.160, (but written before c.1616).

Early historians of Brittany who followed Geoffrey of Monmouth assumed that Budicius was the son of the previous king mentioned in HRB, namely Aldroenus [see Aldwr], although Geoffrey did not state this. For example, Pierre le Baud, *Histoire de Bretagne*, 1638, p.53, (but written c.1508, LBS I.298).

BUDOC, ST.

For a discussion of the various saints of this name see G.H.Doble, *The Saints of Cornwall*, III.3-14.

(1a) In the Life of St.Winwaloe we are told that Winwaloe was a pupil of Budoc [who was abbot] in a monastery on an island, the Île Lavret (*Laurea*) 8 km. NNE of Paimpol (Doble pp.6, 9, 13, 14). In the *Vita Maudeti* (Mawes, q.v.) we are told that St.Maudez had with him on the island of *Gueldenes* (now Île Modez) two disciples, Bothmael and Tudy. This island is separated from the Île Lavret by the Île de Bréhat. Bothmael or Budmael is the complete form of the name Budoc (Doble p.6). These islands off Paimpol formed an enclave of the see of Dol. (Doble pp.6, 14).

(1b) Budoc of Cornwall. Opposite Paimpol is the parish of Budock in Cornwall where the cult of St.Budoc still flourished in the sixteenth century (Doble p.12). Opposite Budock on the other side of Falmouth Harbour is St.Mawes, whose patron was St.Mauditus (Maudez) (Doble p.13). and we are therefore justified in assuming that the Budock of Cornwall is the same as Budoc (1a) found in Brittany (Doble p.13). There was also a chapel, now destroyed, of Budoc Vean in Constantine, Cornwall. In Devon St.Budoc is the patron of St.Budeaux (Doble p.12). In the parish of Steynton, Dyfed, are the remains of Pill Priory dedicated to St.Mary and Budoc, and in the same parish a house, now called St.Botolph's, on the site of an ancient chapel of St.Budoc (Doble pp.12-13; PW 34). Leland said "This Budocus was an Irisch man and cam into Cornewalle and ther dwellid." (*Itinerary*, ed. Lucy T.Smith, I.196). His Irish origin is open to question. See s.n. Breaca.

(2) Budoc of Plourin, 20 km. north-west of Brest in the Diocese of Léon. According to the Chronicle of Saint-Brieuc (before 1420) Budoc's mother was the beautiful and holy Azenor, the daughter of a king of Brest [in the diocese of Léon]. A story is told of her, similar to that told of Tegau Eurfron, which resulted in her miraculously receiving a breast of gold. She was falsely accused of infidelity to her husband, and in vain protested her innocence. She was placed in a cask and thrown into the sea. While

the cask drifted, Azenor was delivered of a son, and was miraculously fed till the cask was washed up in Ireland. There she remained with her son, Budoc, till she died. Later Budoc went to Brest and Plourin in Brittany. One of the towers of the great castle at Brest still bears the name of Azenor (Doble pp.3-5). Azenor may be the same as Sennara, the saint of Zennor in Cornwall (LBS IV.195; Doble p.12).

In Cornouaille, although there is no liturgical cult of St.Budoc, place-names containing the name 'Beuzec' abound. But Beuzec is patron of two parishes and a chapel in Léon. Azenor is remembered in two places in Léon and one in Cornouaille (Doble pp.10-11).

(3) In the Life of St.Maglorius we are told that Maglorius having resolved to retire as bishop of Dol, 'consecrated a certain man named Budoc, whom he knew well and who had lived from childhood a godly and religious life in his company, to take his place as bishop of the church of Dol.' That Budoc succeeded Maglorius at Dol is repeated in the Chronicle of Dol (second half of the eleventh century) which claims that Budoc had visited Jerusalem and brought back the salver and cup which the Lord used at the Last Supper (Doble p.8).

Maglorius was cousin to Samson who died in about 560, while Winwaloe died in 532, so that it is hardly possible for the same Budoc to have been preceptor to Winwaloe and to have succeeded Maglorius, who himself succeeded Samson at Dol. We cannot therefore identify (1) and (3), but as there seems to be no way of dating (2) we could perhaps identify (1) and (2), less probably (2) and (3). Compare Doble pp.13-14.

December 8 is St.Budoc's day, but the festival was later transferred to December 9 at Dol and to November 18 at Saint-Pol-de-Léon. At St.Budock in Cornwall it is kept on the Sunday nearest to November 19. (Doble p.10 note 15).

BUGI ap GWYNLLYW. (520)

The father of St.Beuno. The name varies considerably in the various versions of Bonedd y Saint (§30 in EWGT p.59) and is discussed by A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323, in particular the possibility of the form Bywgi. But in the end he preferred Bugi (WCO 167-8). This is the form used in Buchedd Beuno §24 (see EWGT p.30) where his correct pedigree is given, viz. Bugi ap Gwynllyw ap Tegid ap Cadell Ddyrnllug. Bonedd y Saint inserts 'Gliwis' between Gwynllyw and Tegid owing to misidentification with Gwynllyw ap Glywys.

His wife was Peren (also variously spelt) ferch Lleuddun Luyddog of Dinas Eidin (ByS §30, Buchedd Beuno §1). In Achau'r Saint §26 he is called Pinsi and in §27 Gwenlo ferch Insi, the mother of Gwenfrewy, is evidently his daughter (EWGT p.70).

In Buchedd Beuno he is described as *gwr bonnhedic*, 'a man of lineage', in Powys in the place called *Banhenic* near the Severn (§1 in VSB p.16).

BUN ferch CULFANAWYD PRYDAIN. (Legendary).

She is mentioned in a triad (TYP no.80) as the wife of Fflamddwyn and one of the 'Three Faithless Wives' of Ynys Prydain, the other two being her sisters, Epyllt Fynwen and Penarwan.

BURIANA, ST.

The saint of St.Buryan, five miles south-west of Penzance. It was called Ecglasberria in 1085, St.Berian in 1233, and Sancta Beriana in 1316. Veryan near Gerrans must be dedicated to the same saint, although since the thirteenth century the patron of Veryan has been St.Symphorian. In Brittany there is a parish of Berrien and a place called Lan-verrien. (G.H.Doble, *The Saints of Cornwall*, III.82). The name appears as Berion in a tenth century list of Cornish parochial saints found in the Vatican Codex Reginensis Latinus 191. The incorrect u of the modern form, which is still correctly pronounced 'Beryan', does not appear until the sixteenth century (CMCS 12 (1986) p.48), e.g. by Leland, see below.

The Martyrology of Exeter in Exeter Cathedral Library, Chapter MS.3518 (?eleventh or twelfth century) says under May 1: "In Ireland [the commemoration] of St.Berriona, by whose merits the son of

king Gerentius was cured of the disease of paralysis.” (Doble, *ibid.* III.80). See Geraint (Gerennius). Leland (c.1540) in his *Itinerary* (Edited by Lucy T.Smith, 1.189) says: “S.Buriana, an holy woman of Ireland sumtyme dwellid in this place and there made an oratory.” The patronal feast at St.Buryan was on May 1 (Old Style) (LBS I.343).

The Martyrology of Donegal mentions under May 29: ‘Bruinsech Cael [the slender], Virgin, daughter of Crimthann of Mag Trea’. Now that is the day given for St.Buriana by FitzSimons in his sixteenth century Calendar and by John Wilson, *The English Martyrology*, 1608 (LBS I.342-3). This suggests that Buriana and Bruinsech had been identified by the sixteenth century. LBS not only does so (I.341), but also identifies Bruinsech with Bruinech a fosterling of St.Ciaran's mother, Liadain. (This was suggested by Colgan, see DCB). All this seems fanciful (PCB).

BWRRWINEN HEN. See Cwyfen.

BWYA.

An Irish chief who lived in the neighbourhood of Mynyw according to the Life of St.David. St. David and many of his disciples came to Rosina Vallis [Glyn Rosin] and lit a fire (§15). A certain chief in the neighbourhood named *Baia*, a *Scottus* [Irishman], wanted to drive David and his company off his lands, but various calamities befell him, so that he asked pardon and gave David the land of Rosina Vallis for ever (§16). *Baia*'s wife caused her female servants to dance in the nude by the river Alun, and to utter obscene language. The saints were much disturbed, but were not driven away (§17). *Baia*'s wife cut the throat of her own daughter-in-law, Dunod, who was innocent, pious and chaste. A clear fountain sprang up in that place, called Merthyr Dunod. The woman fled from *Baia* who wept bitterly (§18). *Baia* designed to kill David, but perished himself, struck down by an enemy, Lisci son of Paucaut, while his fortress was destroyed by fire from heaven (§19). The names Alun, Dunod, Merthyr Dunod and Lisci son of Paucaut are found only in the Vespasian Manuscript. See the edition by J.W.James, *Rhigyfarch's Life of St.David*, Cardiff, 1967.

The same story is told with less detail in the Life of St.Teilo in the Book of Llandaf (BLD 99-100) but the chief is not named. He is called a Pict, and is finally converted and baptized. In the Welsh Life (Bchedd Dewi Sant) he is called Boya.

The fortress of Bwya was formerly known as *Caer Fwya*, overlooking the Alun valley, now called Castell Penlan (WCO 147). Clegyr Fwya is a craggy eminence one mile south west of St.David's (OP I.244-5, 409; *Arch.Camb.*, 1902, p.14, Cy.24 (1913) p.43-4 note 4). Clegyrfwya, a farm and an antiquity, grid ref. SM 7325 (Rhestr).

BYWDEG ap RHUN RHUDD BALADR. (600)

Genealogical link in the ancestry of Gwineu Deufreuddwyd; father of Bywyr Lew. See ABT 1b, MG 3(Howdec), etc. in EWGT pp.96, 39, etc.

BYWON. See Biwonwy.

BYWYN ap BIORDDERCH.

Genealogical link in the ancestry of Tudur Trefor; father of Gwaeddgar. See ABT 9b, HL 12a in EWGT pp.103, 119.

BYWYR LEW ap BYWDEG. (635)

Father of Gwineu Deufreuddwyd. See ABT 1b, MG 3 (Howyr leu), etc. in EWGT pp.96, 39, etc.

BYWYR ap CEDWYN. (Legendary). See Cedwyn Colofn Lleision.

CACAMWRI, one of Arthur's servants.

He is mentioned in the tale of 'Culhwch and Olwen' as one of Arthur's servants. 'Show him a barn, if there were a course for thirty ploughs therein, he would beat it with an iron flail till it was no better than the boards, the cross-pieces and the sidebeams than for the small oats in the mow at the bottom of the barn' (WM 467, RM 111). He was brother, by the same mother, to Hygwydd, another servant of Arthur (RM 136). He took part in the hunting of the boar, Trwyth, being one of those who succeeded in throwing the boar into the Severn, but he was dragged into the water, and as he was being pulled out, two quern-stones dragged him down into the deep (RM 140-1). However he evidently survived, for he was sent with Hygwydd to fight the witch, Orddu, but was manhandled by her and nearly killed. They both had to be carried away on Llamrei, Arthur's mare (RM 141-2).

CADAFEL ap CYNFEDW.

In a triad (TYP no.68) *Cadafael ap Kynuedw* is mentioned as one of the three kings who were sprung from 'villeins', his kingdom being Gwynedd. According to HB §65 *Catgabail*, king of Gwynedd, appears to have gone out with Penda [see Panna], king of Mercia, with many other kings of the Britons against Oswy, king of Bernicia (642 - 671). A great battle was fought at *Gai Campus*, and there Penda was slain with great slaughter, and the kings of the Britons with him. 'Catgabail alone escaped with his army, rising up in the night, for which reason he is called *Catgabail Catguommed*.' The date of this battle was 655 (HW 190). See Oswydd Aelwyn. Kenneth Jackson suggested that the old Welsh form of the name would have been *Catamail*, and that the name was converted, by an ironical and not very good pun, into an epithet, *Catgabail*, with the opprobrious qualification *Catguommed*, 'Battle-Taking, Battle-Refusing'. (*Celt and Saxon*, ed. Nora Chadwick, Cambridge, 1963 pp.38-9). Thus he may be called in modern Welsh Cadafael Cadomedd (CB pp.133-4; A.W.Wade-Evans, *Nennius*, p.82). When Cadwallon was killed in 634, his son Cadwaladr was very young, and it appears that Cadafael succeeded to the throne of Gwynedd, although not of the stock of Maelgwn (HW 190).

In the poem 'Cyfoesi Myrddin a Gwenddydd' occurs the line: *Yn gerd Gadauel a ui koel*, 'In the song of Cadafael there will be a portent' (RBP 577, 14-15, quoted in TYP p.290).

CADALLANUS. See Caratacus.

CADAR, fictitious archbishop.

He appears third in a list of archbishops of London attributed to Jocelin of Furness, succeeding Elvanus [Elfán], and being succeeded by Obinus. (John Stow, *The Chronicles of England*, 1580, p.56).

CADEGYR. See Elinwy ap Cadegyr.

CADELL, bishop of Mynyw.

Seventeenth in the list given by Giraldus Cambrensis (*Itin.Kamb.*, II.1). He apparently succeeded Sadyrnfyw (q.v.) who died in 831.

CADELL ab ARTHFAEL. (d.942).

A king of Gwent whose death through poison is recorded in *Annales Cambriae* s.a.943. The corrected date is 942 (HW 334 n.52). He is mentioned in the Book of Llandaf as king of Gwent and a contemporary of bishop Gulfrid [Wulfrith] (BLD 222-4). He appears to have succeeded his father, Arthfael ap Hywel, and to have been succeeded by Noë ap Gwriad, of a different family. (HW 347-8).

CADELL ap BROCHWEL ab AEDDAN. See Gwerystan ap Gwaithfoed.

CADELL ap BROCHWEL ab ELISE. (d.808).

A king of Powys whose death is recorded in *Annales Cambriae* s.a. 808. He was the father of Cyngen, who erected the famous Valle Crucis pillar, and appears as such with his genealogy on the

inscription. See EWGT p.2. He also appears in the ordinary royal genealogies; see HG 27, JC 18, ABT 6k in EWGT pp.12, 46, 100 respectively.

His daughter, Nest, was the mother or grandmother of Rhodri Mawr. In JC 18 (EWGT p.46) she is mother (i.e. wife of Merfyn Frych), but in ABT 6k (EWGT p.100) she is grandmother (i.e. wife of Gwriad). See discussion s.n. Merfyn Frych. See also WG 1 'boxed' p.12.

CADELL ap CYNGEN. See Cyngen Glodrydd.

CADELL ap DECION.

Father of Cadlew and ancestor of Rhun ap Neithon ap Cathen in an otherwise unknown line of princes entered in HG 16 in EWGT p.11.

CADELL ab EINION ab OWAIN. (975)

Grandfather of Rhys ap Tewdwr (MG 2, JC 24 in EWGT pp.39, 47).

CADELL ap GERAINT. (159-149 B.C.)

A fictitious king of Britain, called Catellus by Geoffrey of Monmouth. He succeeded his father Gerontius or Gerennius [Geraint ab Elidir War], and was succeeded by Coillus [Coel]. Nothing more is said of him (HRB III.19). Brut y Brenhinedd calls him Cadell ap Geraint and adds nothing to Geoffrey's account.

After Catellus HRB gives a list of twenty-five kings before Heli son of Cligueillus [see Beli Mawr]. Very little is said of them and there are only occasional notices of any genealogical connections between them. He probably never intended them to be regarded as being in strict male descent. Further, the time-span is apparently too small for the possibility. However some of the versions of ByB, for example, that in Cotton MS.Cleopatra B.v., treat them as if they were in direct descent, except for an occasional brother. This is followed by some late pedigrees. See MP 1 in EWGT p.121. It is not of much value to discuss the chronology of an admittedly fictitious line of kings, except perhaps to point out that Geoffrey, at least, did not perpetrate the chronological absurdities made by some who copied him (PCB).

CADELL ap MORGAN HEN. (920)

He is mentioned in BLD pp.246, 252.

CADELL ap RHODRI MAWR. (d.910).

On the death of his father he probably received as his share a substantial domain in South Wales. He was the father of Hywel Dda, Meurig and Clydog (ByT, EWGT). See further HW, DWB.

CADELL ab URIEN. (540)

He is listed as a saint in Bonedd y Saint. Another form of the name is Cadyel (§16 in EWGT p.57). There is now no church dedicated to him, but "Grang' de Eglescadell" is mentioned among the *bona* of the abbot of Bardsey in the *Taxatio* of 1291 (LBS II.1). A.W.Wade-Evans agrees that Cadell ab Urien is the saint implied in that place-name (*Arch.Camb.*, 86 (1931) p.164 n.17). Llancadle (Llancatal), in the parish of Llancarfan, has been supposed to be named after him under the misapprehension that it should be Llangadell (Rice Rees, *Welsh Saints*, pp.295, 366).

Cadell is included in the list of sons of Urien [Rheged] ap Cynfarch in ByA §7 in EWGT p.87. Here variant forms of the name are Cateel, Kadvael and Gariel (?for Catiel). He does not seem to be mentioned in Welsh poetry.

CADELL DDYRNLLUG. (430)

A prince of Powys, first mentioned in the *Historia Brittonum* (§§32-35), where he is called *Catel Durnluc* (§35). When St.Germanus [Garmon] wished to speak to the tyrant, Benlli, he was not granted an audience, but was hospitably received by Cadell, one of Benlli's servants. Germanus advised Cadell

not to allow any of his friends to remain within the city the following night. Cadell hastily entered the city and brought out his nine sons. During the night fire fell from heaven and destroyed the city with Benlli and all its inhabitants. Cadell was converted by the preaching of Germanus, and baptized with his sons. Germanus blessed him saying, 'a king shall not be wanting of thy seed for ever, from henceforth thou shalt be a king all the days of thy life.' So Cadell was 'raised from the dust' and 'in accordance with the words of Germanus, from a servant he became a king, all his sons were kings, and from their offspring the whole country of Powys has been governed to this day' (i.e. c.A.D.828-9, see BBCS 7 p.387). This Germanus was probably not the saint of Auxerre. See s.n. Garmon..

The cognomen *Durnluc* would take in modern Welsh the form *Ddyrnlluch* or *Ddyrnllug*, meaning 'gleaming hilt', from *dwrn*, 'hilt' and *lluch*, 'gleaming' or *llug*, 'bright'. The meaning evidently became obscure very early, and was perhaps interpreted as derived from *teyrn*, 'prince' and *llwch*, 'dust'. This may have been the basis of the above legend which derived Cadell from a humble origin, the author actually quoting Psalm 113 vv.7.8 "He raiseth up the poor out of the dust". (A.W.Wade-Evans, WCO 89, *Nennius*, pp.57-8). However, in early Welsh texts the form *dyrnlluc* occurs, see ByS §§33, 38, and *dyrnllug* in ABT 20, HL 12a (EWGT pp.59, 60, 107, 119, respectively). Later the form *deyrnllwg* became popular, and finally it came to be treated as derived from an imaginary territory named Teyrnllwg. See e.g. Iolo MSS. p.86. It was also translated as "Vale Royal" and identified with a district of that name in Cheshire. See Egerton Phillimore in Cy. 7 (1886) p.119 note.

The territory originally ruled by Cadell Ddyrnllug was probably the country surrounding the fortress of Benlli which was one of the heights in the Clwydian range. The district was called Iâl, on either side of the upper reaches of the river Alun, and was the central stronghold of Northern Powys. Llanarmon-yn-Iâl still marks the presence of Garmon in these parts (WCO 77, 203).

The ancestry and immediate descendants of Cadell Ddyrnllug are involved in great confusion. The 'Harleian' pedigrees (HG 22, 23, 27 in EWGT p.12) give him a son Categirn, and grandsons Brittu and Pascent. But all these three are known to be sons of Vortigern. See Cateyrn, Brydw, Pasgen. Jesus College MS.20 (JC 16, 18 in EWGT p.46) makes him son of Cedebern [Cateyrn] ap Gwrtheyrn, and father of Bredoe [Brydw] and Pascen. Here again we have the three sons of Vortigern and Vortigern himself, but in a different order. Buchedd Beuno (§24 in EWGT p.30) agrees with JC in making him son of Categyrnn vab Gortheyrnn. Later pedigrees introduce a fourth name, Rhuddfedel Frych, between Cadell and Vortigern. See ABT §§6k, 9b, 20; HL §2f in EWGT pp.100, 103, 107, 113.

There was obviously a tradition that the kings of Powys were descended from Vortigern, which seems to be confirmed by the mention of Vortigern on the Valle Crucis pillar (EWGT pp.2-3), although in the Harleian genealogies there is a definite attempt to suppress the tradition (TYP p.395). The version of Buchedd Beuno and JC which makes Cadell son of Cateyrn ap Gwrtheyrn is chronologically satisfactory and seems the most probable. Compare the discussion by A. W. Wade-Evans in *Arch.Camb.*, 85 (1930), pp.338-9.

There is also confusion about the immediate descendants of Cadell. The most probable conclusion is that Cadell was father of Cyngen Glodrydd and Tegid. See the names.

The descendants of Cadell are called Cadelling: *Kadell dyrnllug, y gwr y gelwir Kadelling o'e henw* (HL §12a in EWGT p.119). Thus Cynan Garwyn is said by Taliesin to be of 'The lineage of Cadelling, immovable in battle' (CT I 1.8, trans. I.Ll.Foster in *Prehistoric and Early Wales*, 1965, p.229). And Cynddelw enumerates the Cadelling as one of the tribes of Powys in his poem 'Gwelygorthau Powys' (LIH p.164, RBP col.1396). "The traditional seat of the family of Cadelling was at Cegidfa or Guilsfield" (OP I.187; ABT §20 in EWGT p.107).

Cadell Ddyrnllug is accounted ancestor of Tudur Trefor, but the pedigree is deficient. See s.n. Gwynfyw ap Cadell Ddyrnllug.

CADFAEL, baptismal name of St.Cadog.

CADFAEL ap CLYDOG[†] ap CADELL. (910)

Father of Mael Maelienydd (q.v.). See PP §40(1).

CADFAEL ap LLUDD. (960)

Genealogical link in the ancestry of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy; father of Tangno. See HL 9a in EWGT p.117 and PP §22.

CADFAN ab ALÂOG WR.

Genealogical link in the ancestry of Cowryd ap Cadfan, patriarch of a tribe in Dyffryn Clwyd. See ABT 21 in EWGT p.107.

CADFAN ab ENEAS LEDEWIG. (470)

According to the Life of St.Padarn *Catman* was one of the leaders of an ecclesiastical company of monks from Letavia [Llydaw] to the west coast of Wales. The other two were *Ketinlau* [?Cynllo]) and Tydecho. Among the company was the youth Padarn (§4 in VSB 254). Bonedd y Saint says: 'St.Cadfan in [Ynys] Enlli, son of Eneas Ledewig [the Letavian], and Gwen Teirbron, daughter of Emyr Llydaw, his mother' (Bys §19 in EWGT p.57).

From Bonedd y Saint §20 in EWGT p.57 we learn that Hywyn ap Gwyndaf Hen of Llydaw was *periglor* (father-confessor) to Cadfan and that the following saints, 'who came to this island with Cadfan', were also in Enlli: Cynan, Dochdwy, Mael, Sulien, Tanwg, Eithras, Llywen, Llyfab, and Tegwyn. Bonedd y Saint then lists four cousins of Cadfan, grandsons of Emyr Llydaw, namely, Padarn, Tydecho, Trunio, and Maelrys (§§21 - 24 in EWGT pp.57-8). The implication seems to be that these also came with Cadfan from Llydaw.

There seems to be little doubt that Cadfan and all his company really came from a forgotten place in Britain called Llydaw, not the better known Llydaw, that is, Brittany. See discussion s.n. Emyr Llydaw and Llydaw.

Cadfan (*Catman* glossed *sanctus*) is witness to one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§57 in VSB p.128). See s.n. Meirchion Wylt.

Cadfan founded a monastery at Towyn in Meirionydd which ranked among the most notable in Wales, and he was no less famous as being the first abbot of Bardsey [Ynys Enlli], which for some centuries seems to have been a sort of Iona of Wales. On his death he was succeeded as abbot by Lleuddad (q.v.). (WCO 164-5; LBS II.4-5). He was patron of Towyn and there was a Capel Cadfan under Towyn (PW 96, WATU). He was also patron of Llangadfan in Caereinion in Powys (PW 109, WCO 198). There is another Capel Cadfan in the parish church at Llangathen, Ystrad Tywi (PW 52). For places in Wales bearing his name see LBS II.6.

Cadfan is known in Brittany in Finistère and Côtes du Nord. In the former region at a place not far from Landévennec, where was the monastery of his half-brother, Winwaloe. See LBS II.8; G.H.Doble, *The Saints of Cornwall*, II.81.

He has been considered to be the patron of warriors and is commemorated on November 1 (Rice Rees, *Welsh Saints*, p.215; LBS II.5, 7).

CADFAN ap IAGO. (565)

He was presumably a king of Gwynedd, being in the direct line of kings according to the genealogies (HG 1, GaC 1, MG 1, ABT 1a in EWGT pp.9, 36, 38, 95). A stone, like a coffin-lid, once serving as the lintel of the south door but now within the church of Llangadwaladr in Anglesey, bears the inscription:

CATAMANUS REX SAPIENTISIMUS OPINATISIMUS OMNIUM REGUM

(Hübner, *Inscriptiones Britanniae Christianae*, p.52, No.149). The inscription is of the seventh century and could date from the time of Cadfan (CB p.127; HW 182). Cadfan appears in the Life of Beuno as having bestowed much land upon Beuno. Iago, the father of Cadfan, is recorded in AC as having died in the same year as the Battle of Chester, which it gives as 613, but was probably 616 (See Caerlleon, Battle of). We may suppose that Cadfan began to reign in that year, but see s.n. Iago ap Beli.

His wife is said to have been Tandreg or Afandreg Ddu ferch Cynan Garwyn, by whom he was the father of Cadwallon (ByA §28 in EWGT p.91).

Geoffrey of Monmouth has much to say about Cadfan of Gwynedd, most of which is fictitious, if not impossible. Cadfan is said to have been present at a battle following the Battle of Chester, in which Aethelfrith was defeated (HRB XI.13). This would be possible if the second battle ever took place. See s.n.Caerlleon, Battle of. After this Cadfan is said to have been elected king at Chester by the princes of the Britons and agreed to share Britain with Aethelfrith, allowing him the part north of the Humber. This is fictitious. Another statement is that Aethelfrith put away his first wife [Acha, daughter of Aella of Deira] and she, being pregnant, went to live at the court of Cadfan. There she gave birth to a son, Edwin. (HRB XII.1). It is possible that she went to Cadfan, but Edwin was her brother, not her son. Edwin may have been at the court already, having gone there during his exile after having been expelled from Deira by Æthelfrith (Edelfled q.v.) in 604. Geoffrey says that Edwin and Cadwallon, being of about the same age, were brought up together (XII.1). This is possible. It is stated in the Life of St.Oswald (written in 1165) that Cadfan fostered Edwin with his own son Cadwallon. See Nora K.Chadwick in *Celt and Saxon*, Cambridge, 1963, pp.148-9. Edwin's sojourn in Môn at the court of Cadfan is implied in a triad (TYP no.26W) which says that Edwin was one of the 'Three Great Oppressions of Môn', nurtured therein.

CADFAN LLWYTGOED.

'C. of Lichfield'. He is mentioned in a late version of Bonedd y Saint (§66 in EWGT p.64) as the father of *Siatt o Redynfre*, that is, St.Chad or Ceadda of Farndon, Cheshire. The same St.Chad (d.673) was bishop of Lichfield and is spoken of by Bede (*Hist.Eccles.*, III.23, 28, IV.3). He was a disciple of St.Aidan, and evidently an Anglo-Saxon. Cadfan is the Welsh equivalent of the Anglo-Saxon name Caedmon (Cy. 21 (1908) p.31; SEBH p.70) which was perhaps the actual name of the father of St.Chad (PCB).

CADFARCH ap CARADOG FREICHFRAS. (500)

According to Bonedd y Saint (§29 in EWGT p.59) he was one of the sons of Caradog Freichfras ap Llŷr Marini, and the best texts say that he was 'In Aberech'. Many later MSS. changed this to Abererch, but A.W.Wade-Evans pointed out that the place is actually Berach, identified with Capel Anelog under Aberdaron in Llŷn (*Arch.Camb.*, 86 (1931), p.166 n.34). Capel y Ferach = Capel Anelog (WATU). He was also the saint of Penegoes in Cyfeiliog (PW 109). His festival is on October 24 (LBS I.74, II.9-10).

He was probably the father of Argad, father of St.Cynhafal (q.v.).

CADFARCH ap GWERNEN.

A genealogical link in the ancestry of Tudur Trefor; father of Ymyr. See ABT 9b, HL 12a in EWGT pp.103, 119.

CADFOR ap MERWYDD. (730?)

Genealogical link in the line of princes of Glastonbury; father of Cadwr (HG 25, ABT 19 in EWGT pp.12, 106).

CADGOR ap GOROLWYN. Husband of Arddun (q.v.).

CADGYFFRO.

The name occurs as that of the father of a warrior named Gilbert (q.v.). A proverb is attributed to him in the 'Englynion y Clyweid' in Llanstephan MS.27, (No 9 ed. BBCS 3 p.10). The name means 'battle-tumult' and was perhaps originally an epithet (TYP pp.360-1).

CADIAL ab ERYN. See Yrp Luyddog.

CADIEN, abbot of Llanilltud Fawr. See Catgen.

CADIEN ap CYNAN. See Gadeon ap Eudaf Hen.

CADIFOR. See Cydifor.

CADLEW of Cadnant.

He is mentioned in Aneirin's poem 'Gwarchan Cynfelyn' as one of the three who survived after the raid on Catraeth. He is there called *Catlew o Gatnant*, the other two being Cynon and Cadreith (CA p.55. l.1406). In the 'Gododdin' he and Cadreith are unnamed, but are referred to as 'the two war-hounds of Aeron' (CA p.10, Stanza 21, l.241). See further s.n. Cynon ap Clydno. He is perhaps the same as Cadlew ap Cadell in the next article.

CADLEW ap CADELL.

A person of this name, father of Lledan, appears in a genealogy of unknown persons going back to Caratacus in the 'Harleian' genealogies (HG 16 in EWGT p.11). Ancestor of Rhun ap Neithon ap Cathen.

Geoffrey of Monmouth mentions *Cathleus map Catel* as one of the persons attending Arthur's coronation (HRB IX.12). He may have got the name from a manuscript containing information similar to that in the 'Harleian' genealogies. Compare Ceneu ap Coel, Cursalem, etc.

On the name see Cy. 9 (1888) p.148 n.1.

CADO. See Cadwy, Caw.

CADOG ap DISAETH. (970)

Genealogical link in the ancestry of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Cadwr. See HL 6a in EWGT p.116

CADOG ap GWYNLLYW. (495)

The Life of St.Cadog by Lifris of Llancarfan dates from about A.D.1100 and is contained in Cotton MS.Vespasian A xiv, this part c.1200. It is "infinitely the most important of all the Welsh Lives of Saints written in Wales" (See VSB pp.viii, xi). It is edited by A.W.Wade-Evans in VSB pp.24-141.

§§1-4. Cadog was the son of Gwynllyw ap Glywys and Gwladus ferch Brychan. He was baptized by an Irish hermit named Meuthi, and called *Catmail* (Cadfael).

6-7. At the age of seven he was sent to Meuthi for instruction and remained twelve years.

8. He was given land by Pawl Penychen, and

9. built a monastery there [i.e. Llancarfan].

10. He went to Ireland for three years, staying at Lismor Muchutu. [This is impossible, because the monastery was founded by St.Carrthach alias Mo-Chutu in 636 (F.J.Byrne, *Irish Kings and High-Kings*, 1973, p.171)].

11. Cadog returned with three disciples, Finnian [later of Clonard, see §43], Macmoil and Gnawan. Cadog went to Brycheiniog to hear the famous rhetorician, Bachan (q.v.). Brychan gave him the land called Llansbyddydd, and Cadog built a monastery there.

12. He returned to his original monastery at Llancarfan and found it in ruins. He set about rebuilding it. Finnian and Macmoil were involved in a miracle.

13. St.David called together the synod of Brefi,

14. but Cadog had already set out on a journey. In the isles of Grimbul he cured the queen of barrenness, and she bore a son, Elli. Meanwhile Cadog went to Jerusalem, and after three years returned to Grimbul. According to the queen's wishes he took the child, Elli, back with him to Llancarfan.

16. Concerning Sawyl Benuchel (q.v.).

17. When Cadog heard about the holding of the Synod of Brefi without him he was very angry, but was persuaded to forgive St.David.
18. In the days of Lent Cadog was wont to reside in two islands, Barren [Barry] and Echni [Flatholm]. He was rich in lands for he was abbot and prince over Gwynllŵg after his father.
19. Concerning Pawl Penychen and Illtud. Cadog persuaded Illtud to become a monk. See s.n. Pawl Penychen.
20. Cadog was given land around the river Neath by king Arthfael,
21. and built a monastery there [presumably Cadoxton juxta Neath]. The murder of Llywri, a builder, and the town of Llanllywri [not identified] named after him.
22. Of Llyngesog Lawhir and a dispute between Cadog and Arthur. See Llyngesog Lawhir.
- 23, 69. Maelgwn, who ruled over all Britannia [i.e.Wales] came to Gwynllŵg to collect tribute. He was discomfited by Cadog.
24. After some years, Rhun ap Maelgwn came from Gwynedd to rob the people of South Wales. Maelgwn had forbidden Rhun and his company to inflict any injury on Cadog, because he was Maelgwn's confessor. But twelve of Rhun's men damaged some of Cadog's property. Rhun had to ask pardon and gave Cadog many presents including a sword. Cadog later gave the sword to Gwrgan *Varius* [Vawr in the Titus MS.; Gwrgan Frych (1), q.v.], who at that time reigned in Glamorgan, in exchange for fishing rights in the river Neath.
25. Rhain ap Brychan plundered Gwynll_g but was discomfited. Then Cadog prayed to the Lord to give him a king, who should rule his race for him. Meurig ab Enhinti was given him, and Cadog gave his aunt, *Dibunn* [Dyfnw], to Meurig, with the whole region except Gwynllŵg. The agreement was witnessed by the clergy, David, Cynidr, Eiludd [i.e.Teilo], Illtud, Maeddog, Cannau, and many others.
26. Cadog went to Scotland and met Caw (q.v.) [of Prydyn].
36. He built a monastery there on this side of Mynydd Bannog. [The place is Cambuslang on the Clyde where the parish church is still dedicated to St.Cadog (WCO 129,237)].
53. Cadog's father, Gwynllyw, used to go in for plundering and robbery. So Cadog sent his disciples, Finnian, Gnawan and Elli, to persuade him to mend his ways. Gwynllyw submitted to Cadog and confessed his faults.
54. Later Cadog went to his parents, Gwynllyw and Gwladus, to counsel them. Gwladus built a church at Pencarnou [Probably Pen-carn in the parish of Basaleg (LBS III.204; WCO 124)], and Gwynllyw soon erected a monastery [St.Woolloos]. Then each parent gave Cadog the aforesaid churches and handed over to his authority all that they had. [Gwynllyw 'quitted the royal palace, having surrendered his rule and entrusted his son, Cadog, with it.' (Life of St.Gwynllyw, §4 in VSB p.176)].
27. Gildas came from Ireland and called at Llancarfan. He was a skilful craftsman and had with him a bell which he had made, vowing to offer it to the altar of St.Peter at Rome. Cadog coveted it greatly and offered Gildas much gold for it. But Gildas was unmoved and took it to Pope Alexander at Rome [Alexander I d.119, Alexander II d.1073]. But the bell would not sound for the Pope and, hearing that it had last sounded for Cadog, the Pope desired Gildas to give it to Cadog. Cadog accepted it eagerly. [The story of the bell is also told in the Life of Gildas by Caradog of Llancarfan §§6-7].
28. Cadog was called to the deathbed of his father, Gwynllyw. Before he died he bequeathed to Cadog the whole of his country [Gwynllŵg].
29. Cadog sailed with his two disciples Barrwg and Gwales from the island of Echni 'now called Holm' [Flatholm] to the island of Barren [Barry]. See further s.n. Barrwg.
31. Cadog visited Cornwall, coming from St.Michael's Mount which is called Dinsol to an arid place where he produced a health-giving spring. The people of Cornwall built a little church by the spring.
33. An official of Llancarfan went to the court of a *regulus* named Rhydderch carrying the Gospel of Gildas. Compare the second Life of Gildas §8.
34. While Gildas was living in the island of Echni he wrote a Mass-book and offered it to St.Cadog, when he was his confessor. It is called the Gospel of Gildas.

35. Cadog went to Armorica and founded a monastery on an off-shore island. The people of that region called him Catbodu [=Cadfoddw, WCO 129] and the island is called Inis Catbodu [Île de S.Cadou near Belz, WCO 129], i.e. St.-Cado on the Rivière d'Etel, 30 km. west of Vannes.

36. see above after §26.

37. Cadog handed over his principal monasatery to his disciple, Elli, and was transported in a white cloud to *Civitas Beneventana* where the abbot had just died. Cadog was elected in his place and called Sophias.

38. Elli used to go every year to Civitas Beneventana to visit Cadog.

39. Later Cadog was made Beneventan bishop. A tyrant came to plunder the monastery and Cadog was slain while celebrating Mass. He was buried there.

53, 54 see after §§26, 36.

Cadog appears as witness in several of the 'Llancarfan charters' appended to the 'Life'. In §58 we are told that Cadog built a church for his disciple, Macmoil. The other witnesses are Pachan (see Bachan), Dedyw (q.v.) and Boduan. In §57 the witnesses include Cadog, Cethig, Cadfan, Finian Scottus, Eudeyrn 'lector' and the 'familia' of Illtud. (See the various names). §63 concerns a church which Elli built. Among the witnesses are Cadog, Iacob, Samson, Elli and Boduan. (See the various names).

NOTES ON THE 'LIFE'

§§1, 6, 7 concerning Meuthi correspond roughly to §§11, 12 of the Life of St.Tatheus (VSB pp.278-280). Here Tatheus, also an Irishman, takes the place of Meuthi and is Cadog's instructor. After that Cadog returned to his father's house. Tatheus (q.v.) and Meuthi are apparently the same person.

§10. According to §43 of the Life, St.Cadog had property on the banks of the river Liffey. It was apparently here that he built a monastery (WCO 128).

§§13, 17. According to the Life of St.David (§§49-50) Dewi did not convene the Synod of Brevi. There seems to have been some rivalry between Cadog and Dewi. See HW 158-9.

§18. The boundaries of his possessions are given in this section. Besides Gwynllŵg, which his father left to him later (§28), he held much land to the west, chiefly in the south of Penychen. In particular the Life of St.Gwynllyw says: 'St.Cadog, abbot of Nantcarfan, holding both the government and the abbacy of the Nantcarfan valley.' (§7 in VSB p.178).

§25. Cadog's possessions were so widespread (§18) and vulnerable that he evidently felt he could not manage them all as a secular overlord.

§31. Dinsol is more probably Denzell Hill near St.Ervan, about 4 miles south-south-west of Padstow. The site of the church is perhaps represented by 'St.Cadocks', a farm on the western edge of Padstow parish (WCO 129). The ruins of the chapel are near the shores of Harlyn Bay (G.H.Doble, *The Saints of Cornwall*, IV pp.55, 60; CO(2) p.56). While in Cornwall Cadog is said to have met St.Cain, his aunt [at St.Keyne near Liskeard]. He desired to bring her back to her own land, but the people of the land would not permit it. Later, however, she did return. See s.n. Cain ferch Brychan.

§37. *Civitas Beneventana*. This is the name of the place in the main text; only in the chapter heading is the place identified with Beneventum, evidently the place of that name in Campania in Italy, because there is an ancient and celebrated church there, dedicated to Sancta Sophia, 'Holy Wisdom'. However there are implications that the place was not far from Llancarfan because Elli is said (§38) to have visited it every year (*Arch.Camb.*, 1909, p.240). Wade-Evans thought that the place was Llan-sannor, about five miles north-west of Llancarfan (WCO 130-2). See s.n. Senwara. LBS II.33-7 lists a number of other suggestions that have been made, and concludes with its own, which is unacceptable. Now Y Fenni is Abergavenny in Gwent (WATU), from which one could form Benni-ventana as the name of a region? (PCB). Some place in this region is the most probable answer as there are several Cadog churches clustered around Abergavenny (G.H.Doble, *The Saints of Cornwall*, IV.57).

§39. Although Cadog was apparently buried in Civitas Beneventana, his body seems to have gone back to Llancarfan later, for we are told in §40 that the shrine of the saint was taken from Llancarfan to Mamheilad, a mountain retreat in Gwent [near Trevethin, a Cadog church], because they

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feared the plundering by a certain English sheriff, Eilaf. This was apparently about A.D.1022 when Eilaf, a Dane, raided Menevia (HW 350-1).

FURTHER REFERENCES TO ST.CADOG

Cadog is generally called Catwg in South Wales (WCO 127).

According to the Welsh Calendars his commemoration is on January 24 (LBS I.70, II.39).

In the Life of Gildas by Caradog of Llancarfan (§8) we are told that Cadog asked Gildas to superintend the studies of his schools at Nantcarfan for the space of one year. He did so very well, receiving no fee from the scholars, and while he was there he made a copy of the Four Gospels. This remained in the church of St.Cadog. Compare §34.

The Irish Life of St.Finnian of Clonard says that on one occasion he came to St.David's and found that Cadog was there, having been called in to settle a dispute between David and Gildas. Cadog, however, thrust the unpleasant task on St.Finnian (WCO 243-4). It also tells that Finnian went to two holy men inhabiting the Isle of Echni. These were probably Cadog and Gildas (See the Life of Gildas by Caradog of Llancarfan, §9).

Cadog is mentioned in a late triad (TYP App.IV no.6) as one of the three 'Just Knights' of Arthur's Court, his duty being to preserve justice by the Law of the Church.

Cadog's dedications in Wales are numerous. PW lists one (extinct) in Dyfed, four in Ystrad Tywi, eight in Morgannwg, six in Gwent, two in Brycheiniog, and one (extinct) in Môn. Cadog was honoured at Street Holm in Somerset (G.H.Doble, *St.Congar*, p.21). For the cult of St.Cadog in Brittany see G.H.Doble, *Saint Cadoc in Cornwall and Brittany*, "Cornish Saints" Series, No.40, pp.15-27.

Cadog has often been misidentified with a saint called Docus in some sources. See Docus.

CADOR. See Cadwr.

CADREITH. See s.n. Cadlew.

CADR(D)EITH. See Cadyrieith.

CADROD ap GWRIAD. (790)

Father of Cilmin Droetu (q.v.). See PP §30.

CADROD CALCHFYNYDD ap CYNWYD CYNWYDION. (550)

He appears as one of the sons of Cynwyd Cynwydion in Bonedd Gw_r y Gogledd (§3 in EWGT p.73). In Bonedd y Saint he appears as father of Yspwys and ancestor of saints Tegfan and Elian Geimiad (§§46, 47 in EWGT p.61). His wife is said to have been Gwrygon Goddeu ferch Brychan (DSB §12(16) in EWGT p.16).

Calchfynydd has been identified by W.F.Skene with Kelso in Roxburgh, Scotland. The name means literally 'lime mountain' and there is still a hill in Kelso called 'Chalk Heugh' (*The Four Ancient Books of Wales*, I.172-3). Compare *o galchuynydd* in The Book of Taliesin (BT 38.11).

In late pedigrees, such as 'The Return of the Commission to search out the Pedigrees of Owen Tudor' in Cardiff MS.3.11 p.134, he is described as "Earl of Dunstable and Lord of Northampton"! In Peniarth MS.135 p.300, where his arms(!) are given he is called *Iarll Dwnstabl ac arglwydd Swydd Hamtwn* [i.e.Hampshire]!

There is a problem about his date as it does not seem possible that he was son of Cynwyd Cynwydion and father of Yspwys. See discussion s.n. Yspwys Mwyntyrch. See also WG 1, Vol.1, 'boxed' pages 10, 28.

He is mentioned by the poet Gwylim Ddu o Arfon: *Myvyr giriet ket Kadrawt Kalchvynydd*. (RBP col.1227, II.4-5).

CADW. See Caw.

CADWAL CEDWELI ap GLYWYS. See Glywys ap Solor.

CADWAL CRYSBAN or CRYSHALOG. (560)

He appears in the pedigree of the princes of Rhos, Gwynedd, as son of Cangan ap Maig (HG 3), or of Maig (JC 39), or of Aeddan ap Maig (ABT 25) in EWGT pp.10, 48, 108 respectively. He was great-grandson of Cynlas (q.v) and father of Idgwyn. The cognomen is *Crisban* in HG 3 which is probably modern Cysban (WCO 186, 262); it is missing in JC 3, but *krys haloc*, 'poluted shirt', in ABT 25. A.W.Wade-Evans suggested that he was the *Cetula Rex*, mentioned in the Annals of Tigernach s.a.613, as having been killed at the Battle of Chester (*Arch.Camb.*, 1918 p.83). The correct date is probably 616. See Caerlleon, Battle of. His position in the pedigree is in agreement with this.

CADWALADR, disciple of St.Cadog.

He is mentioned in the Life of St.Cadog as a disciple of St.Cadog, whom the saint left as prior in the monastery which he founded in Brittany, that is, on the Île de S.Cadou (§35 in VSB p.98). There is a Llangadwaladr in Gwent which may be named after the disciple of St.Cadog (OP II.679; LBS IV.441). The gift of the property to the monastery of St.Cadog at Llancarfan is recorded in a 'Llancarfan Charter' (§67 in VSB 134) and also in the Book of Llandaf (BLD 180b). The place is also called Bishopston or Trefesgob (WATU). It passed from Llancarfan to the monastery of Llandochau [Fach] (Llandough near Cardiff) and then to Llandaf (*Arch.Camb.*, 87 (1932) pp.163-4). Magor in the same part of Gwent is also claimed to have been once a Cadwaladr church (LBS II.45).

St-Segal near Châteaulin in Brittany (27 km. north of Quimper) regards him as patron. He is commemorated there on October 18 (LBS II.46).

CADWALADR ap CADWALLON. CADWALADR FENDIGAID. (d.664).

He is first mentioned in the *Historia Brittonum* (§64): 'Osguid son of Eadlfrid reigned twenty-eight years and six months. While he was reigning there came a pestilence on men, Catgualart the while reigning among the Britons after his father, and in it he perished'. Oswy was king of Bernicia 642 - 671 (Oman p.653). The pestilence is mentioned by Bede as occurring in 664 (*Hist.Eccles.*, III.27). This pestilence is post-dated in the *Annales Cambriae* to 682, but the authority is inferior to HB. (HW 230 and n.9). That Cadwaladr was the son of Cadwallon is clearly stated in all the genealogies (HG 1 in EWGT p.9 etc.).

According to Geoffrey of Monmouth Cadwaladr's mother was a sister of Penda, king of Mercia, whom Cadwallon married when he made an alliance with Penda (HRB XII.14, see also ByA §28a). This was probably about A.D.632 (HW 186). If this is correct Cadwaladr could not have been born before 633, nor later than 635, the year after the death of Cadwallon. Thus he would be too young to succeed Cadwallon as king of Gwynedd. This is somewhat confirmed by the fact that a certain Cadafael appears as king at this time. See Cadafael ap Cynfeddw.

"None of his deeds have been recorded, yet he must have been a figure of some distinction, for the bards of later ages regarded his name as one to conjure with, and in days of national depression foretold his return to lead the Cymry to victory." (HW 230). See s.n. Cynan 'of the prophecies'. "It is likely that he spent the close of his life as a monk, for the church of Eglwys Ael or Llangadwaladr in Anglesey claims him as patron saint and founder." (HW 231). At any rate a character of sanctity was assigned to him by giving him the cognomen *Bendigaid*, 'blessed', in the genealogies, e.g. GaC 1, MH 1, JC 22, ByA 28a, ABT 1a in EWGT pp.36, 38, 47, 91, 95. He is included as a saint, Cadwaladr Fendigaid, in *Bonedd y Saint* §11 in EWGT p.56. "According to tradition he rebuilt the church of Eglwys Ael in Anglesey, where his grandfather, Cadfan, had been buried, and which, after its restoration, obtained the name of Llangadwaladr." (Rice Rees, *Welsh Saints*, p.301). He is the patron of Llangadwaladr under Llanrhaeadr y Mochnant, Powys (PW 106), and Capel Cadwaladr (= Hen Fynwent) under Llanidan, Môn (PW 92). Two other dedications to Cadwaladr probably belong to the disciple of St.Cadog. See above. He is commemorated on November 12 according to the Welsh calendars (LBS I.75). Cadwaladr is said to have been a considerable benefactor to the abbey of Clynnog Fawr in Arfon

upon which he bestowed the Lordship of Graianog (*The History of Wales by Dr. Powell*, augmented by W.Wynne, 1774, p.11).

According to a triad (TYP no.17) Cadwaladr Fendigaid was one of the three 'Fettered Men' of Ynys Prydain. The WR version calls them 'Gold-Fettered' because no horse was big enough for any of them. So they put fetters of gold around the small of their legs, on the cruppers of their horses behind their backs; and two golden plates under their knees. According to another triad (TYP no.53) Cadwaladr Fendigaid was struck by Golydan the Bard. This was one of the 'Three Harmful Blows' of Ynys Prydain. Golydan Fardd himself was struck on the head, which was one of the 'Three Unfortunate Hatchet-Blows' (TYP n.34). The blow was struck by a woodcutter of Aberffraw (TYP no.33W).

Cadwaladr left a son, Idwal Iwrch. Other, fictitious, sons are credited to him. See below.

Geoffrey of Monmouth mentions the plague of 664-5 but pretends that Cadwaladr survived it by retiring to Armorica, where he was received by the fictitious king Alan. He finally went to Rome where he died in the year 689 (HRB XII.15-18). This, however, is due to the mistaken identification of Cadwaladr with Ceadwalla, king of Wessex, who died in Rome in 689 (Oman p.313). In the same way Ceadwalla's successor, Ina, has been converted into a fictitious son of Alan, called Ifor and a nephew, Ini, who succeeded Cadwaladr in Britain (HRB XII.18-19). Some versions of Brut y Brenhinedd, e.g. Brut Dingestow, call them son and nephew of Cadwaladr, but other versions of ByB correctly make them son and nephew of Alan, as also ByT. Ini becomes Ynyr in some versions. See further s.n. Ifor ab Alan.

Cadwaladr Fendigaid is the last of the kings included in the tract 'The Twenty-four Mightiest Kings'. We are told that he reigned eleven years and had three sons, Ifor, Alan and Idwal Iwrch. One version (N) adds that he built the town of Abergavenny where an old building was before, made by a giant called Gigas Orgo. See *Études Celtiques*, XII, pp.173-4, 184.

According to Peniarth MS.270 p.246 (late 16th century) the wife of Cadwaladr and mother of Idwal Iwrch was an un-named daughter of Alan, king of Llydaw. Similarly Cardiff MS.2.136 (by Thomas Jones of Tregarron) and Cardiff MS.5.6 p.30. Wiliam Llŷn in Peniarth MS.131 p.161 calls her Agatha but makes her mother of Rhodri Molwynog [ab Idwal Iwrch].

Geoffrey of Monmouth says that after the death of Cadwaladr the Britons never recovered the 'Monarchy of the Island' (HRB XII.19), by which he seems to mean a claim to an overlordship over all the kings of Britain.

CADWALADR ap MEIRION. (460)

One of the princes in the line of Meirionydd. Son of Meirion ap Tybion, and father of Gwrin Farfdrwch. See HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108.

CADWALADR ap PEREDUR GOCH. (930)

Father of Letis the wife of Rhiwallon ap Dingad. (Peniarth MS.287 p.1).

CADWALLON ap CADFAN. (d.634).

He was the son of Cadfan ap Iago as all the genealogies agree, see e.g. HG 1 in EWGT p.9, etc. His mother is said to have been Tandreg (or Afandreg) ferch Cynan Garwyn (ByA 28b in EWGT p.91). Geoffrey of Monmouth said that he was brought up in his father's court with Edwin, who was about the same age. See s.n. Cadfan ap Iago. Now Bede says that Edwin was aged 47 when he died in 633 (*Hist.Eccles.* II.20), so that his birth would be in about 586. Cadwallon died in 634 (see below) and Geoffrey of Monmouth says that he ruled for 48 years. If we take this to be a mistake for his age when he died, then his birth would be in about 586, making him about the same age as Edwin (PCB).

Cadwallon probably succeeded his father, as stated in the Life of St.Beuno (§14 in VSB p.19). J.E.Lloyd gives the date as c.625 (DWB). For Cadwallon's dealings with Beuno, see s.n. Beuno.

According to Geoffrey of Monmouth, Cadwallon and Edwin, after they had succeeded to their respective kingdoms, were at first close friends. But after two years Edwin asked leave of Cadwallon to wear a crown, and to celebrate the same solemnities as had been used of old in Northumbria. Cadwallon

was about to agree to this when Brian [Braint Hir] stirred up enmity between them. The result was war between Cadwallon and Edwin (HRB XII.2-3). This is mainly fiction. Edwin succeeded to Northumbria in 617 (ASC; Oman p.270).

According to Geoffrey Cadwallon met Edwin in battle beyond the Humber but was put to flight with great loss of men (HRB XII.4). The place of the battle was said to be at Widdrington, six miles north-north-east of Morpeth in Northumberland. Robert Vaughan (d.1667) appears to have invented a Welsh name for the site, viz. *Dinwydr*, 'Glass Town', for in his notes on the triads in NLW MS. 7857D p.9 he says: "Edwin king of ye Saxons vanquished Cadwallon King of ye Britons in the battel of Dinwydr about ye yeare 619." See William Warrington, *History of Wales*, 1788 (1805 ed. p.82). A battle at Widdrington was accepted by Sharon Turner in his *History of the Anglo-Saxons*, 1823 ed. I.349 and by the DNB s.n. Cadwallon, but is rejected by later historians.

After this it appears that Edwin invaded North Wales. See s.n. Belyn of Ll_n. Then Edwin blockaded Cadwallon in Ynys Lannog [Priestholm, Puffin Island] off the coast of Anglesey (AC s.a. 629, but perhaps actually 632 HW 185 n.96). That Edwin had a fleet which could achieve the blockade is clear from Bede's statement that he reduced the 'Mevanian Islands', (by which he meant Man and Môn), under his dominion (*Hist.Eccles.*, II.5 and 9; HW 184). But it appears that Cadwallon succeeded in escaping to Ireland. He is said to have remained there for seven years, and all that time his war-band never asked for anything, lest they should be compelled to leave him, wherefore they are called one of the 'Three Faithful War-Bands' of Ynys Prydain (TYP no.29). Edwin's conquest of Gwynedd and Môn and his oppression were such that he is called in a triad 'the third plague that was reared in Môn' (TYP n.26W). TYP pp.294-5 suggests a different interpretation of these events.

For Geoffrey of Monmouth's legendary account of Cadwallon during this period, see s.n. Braint Hir. The Welsh poets referred to Cadwallon's exile. Thus in the Book of Taliesin a prophetic poem makes the remark:

When Cadwallon came across the Irish Sea,
He established his court again in Ardd Nefon(?).

(BT 73.9-10, translated in TYP p.294).

Cadwallon's exile cannot have lasted seven years as the triad states for he was back in Wales in or before 633. According to Welsh tradition Cadwallon fought many battles against Edwin. Thus a poem in the Red Book of Hergest (RBP cols.1043-44) mentions in the first stanza 'fourteen chief battles for fair Britain, and sixty encounters'. The most famous was that at Mynydd Digoll. i.e. Cefn Digoll [Long Mountain in Powys], which is mentioned in stanza 4:

The camp of Cadwallon the famous,
on the uplands of Mynydd Digoll,
seven months and seven battles each day.

(Translated by Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, 1972, p.98). The battle is noted in a triad as causing one of the 'Three Defilements of the Severn'. This occurred when Cadwallon went to the Action of Digoll, and the forces of Cymru with him; and Edwin on the other side, and the forces of Lloegr with him. And then the Severn was defiled from its source to its mouth (TYP no.69). This is probably the battle mentioned in *Annales Cambriae* (s.a. 632) as *Strages Sabrinae*, 'the slaughter of the Severn'. Although the same manuscript puts it two years after the death of Edwin and one year after the death of Cadwallon, these last two dates are both two years early, so that 632 may be correct for the battle of Cefn Digoll.

According to Geoffrey of Monmouth Cadwallon defeated Penda, the heathen king of Mercia, and Penda agreed to assist him against the Saxons (HRB XII.8). The alliance was evidently cemented by Cadwallon taking Penda's sister, by the same father but a different mother, to be the partner of his bed (HRB XII.14). So also ByA §28a in EWGT p.91. In 633 Cadwallon, supported by Penda, fought a battle against Edwin at a place called Haethfelth in which Edwin was slain and his army destroyed or scattered

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(Bede, *Hist. Eccles.*, II.20). The *Historia Brittonum* (§61) and AC (s.a. 630, ante-dated) call the place Meicen [Meigen]. This place is mentioned as the site of another of Cadwallon's battles in the above mentioned poem from the Red Book of Hergest (Stanza 5):

The camp of Cadwallon on the Severn,
and on the other side of the river Dygen,
almost burning Meigen.

Meigen was a place near Welshpool, agreeing with the poem, but Haethfelth is probably Hatfield Chase in Yorkshire. On the whole it seems most likely that HB (followed by AC) has confused one of Cadwallon's lesser victories with that at Haethfelth (TYP pp.151-2).

Cadwallon with Penda as ally proceeded to rampage through Northumbria. Osric, Edwin's cousin, who had succeeded to Deira, was slain in 634, and Eanfrith, son of Aethelfrith, who had seized the crown of Bernicia, was treacherously killed by Cadwallon soon after. Then Oswald, another son of Aethelfrith, took the crown of Bernicia, and with a small body of troops marched south to meet Cadwallon. Before he engaged, Oswald set up a great wooden cross, and on his knees prayed to God to help his worshippers in their distress. The place was called *Hefenfelth*, 'Heavenfield'. They marched by night and at the dawn of day made a surprise attack at a place called Denisesburn, (now called Rowley Water), near Hexham. Their victory was complete in spite of the disparity of numbers, and Cadwallon was slain. (Bede, *Hist. Eccles.*, III.1-2; HW 187-8). The place is called *Catscaul* in HB §64, more correctly *Cantscaul* (AC s.a.631), which would be in later Welsh Canyscaul, a translation of the original Saxon name of Hexham (Ifor Williams in BBCS 6 pp.351-4, 7 p.33). The correct date of the battle is 634 (HW 188 n.108).

Cadwallon had one son, Cadwaladr, but he was probably too young to succeed, and it seems that it was Cadafael (q.v.) who next occupied the throne of Gwynedd.

In the triads Cadwallon's bard, Afan Ferddig, is called one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and Cadwallon, himself is described as one of the 'Three Frivolous Bards' of Ynys Prydain (TYP no.12). Cadwallon's horse, Tafod Hir, 'Long tongue', is called one of the 'Three Plundered Horses' of Ynys Prydain (TYP no.40), presumably because they were obtained by plunder.

An ancient poem about Cadwallon, has survived, although the only existing copy is late. It was attributed to Cadwallon's bard, Afan Ferddig. Ifor Williams, who called the poem 'Moliant Cadwallawn' (Praise of Cadwallon), claimed that the poem could well date from the time of Cadwallon himself. See BBCS 7, pp.23-32. If it is genuine it was evidently addressed to Cadwallon when he was at the height of his career, c.634 (TYP pp.294-5). For a further study of the poem see R. Geraint Gruffydd in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, Cardiff, 1978, pp.25-34. The following lines are translated from his tentative rendering into modern Welsh:

- | | | |
|----|----|--|
| 1. | 1 | The sea flows with the onset of a mobilised host, |
| | 2 | The host of Cadwallon the generous with his victorious purpose, |
| | 3 | The enemy like a stag with wildfire [following it]. |
| | 9 | No son so full of grace was ever so fortunately born. |
| | 10 | In the form of Echel [Achilles] the warrior went to battle. |
| | 16 | A tale came to me from the country of Gwynedd |
| | 17 | [About] the slaying of his men in a fateful battle. |
| | 24 | He did not parley, at the request of the men of Brynaich, |
| | 25 | With Edwin, the very treacherous chief over them. |
| | 36 | The assault of Cadwallon [went] as far as the hill of Caergaradog; |
| | 37 | In his career he sets Efrog [York] on fire. |

Geoffrey of Monmouth extended the life of Cadwallon until after the death of Penda (655, ASC). He says that his body was embalmed and placed in a statue of brass, and set up in complete armour on a brass horse over the western gate of London, to be a terror to the Saxons (HRB XII.13). Cadwallon is included in the tract of 'The Twenty-four Mightiest Kings' (§23), See *Études Celtiques*, XII, p.173.

CADWALLON ap IEUAF. (d.986).

King of Gwynedd 985-986. He slew Ionafal ap Meurig in 985, and was slain by Maredudd ab Owain of Deheubarth in 986 (ByT). His father was evidently Ieuaf ab Idwal Foel. See HW 344, 765.

CADWALLON ap MAREDUDD. (d.992).

His death is recorded in ByT. His father was son of Owain ap Hywel Dda (ABT 7k in EWGT p.101).

CADWALLON ap MEIRION. (450)

A son of Meirion ap Tybion. See JC 41 in EWGT p.49.

CADWALLON ab OWAIN. (d.966).

His death is recorded in ByT. His father was probably Owain ap Hywel Dda.

CADWALLON LAWHIR ab EINION YRTH. (440)

He appears in the genealogies as ancestor of the kings of Gwynedd, being grandson of Cunedda and father of Maelgwn Gwynedd. See e.g. HG 1, GaC 1, JC 22, ABT 1a, in EWGT pp.9, 36, 47, 95. His mother is said to be an un-named daughter of Tidlet, king of the Picts [Gwyddyl Ffichti] in Powys (JC 23) or Prawst ferch Tithlym Prydyn [i.e. of Pictland] (ByA §28g). See EWGT pp.47, 91. His wife is given as Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy, by whom he was the father of Maelgwn Gwynedd, and the mother of Meddyf is said to have been a daughter of Tallwch, and sister of Trystan (ByA §28e,f in EWGT p.91).

To Cadwallon, who was probably not the eldest son, it fell to extend the dominions of the family in Arfon and to conquer the greater part of Môn from the Irish inhabitants [Gwyddyl]. This can be gathered from relatively late traditions. A great battle was fought at a place called Cerrig-y-Gwyddyl in Môn, and Cadwallon's war-band tied the fetter-locks of their horses to their own feet [lest they should waver] in the fight against Serigi Wyddel, so that they are called one of the 'Three Fettered War-Bands' of Ynys Prydain (TYP no.62). Cadwallon was aided in the battle by his three cousins, Cynyr, Meilir and Yneigr, sons of Gwron ap Cunedda. Cadwallon slew Serigi at a place called Llam-y-Gwyddyl, 'the Irishmen's Leap', in Môn (ByA §29(15) in EWGT p.92). Some later versions mistakenly write Caswallon and Llan-y-Gwyddyl. See further s.n. Serigi Wyddel.

The cognomen *Llawhir*, 'Long-hand', is explained in an anecdote by Iolo Goch, who mentions 'Kyswallon Lawhir, the man who could reach a stone from the ground to kill a raven, without bending his back, because his arm was as long as his side to the ground.' ('Araith Iolo Goch' ed. T. Parry Williams, *Rhyddiaeth Gymraeg*, I (1954) p.107). See also TYP pp.296-7.

Llys Caswallon, ¾ mile south-east of Llanelian, Môn, is probably named after him. This may be why St.Elian is said to have received land from 'Caswallon'. He is mentioned in a poem 'Dosbarth yr Ymrysson' ascribed to Taliesin which begins: *Pan aeth Kyswallon hir i Dir mab Don* (Cwrtmawr MS.5 p.397, etc.).

Geoffrey of Monmouth mentioned *Cadwallo Lauirh* as one of the four kings who bore golden swords before Arthur at his coronation (HRB IX.12, 13). Through Geoffrey the name found its way into Arthurian Romance, e.g. Cadualans in *Erec et Enide* by Chrétien de Troyes (ll.315, 6816), Tradelmant, etc., in the 'Vulgate Merlin', Cradilmant, etc. in Malory.

CADWALLON LYW. (540)

He appears in a pedigree in HG 19 (EWGT p.12) as the son of *Guitcun* ap Sawyl Benisel. He would thus be a nephew of St.Asaph, and he may therefore be the Cadwallon mentioned in the Life of St.Kentigern (§23). See Cyndeyrn Garthwys. (LBS I.178, WCO 192-4).

CADWARED, bishop.

He appears in the Book of Llandaf as a bishop in Glywysing. He first occurs as a clerical witness, not bishop, to six charters in the time of bishop Terchan (BLD 197 - 204b) during the reigns of Ithel ap Morgan, Ffernfael ab Ithel, and Meurig and Rhys, sons of Ithel. As bishop he appears in charters in the time of king Ffernfael ab Ithel (BLD 207), and of Rhodri and Rhys sons of Ithel, when they were kings (BLD 209a, b, 210b, 211a), and of Gwrgafarn and Athrwys sons of Ffernfael, when they were kings (BLD 206b, 208, 210a, 211b). The dates suggested by Wendy Davies for Cadwared as bishop are c.760-785 (LlCh pp.117-9).

CADWEITHEN.

He appears twice in the Annales Cambriae:

862 Catgueithen expulsus est.

882 Catgueithen obiit.

Similarly in Bryt y Tywysogion. Nothing seems to be known about him.

CADWGON ap CATHEN, king of Dyfed and Brycheiniog. (650)

He appears in the genealogy of the kings of Dyfed in De, HG 2, JC 12 (Gwgawn), ABT 18a in EWGT pp.4, 10, 45, 106. He also appears in the genealogy of the kings of Brycheiniog in JC 8 in EWGT p.45. In both genealogies he is the father of Rhain. From this it appears that Cadwgon, as well as his father and son were kings of Dyfed and Brycheiniog. This was first pointed out by A.W.Wade-Evans in *Welsh Mediaeval Law*, Oxford, 1909, p.xlvii, and again by PCB in Cy. 43 (1932), pp.56-58. At this time Dyfed included Ystrad Tywi. See s.n. Rhain ap Cadwgon. In some texts of the Dyfed pedigree (see EWGT p.106) Cadwgon is given the cognomen Trydelic or Tredylic. This effectively identifies him with *Catgucaun Tredecil* who is said to have 'given land to Teilo' (BLD 118). This probably means to the church of Teilo. Similarly in the Life of Oudoceus, a certain king Cadwgon is represented as ruling beyond [i.e. west of] the Tywi, and harassing the monasteries of Oudoceus in that area, namely Penalun, Llandeilo Fawr and Llanddyfrwyr (BLD 133). Penalun is in the smaller, later Dyfed, while the other two are in Ystrad Tywi.

CADWGON ab OWAIN. (d.949).

A king in the district of Margam, mentioned in the Book of Llandaf as a contemporary of bishop Gulfrid [Wulfrith] (BLD 224-5). His death at the hands of the Saxons is recorded in the Annales Cambriae s.a.951. This should be 949 according to Thomas Jones in ByT. He was evidently the son of Owain ap Hywel ap Rhys (HW 338, 348).

CADWR ap CADFOR. (770?)

Genealogical link in the line of princes of Glastonbury; father of Morien (HG 25, ABT 19, in EWGT pp.12, 106).

CADWR ap GWRLAIS. (Legendary). (475)

A hero of Cornwall, perhaps the invention of Geoffrey of Monmouth, who calls him Cador, duke or king of Cornwall. Soon after coming to the throne Arthur put Cador in charge of an army to go against the Saxons and he put them to flight (HRB IX.1). After the battle of Badon, Arthur left Cador with 10,000 men to pursue the defeated Saxons. He drove them into Thanet and received the surrender of the remnant there (IX.5). He was present at Arthur's coronation and was one of the four kings who

each bore golden swords before him, according to their right, on that occasion (IX.12-13). He is described as a man of merry disposition (IX.15), took part in Arthur's war against the Romans in Gaul (X.4,5,6,9), and was finally slain at the battle of Camlan (XI.2).

In this last contest he is apparently called *Cador Limenic*, perhaps for *Lemenig*, 'the bounding', although possibly the names of two different persons are here run together. See s.n. Llemenig. Cador was the father of Constantine [Custennin] who succeeded Arthur, and Constantine is said to be Arthur's kinsman (XI.2). Thus Geoffrey implied a relationship between Cador and Arthur, but never defined it. However, the obvious answer was eventually given. Gorlois had been the previous duke of Cornwall, married to Igera, who later became Arthur's mother (HRB VIII.19-20). So it was concluded that Cador was the son of Gorlois by Igera, and therefore half-brother to Arthur. Constantine would then be nephew to Arthur. The first clear statement to this effect that I have seen is in the Chronicle of John Hardyng (d.1465), who says: "Cador the kynges brother of his mothers syde", (Ed. Henry Ellis, London, 1812, p.122; similarly pp.137, 146). In Welsh sources it first seems to appear in the work of Gutun Owain in his copy of ByT in the Book of Basingwerk (NLW MS.7006) p.182v: 'That Kadwr was son to Gwrlais, earl of Cornwall, by Eigr daughter of Amlawdd Wledig, mother of Arthur.' (See J.J.Parry, *Brut y Brenhinedd*, 1937, p.193). The same, in effect, is said in ByA §§31, 32 in EWGT p.94, also apparently originating with Gutun Owain.

Cadwr, earl of Cornwall, is mentioned in the tale of 'Rhonabwy's Dream' as the man whose duty it was to put armour on Arthur in the day of battle and fighting. He arose with Arthur's sword in his hand, and thereupon the host, which had been in a state of excitement, stood still, and the excitement ceased (RM 152). He is mentioned again as one of forty-two of Arthur's counsellors (RM 159). In a late triad he is mentioned as one of the 'Three Knights of Battle' in Arthur's Court (TYP App.IV no.3).

Cadwr does not appear in the tale of 'Culhwch and Olwen' or the early triads and therefore it seems that he is an invention of Geoffrey of Monmouth. The 'traditional' tomb of Cador is at Cadon Barrow along the coast to the west of Tintagel in Cornwall (E.K.Chambers, *Arthur of Britain*, p.186).

CADWR ap PYBYR.

One of an otherwise unknown line of princes in Penllyn; father of Deiniog (ABT §22 in EWGT p.107).

CADWR WENWYN ab IDNERTH. (830)

Genealogical link in the ancestry of Elystan Glodrydd (q.v.). According to LD ii.100 his daughter Mereddon was the wife of Idwal Foel.

CADWRY ap GWRION. See Gwrion.

CADWY ap GERAINT. (500)

He appears in the Life of St.Carannog (§§4-5 in VSB pp.144-6) as *Cato*, a contemporary of Arthur, reigning at *Dindraithov* [Dindreathwy], somewhere in Devon. According to the Life, Cato gave to Carannog a place to build a church called *Civitas Carrov*, i.e. Carrum [Carhampton]. In JC 10 in EWGT p.45 he appears as *Cado* son of Geraint ab Erbin, and father of P[er]jedur.

In the tale of 'Culhwch and Olwen' he appears in the list of warriors at Arthur's court: *a Cadwy* (without the expected aspiration) *m. Gereint* (WM 460, RM 106), and in the same way in 'Rhonabwy's Dream' where he is listed as one of forty-two counsellors of Arthur (RM 159). In a triad (TYP no.75) he is called Gadwy ap Geraint, one of the three men of Ynys Prydain who were most courteous to Guests and Strangers. In a relatively late version of Bonedd y Saint he is mentioned as Cattw, Gadwr, Gadwy, or Gadw, one of the sons of Geraint ab Erbin (§76 in EWGT p.65).

In the ninth century Life of St.Winwaloe by Wrdisten (§2), that saint's father, Fracan, is said to be a cousin of *Catovii*, a British king, a man most famous in the eyes of the world. He ruled over *Nomnia* [a mistake for Domnonia] (G.H.Doble, *The Saints of Cornwall*, II.66). Presumably Domnonia = Devon, not Domnonée.

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Two manuscripts of the Life of the Breton St.Winnoc trace him through the princes of Domnonée to Riwal, an early colonist from Britain, and he in turn is traced to Urbien son of *Catovi filii Gerentonis*. (Bollandists, *Acta Sanctorum*, Nov.III, p.267). The manuscripts are said to be of the thirteenth century (G.H.Doble, *The Saints of Cornwall*, V.134). This was apparently borrowed from Ingomar, a tenth-century monk of St.Méen, in his Life of St.Iudichael. See Pierre le Baud, *Histoire de Bretagne*, 1638, pp.64-82; Doble, *ibid.*, p.141 n.32. It does not seem, however, that Riwal could really be descended from Cadwy ap Geraint.

CADYRIEITH ap PORTHAWR GANDWY. (Legendary).

He was one of the four servants who guarded Arthur's Couch according to the tale of 'Geraint ab Erbin' (WM 387-8, RM 246). Further on in the story he acts as a kind of head servant to Arthur (WM 402, 413, 440; RM 258, 267, 286). In a triad (TYP no.9) he is mentioned as one of the 'Three Chieftains' of Arthur's Court. Here he is the son of Porthawr Gadw, but some versions call him son of Saidi, which suggests that he is the same as, or has been confused with, Cadyrieith ap Saidi, below. In the 'Englynion y Clyweid' a proverb is attributed to him. Here he is called *Kadeith uab Porthawr* (No.72 in BBCS III p.15).

CADYRIEITH ap SAIDI. (Legendary).

According to a triad (TYP no.75) he was one of the three men most courteous to Guests and Strangers. In 'Rhonabwy's Dream' he is one of twenty-four counsellors of Arthur, and although he was but a youth 'there was not a man in Britain more mighty in counsel than he' (RM 160). Cadr-ieith = 'Fine speech' (TYP p.291). Compare Cadyrieith ap Porthawr Gandwy, above.

CAEN ap CAW.

In the list of the sons of Caw he first appears as *Kaenn* in Peniarth MS.131 p.279 (by Ieuan Brechfa) and in some later manuscripts. The name seems to replace *Connyn* ap Caw of the list in 'Culhwch and Olwen' and *Kynnan* ap Caw in Achau'r Saint §31 in EWGT p.70. See BBCS 18 p.242, EWGT p.149.

CAENOG ap TEGONWY. (775)

Genealogical link in the ancestry of Lles Llawddeog; father of Corf. See MG 3, ABT 1b, 8g, 12 in EWGT pp.39, 96, 102, 104. He is often confused with Cynog Mawr ap Iorwerth Hirflawdd.

CAEOG.

The word *caeawc* appears frequently in Welsh poetry meaning 'wearing a diadem' (CA p.69) or 'wearing a brooch' (Kenneth Jackson, *Y Gododdin*, pp.116, 117). But in the Cynddylan poem (CLIH XI v.28) it may be a personal name:

Cynddylan's hall is deserted tonight;
Gone the steadfast swordsmen,
Elfan, Cynddylan, Caeog.

But even here it could be an epithet (CLIH p.206).

CAER ARIANRHOD.

The place is mentioned in the Mabinogi branch of 'Math' as the residence of Arianrhod (WM 95, 96, 98, RM 69, 70, 71). According to the story the place must be in the neighbourhood of Dinas Dinlle, in the parish of Llandwrog, Arfon. See s.n. Llew Llaw Gyffes. It was apparently Humphrey Llwyd who identified the site as a shoal about half a mile from the coast of Arfon in the parish of Clynnog, called in dialect Tregaranthrag, grid ref. SO 4254 (Rhestr s.n. Caer Arianrhod). Humphrey Llwyd supplied the name for the first printed map of Wales, *Cambriae Typus*. It was completed in manuscript in 1568 and printed in 1573 in the first Supplement to the Atlas (*Theatrum*) of maps which

had been published by Abraham Ortelius in 1570. It was mis-spelt *Caer Ierjenrhod* and thence copied onto many later maps. It reappeared as *Caer Arianrhod* with the Ordnance Survey map of Carnarvonshire in 1841 (F.J.North, *Sunken Cities*, pp.214-220). The place was examined by F.G.Wynne during an exceptionally low tide and described by him in *Arch. Camb.*, VI.13 (1913) pp.199-200.

In the tale of 'Math' the implication is that the *Caer* was on the shore, in a position similar to that of Dinlleu [Dinas Dinlle]. There is no reason to suppose that the site marked on the maps is correct, or that it could have become detached from the mainland since prehistoric times (F.J.North, pp.223, 232). In Edward Lhuyd's *Parochialia*, III.51 (Parish of Llanwnda) the place is called *Caer Anrhad* and said to be named after Anrhad son of Dôn. See further Ifor Williams in PKM 272-3.

According to the Folklore of the district it appears that *Caer Arianrhod* was inundated on account of the wickedness of its inhabitants. But Gwennan bi Dôn, Elan bi Dôn and Maelan bi Dôn, three sisters, escaped, because at the time they had come ashore to fetch food or water at *Cae'r 'Loda* (*Cae'r Aelodau*, the Field of the Limbs). When they looked back they beheld the town submerged by the sea. Gwennan fled to the spot now called *Bedd Gwennan* (Gwennan's Grave) where she is now buried, Elan fled to *Tyddyn Elan* (Elan's Holding) and Maelan to *Rhos Maelan* (Maelan's Moor). All these are names of places in the immediate neighbourhood. John Rhys thought that *bi* perhaps meant 'baby' *Celtic Folklore*, pp.207-211). But W.J.Gruffydd doubted this interpretation of 'bi' (*Math vab Mathonwy*, p.188 n.59).

CAER FADDON.

The site of Arthur's supposed twelfth and last victory against the Saxons. The *Historia Brittonum* (§56) says:

Duodecim fuit bellum in Monte Badonis, in quo corruerunt in uno die nongenti sexaginta viri de uno impetu Arthur et nemo prostravit eos nisi ipse solus.

The twelfth battle was on Mount Badon in which there fell in one day nine hundred and sixty men in one onset of Arthur, and no one overthrew them but he himself only.

The *Annales Cambriae* mention the battle:

[516] *Bellum Badonis in quo Arthur portauit crucem Domini nostri Iesu Christi tribus diebus & tribus noctibus in humeros suos & Brittones uictores fuerunt.*

[516] The battle of Badon, in which Arthur carried the cross of our Lord Jesus Christ for three days and three nights on his shoulders, and the Britons were victorious.

Arthur's carrying of a Christian symbol on his shoulders has here apparently been transferred to the battle of Badon from that of *Castellum Guinnion* (q.v.), though there it is an image of the Virgin Mary.

The battle is mentioned in the 'Historia' part of the 'De Excidio' attributed to Gildas (§26):

Ex eo tempore nunc cives, nunc hostes vincebant ... usque ad annum obsessionis Badonici montis.

From that time now the citizens, now the enemies were victorious ... up to the year of the siege of the Badonic hill.

This writer does not mention Arthur as the victor. Bede copies this in his *Historia Ecclesiastica* (I.16) using exactly the same words. His ninth century translator calls it *Beadonascan dune* (E.K.Chambers, *Arthur of Britain*, p.197).

William of Malmesbury (c.1125) said that Arthur routed 900 of the enemy single-handed, relying on the image of the mother of the Lord which he had sewn on his arms (*De rebus gestis Regum*

Anglorum, I.8). Henry of Huntingdon (c.1129) said that in his day the sites of all Arthur's battles were unknown (*Historia Anglorum*, II.18).

Geoffrey of Monmouth (c.1136) speaks of the site as 'pagus Badonis', and treats it as being not far from the Severn and in Somerset (HRB IX.3). His statement may be the origin of the 13th century gloss in one manuscript (Cambridge Ff.i.27) of the 'De excidio', which adds to the quotation given above: *qui prope Sabrinum hostium habetur*, 'which is held [to be] near the mouth of the Severn' (E.K.Chambers, p.237). Geoffrey uses Bado as the name for Bath, e.g. *Urbem Kaerbadum quae nunc Bado nuncupatur* (HRB II.10). See Bleiddud ap Rhun Baladr Bras. Brut y Brenhinedd calls the site of the battle Caer Faddon, a name which is used elsewhere to represent Geoffrey's Bado, i.e. Bath. In fact Caerfaddon is regularly used as the Welsh name for Bath. Geoffrey represents Arthur as carrying a shield on his shoulders upon which was painted a picture of the Virgin Mary. Arthur won the day after killing 470 men with his own sword (HRB IX.4).

In the tale of 'Rhonabwy's Dream' the site is called Caer Faddon (RM 151), and is placed near the Severn. Arthur's opponent is said to have been Osla Gyllellfawr (q.v.). From the internal evidence of the story it was suggested by Egerton Phillimore that a traditional site of this battle was "the round camp on the Black Bank or spur of Long Mountain, south of Cwm y Sul and north of Cwm Bychan, some mile and a half east south east of Buttington Bridge" (OP II.619) near Welshpool.

Many suggestions have been made on historical, archaeological, and strategic grounds as to the true site and date of the battle. The date is generally put in about A.D.500 (HW 125; K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.2). In 1849 Edwin Guest suggested Badbury Rings near Wimborne, Dorset (*Origines Celticae*, II.147). Other places named Badbury in the same general area have been suggested (E.K.Chambers, pp.199-200). These are possible sites according to K.H.Jackson (*loc.cit.*, pp.2-3). Two scholars have recently put forward Bath again as the place represented by Mons Badonis, namely, F.K.Johnstone in *Antiquity*, 36 (1962) pp.102-9, and Nikolai Tolstoy in BBCS 19 pp.143-154 (1961). They propose respectively 503 and 501 for the date of the battle. For an account of other suggested sites see E.K.Chambers, pp.197-201. Nikolai Tolstoy gave a fairly full bibliography of views concerning Arthur's battles from 1600 to 1959 in BBCS 19 pp.154-6.

CAERLLEON (Chester), Battles of.

(1) The battle in *Urbe Legionis* was Arthur's ninth victory against the Saxons according to the *Historia Brittonum* (§56). This is generally taken to be Chester. See e.g. Kenneth H. Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4).

(2) The battle between Aethelfrith, king of Northumbria, and the Britons. The prime authority is Bede (*Hist. Eccles.*, II.2). When Aethelfrith came to the vicinity to do battle he observed that a number of priests had come together to pray for the success of the British army. They were from the monastery of Bangor Is-coed or Bangor-on-Dee, 13 miles south of Chester, under the protection of a certain Brocmail [Brochwel]. Aethelfrith, a pagan, decided that by their prayers they were fighting against him although unarmed. He therefore ordered that they should be attacked first. Brocmail and his men fled, allowing, it is said, twelve hundred of those who came to pray to be killed, while only fifty escaped by flight. After this Aethelfrith destroyed the rest of the British army, but not without considerable loss to his own forces. This, says Bede, was the fulfilment of a prediction that Augustine had made, 'that those perfidious men should feel the vengeance of temporal death, because they had despised the offer of eternal salvation'. Bede is referring to the refusal of the British bishops to accept the customs of the Roman church when they met Augustine a second time (c.A.D.603), having decided on their course of action under the presidency of Dinooth [Dunod, q.v.], abbot of Bangor Is-coed.

The Anglo-Saxon Chronicle puts the battle in A.D.607. The Annals of Ulster give 612 [recte 613] but the date generally accepted is 616 as proposed by Charles Plummer (*Baedae Opera Historica*, ii.76-77).

The Annales Cambriae give:

[613] The battle of Cairlegion and there Selim son of Cinan fell.

The Annals of Tigernach give under 611 or 616:

The battle of Caire Legion where the saints [i.e. monks] were killed and Solon mac Conain king of the Britons fell, and king Cetula fell. Etalfraidh was victor and died soon after. (HW 179 and n.68).

We thus learn that Selyf Sarffgadau ap Cynan Garwyn died at the battle. He was probably leader of the Britons as representative of the ancient line of Powys (HW 181). *Cetula rex* of the Annals of Tigernach is probably to be identified with Cadwal Crysban (q.v.), a prince of the line of Rhos in Gwynedd.

Geoffrey of Monmouth followed Bede in his main story, but indulged his fancy to some extent. Thus he says that Aethelfrith's attack was made at the instigation of Ethelbert, king of Kent, Augustine's chief convert. He also describes Brocmail [Brochwel] as 'Consul of Chester' and treats him as the chief of the whole British army. After defeating the Britons in the manner described by Bede, Aethelfrith is said to have proceeded on his march to Bangor Is-coed, where, however, he was defeated by the Britons under Bledericus [Bledrus], duke of Cornwall, Margadud [Maredudd], king of Dyfed, and Cadfan, king of Gwynedd. In the battle Aethelfrith was wounded and forced to flee, and lost 10,066 men killed, while on the side of the Britons Bledericus their commander was slain (HRB XI.13).

Brut y Brenhinedd tells much the same story, but mis-identifies Brochwel as Brochwel Ysgithrog, a chronological impossibility. The 'Cleopatra' version tells the story somewhat differently and says that the battle was called *Gweith Perllan Bangor*, 'The Battle of Bangor Orchard'.

A triad (TYP no.60) mentions the three Gate-Keepers at the battle of Perllan Fangor, naming them as Gwgon Gledyfrudd, Madog ap Rhun and Gwion ap Cyndrwyn, while the three others on the side of Lloegr [England] were Hawystl Drahog, Gwaetecym Herwuden and Gwiner. The 'Cleopatra' Brut is the only authority for identifying the battle of Perllan Fangor with the battle of Chester, but it probably represents a genuine tradition (TYP p.163).

The second battle mentioned by Geoffrey, in which the Britons were victorious, is generally regarded as fictitious, but A.N.Palmer (Cy. 10 (1889) pp.22-23) thought that it might be historical and that the name of Perllan Fangor might belong more properly to this battle (HW 181 n.77).

See also OP II.281-4.

CAERLLION AR WYSG. (Caerleon-on-Usk).

The Roman legionary fortress of Isca Silurum in Gwent became known to the early Welsh as *Cair Legeion Guar Uisc* as in the list of cities in HB §66 bis. Another Roman legionary fortress was Deva on the Dee, *Cair Legion* in the HB list, modern Caerlleon, i.e. Chester. To distinguish the two, the Welsh called the former Caerllion or Caerllion ar Wysg. See OP I.227, II.192.

In the tale of 'The Dream of Maccsen Wledig' we are told that *Kaerllion* was one of the three strongholds made by Maccsen for his wife Elen (WM 187, RM 89).

Geoffrey of Monmouth wrote 'Urbs Legionum super Oscam Fluvium', pretended that the city was founded by Belinus son of Dunuallo Molmutius [Beli ap Dyfnwal Moelmud] (HRB III.10), and made it the seat of one of his three fictitious archbishoprics (IV.19, VIII.12, XI.3). Brut y Brenhinedd substituted 'Caerllion ar Wysc'.

Geoffrey was the first to associate the city with Arthur, but only as far as making it Arthur's choice for the site of his special coronation because of its great wealth, convenient situation, the beauty of its meadows and groves, and the magnificence of the royal palaces, which made it rival the grandeur of Rome (IX.12).

The name appears sparingly in the French Arthurian romances where Arthur's chief court is Camelot and sometimes Carduel (Carlisle?). It is in the Welsh Arthurian romances that Caerleon-on-Usk becomes the chief of Arthur's regular courts, i.e. in 'Owain', 'Peredur' and 'Geraint'. So also in a late triad (TYP no.85) Caerllion ar Wysg is one of the 'Three Principal Courts of Arthur'. In the tract of 'The twenty-four Mightiest Kings' (§10, Beli ap Dyfnwal Moelmud) we are told that Beli founded Caerllion where Llion Gawr had a castle. 'That was the chief fortress of Ynys Brydain, for the dignity and state of the island were there, and the Seven Arts, and the Round Table, and the chief archbishopric of the three, and the Perilous Chair, and the Thirteen Kingly Treasures of Ynys Brydain. At that time it

was called a Second Rome because it was so beautiful, pleasant, powerful and wealthy.' (*Études Celtiques*, XII (1968) p.170).

CAER OETH AC ANOETH.

Perhaps 'The Difficult and Very difficult Fortress', referring to access to the fortress. See Rachel Bromwich in TYP p.142. This supersedes the suggestions of John Rhys in *Celtic Folklore*, p.619.

It is mentioned in the tale of 'Culhwch and Olwen' as a place visited by Glewlwyd Gafaelfawr (WM 458, RM 104). According to a triad (TYP no.52) Arthur was three nights in prison in Caer Oeth and Anoeth, until released by Goreu ap Custennin, his cousin. See further s.n. Goreu.

In the Stanzas of the Graves there is reference to Oeth ac Anoeth:

- 29 The long graves on Gwanas, -
 they who despoiled them did not discover
 who they were, what their mission was.
- 30 The war-band of Oeth and Anoeth came thither
 to their man, to their servant; [meaning not clear]
 let him who would seek them, dig Gwanas.

(SG pp.123). Gwanas is the name of a mountain tract near Cadair Idris (TYP p.142), near Dolgellau in the parish of Brithdir and Islaw'r-dref (WATU).

Iolo Morganwg built some imaginative ideas around this name. See the 'Myvyrian Third Series' of Triads, No.61, Iolo MSS. pp.187, 263.

CAER SIDDI.

A mythical fortress mentioned in two poems in the Book of Taliesin. The first reference is in a continuation of the poem of BT 33 partly quoted s.n. Taliesin. It continues (BT 34 ll.8-13):

Perfect is my seat in *Kaer Sidi*.
Nor plague nor age harms him who dwells therein.
Manawyd and Pryderi know it.
Three organs around the fire play before it.
And around its corners are ocean's currents,
And the fruitful (i.e. wonder-working) spring is above it.
Sweeter than white wine is the drink in it.

(Translated by R.S.Loomis in *Wales and the Arthurian Legend*, 1956, pp.148-9). In the other poem, called in a later hand *Preiddeu Annwn*, it appears as a place in Annwn visited by Arthur, Taliesin and others. The following lines are relevant (BT 54.19ff):

Perfect (i.e. richly equipped) was the prison of Gwair in *Kaer Sidi*,
According to the tale of Pwyll and Pryderi.
No one before him went into it,
.
Three shiploads of Prydwen we went into it;
Save seven none returned from *Caer Sidi*.

(Translated by R.S.Loomis, *loc.cit.*, p.134). John Rhys suggested that Caer Siddi meant the Fortress of the Fairies, on the assumption that Siddi corresponds to Irish *side*, originally meaning 'of the faery mound', and later used as a simple adjective 'faery'. Thus Caer Siddi means 'Faery Fortress'. (John Rhys, *Celtic Folklore*, 1901, pp.677-8; John Morris-Jones in Cy. 28 (1918) p.238 n.1; R.S.Loomis, p.148). It is evident that Caer Siddi is a place in Annwn, or, according to Morris-Jones (p.238) and Loomis (p.148), another name for it.

CAER WRANGON. See Gwragon.

CAFALL, Arthur's dog.

The name of Arthur's dog according to the tale of 'Culhwch and Olwen'. Arthur led Cafall himself in the hunting of the boar Ysgithyrwyn Penbaedd, and it was Cafall that killed the boar (RM 135). In the hunting of the boar Trwyth, Cafall, Arthur's dog, was led by Bedwyr (RM 138). In the *Historia Brittonum*, in the part concerning the 'Marvels of Britain' (§73) he is called *Cabal*, and we are told that in the hunting of the boar, *Troit* (MS.C), the dog left his footprint on a stone. Afterwards Arthur made a cairn of stones and placed the stone with the footprint on top, 'and it is called Carn Cabal.' Carn Gafallt is now the name of a mountain in the parish of Llanwrthwl, in Buellt, grid ref. SN 9464 (Rhestr). This site is some way from the area which the hunt covered in the tale of 'Culhwch and Olwen', which suggests that there were different versions of the story (John Rhys, *Celtic Folklore*, p.539).

Cafall is also mentioned in the tale of 'Geraint ab Erbin', In the hunting of a stag he was the last dog let loose, but left all the other dogs behind and caused the stag to turn (WM 402, RM 258).

Cafall is the form that Latin *caballus*, 'a hack', would take in Welsh, and the word 'cafall' seems to have been used in Welsh for some kind of horse (John Rhys, *Celtic Folklore*, p.539 note). Compare modern Welsh *ceffyl*, 'horse'. The name Cafall evidently implies that Arthur's legendary dog was of enormous size. So also AoW 91.

Cafall also appears in a stanza which occurs twice in the Llywarch Hen poetry (CLIH VII.22 = VIII.8):

They met together about Cavall,
A bloody corpse without respect.
Rhun's fight with the other hero.

Ifor Williams says: 'It can hardly be a fight about Arthur's dog in the time of Mechydd [son of Llywarch Hen], but it could be about someone else's horse [ceffyl], or about a place' (CLIH p.185).

CAFF (CAPH). Fictitious king of Britain. (Second century B.C.)

Called Caph by Geoffrey of Monmouth, who makes him 14th of twenty-five kings who reigned between the death of Catellus and the accession of Heli. (See Cadell ap Geraint and Beli Mawr). He succeeded Bledudo [Bleiddud] and was succeeded by Oenus [Owain]. Nothing further is said of his reign (HRB III.19). ByB calls him Caph or Caff.

CAFFO, ST.

One of the disciples of Cybi in Anglesey according to the Life of that saint. He proved so superlatively excellent that Cybi had to address him in the language usual on such occasions, namely, 'Depart from me, for we cannot be together.' Caffo came to a town, which was called *Merthir Caffo*, and there the shepherds of *Rosuir* killed him. Therefore Cybi cursed the shepherds of Rosuir, with their mistress (§§16, 17 in VSB pp.244-6). Merthyr Caffo is now Llangaffo in Anglesey and Rosuir is Rhosyr, otherwise Newborough (WCO 185).

According to Henry Rowlands Caffo was a son of Caw (*Mona Antiqua Restaurata*, 1766 ed. p.154). This is perhaps a mistake based on the name, Cof ap Caw, in the list of sons of Caw in ByA 3 in EWGT p.85.

Caffo is commemorated on November 1 (LBS II.51).

CAI HIR. (Legendary).

'Cai the Tall'. One of the most famous of the warriors of Arthur's Court. In the earliest stories in which he appears, and in Welsh literature generally, Cai plays a heroic role, and it is only in the later French romances, and other romances (including Welsh) which betray French influence, that his role as a 'butt' appears (Bruce I.41).

He is one of the chief of Arthur's warriors in the tale of 'Culhwch and Olwen', being mentioned as *Kei* at the head of the list of warriors at Arthur's Court (WM 460, RM 106). His father was Cynyr

Ceinfarfog, or, as the tale says: 'Cai was said to be his son'. Cynyr said to his wife: 'If there be anything of me in thy son, maiden, his heart will always be cold, and there will be no warmth in his hands'. Cynyr foretold other peculiarities: 'If he is my son he will be headstrong; when he carries a burden, whether it be great or small, it will never be seen, neither from in front nor from behind; none will endure water or fire as well as he; and there will be no servant or officer like him.' (WM 464-5, RM 109).

It cannot be said that what we know of Cai's characteristics either proves or disproves that he was Cynyr's son. He appears to have been obstinate (see below), and he was evidently a good servant. But the coldness which Cynyr mentioned is definitely contradicted by a later passage, and thus has been supposed to show that Cai was not really the son of Cynyr (T.Gwynn Jones, *Welsh Folklore and Folk Custom*, p.195). The passage in question is as follows: 'Cai had this peculiarity, nine nights and nine days his breath lasted under water, nine nights and nine days would he be without sleep. A wound from Cai's sword no physician might heal. When it pleased him he would be as tall as the tallest tree in the forest. When the rain was heaviest, whatever he held in his hand would be dry for a handbreadth before and behind, because of the greatness of his heat, and, when his companions were coldest, he would be as fuel for them to light a fire' (WM 470-1, RM 113-4).

There is so little relation between the two lists of Cai's peculiarities that it is difficult to believe that the storyteller thought of any connection between them, whether as proof or disproof of Cai's parentage. The discrepancy between the coldness and the heat is more probably an oversight on the part of the compiler of the tale, who may have been drawing on different sources. Further it should be noted that Cai is almost always called the son of Cynyr in Welsh literature. See CO(2) p.61. Two exceptions are noted below (PCB).

In the tale of 'Culhwch and Olwen' Cai is the first chosen by Arthur to go on an adventure, for example in the search for Olwen (WM 471, RM 113), in which his chief exploit was the slaying of the giant Wnach (q.v.) (WM 486-8, RM 126-8). Cai also went on the quest for Mabon ap Modron (RM 129-131), and with Bedwyr slew the giant Dillus Farfog. On this occasion Arthur unwisely belittled Cai's feat by singing an englyn which suggested that Cai would not have slain Dillus if the giant had not been asleep. Because of that Cai grew angry so that the warriors of the island had difficulty in making peace between Cai and Arthur. Even when that was done Cai would have nothing to do with Arthur in his hour of need from that time forward (RM 133-4).

This passage illustrates Cai's stubbornness and perhaps betrays the germ of that ill-nature which is such a notable characteristic of his in the later French Romances. Another slight indication of this appears in the same tale. For when Culhwch arrived at Arthur's Court while feasting was in progress, Arthur was willing to forego the rule that none should be admitted at such a time, because of Culhwch's noble bearing. But Cai said: 'If you would follow my counsel, you would not break the laws of the court for him.' Arthur gently reproved him (WM 456-8, RM 103-5). Whatever may be said about his temperament there is nothing here to suggest that Cai was anything but a first-rate warrior from the point of view of strength and valour.

We learn further from the tale that Cai had a son Garanwyn (WM 465, RM 110) and a daughter Celemon (WM 469, *Relemon* RM 112). We also learn that Cai was slain by a man named Gwyddog ap Menestyr, whom Arthur slew, as well as his brothers, in vengeance for Cai (WM 465, RM 110).

Cai is less prominent in the tale of 'Rhonabwy's Dream'. He is described as 'the finest horseback rider in Arthur's Court' (RM 152) and is only mentioned again in one place (RM 160).

In the same category as 'Culhwch and Olwen' is the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 94-96), which gives us some further information concerning the older conception of Cai. The following is from the translation by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, pp.69-71:

1.52 A host was futile
 compared with *Kei* in battle.
 He was a blade in battle.
 To his hand [hostages] were delivered.

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- 1.64 Before the kings of Emreis
I saw Cai hurrying.
He carried away booty.
the 'long man' [i.e. Cai] was hostile(?).
Heavy was his vengeance,
fierce was his anger.
- 1.70 When he drank from a buffalo-horn
it was for four that he drank;
When he would come into battle
by the hundred he would slay.
Unless it were God who should cause it,
- 1.75 the death of Cai were impossible.
Cai the fair and Llacheu,
they made slaughter.
-
- 1.79 On the heights of Ystafinion
Cai killed nine witches.
Cai the fair went to Môn
to destroy hosts [or 'lions'].
His shield was a fragment(?)
against Palug's Cat.

It seems to be implied that Cai slew Palug's Cat. See s.n. Palug. Note the expression 'Cai the fair' (*Kei guin, Kei win*) in lines 76 and 81. The same expression occurs in 'Culhwch and Olwen' when Arthur, in reproving him, calls him *Kei wynn*, 'fair Cai' (WM 458, RM 105). In line 67 he is called *gur hir*, 'the tall man'. This is the first hint of his cognomen 'Hir' which appears in later references.

In the Life of St.Cadog (Prologus) he appears in company with Arthur and Bedwyr when Gwynllyw carried off Gwladus daughter of Brychan (VSB p.26). See s.n. Gwynllyw ap Glywys.

There is another poem of rather later date which exists in two fragments: **A** in Wynnstey MS.1 p.91, and **B** in Llanstephan MS.122 p.426. From these we gather that Cai found himself at one time in opposition to Melwas of Ynys Wydrin. The following lines may be quoted:

B 3. No man holds out but *Cae Hir ap Sefin*.

Melwas says:

B 4. I am the man to stand up to *Cai*.

Then it is apparently Gwenhwyfar who says to Melwas:

B 5. Pshaw, lad, it is strange to hear thee!
If thou art not other than thy appearance
Thou wouldst not hold out against Cai, one of a hundred.

Stanzas A 4 and A 5 are very similar to B 4 and B 5 above. (See Mary Williams in *Speculum*, XIII (1938) pp.39-41). The poem suggests that it was Cai who was escorting Gwenhwyfar at the time that she was carried off by Melwas, and this is in accord with the 'Lancelot' of Chrétien de Troyes. See further s.n. Melwas. It may be noted that in the B version Cai is said to be son of Sefin. This is the only place where such a statement is made, and it is possible that Sefin was the name of his mother (PCB). See s.n. Sefin.

In a triad (TYP no.21) Cai ap Cynyr Ceinfarfog is said to be one of the 'Three Battle-Diadem'd' men of Ynys Prydain. Another triad (TYP no.42) says that Cai's horse, Gwineu Gwddwf Hir [Chestnut Long-neck], was one of the 'Three Lively Steeds' of Ynys Prydain. In a version of a later triad (TYP

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App.IV.4), that of the 'Three Enchanter Knights' in Arthur's Court, he is called Cai Hir ap Cynyr Farfog, being substituted for Eiddilig Gor in the more authoritative version. They could change themselves into any form they wished when they were hard-pressed, and therefore no one could overcome them.

In the romance of 'Peredur', when the hero first came to Arthur's Hall and saw Cai, he called him 'thou tall man' (WM 122, RM 197).

In the Welsh tale 'Ystorya Trystan' we are told that Cai Hir was in love with Golwg Hafddydd, the handmaid of Esyllt. Esyllt promised that Golwg would be his, but we are not told that they were ever wedded. At any rate Welsh literature speaks of no other person as Cai's wife.

There is a place called Caer Gai in Penllyn, near Bala lake, in the parish of Llanuwchllyn (Rhestr). It was also known as Caer Gynyr (BBCS XI p.14), which shows that this place was traditionally associated with Cai ap Cynyr and not another person named Cai. There were at least three places in Wales called Gwryd Cai, 'Cai's Fathom', a fathom (six feet) being a standard measure defined by a man's outstretched arms, but in the case of Cai Hir a much greater distance! In one case the place is identified as a mountain pass, Nant y Gwryd, between Penygwryd and Capel Curig. "One can imagine the gap being named for him, with the tips of the fingers of each hand resting on the mountains either side" (Melville Richards in *Trans.Cym.*, 1969, pp.262-3; BBCS VIII (1936), pp.235-6).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls Cai *Kaius* and he may be right in treating the name as derived from the Roman Caius or Gaius. (See e.g. Bruce I.3). But compare TYP pp.303-4. He was Arthur's *dapifer*, 'sewer', that is, he set out table, placed guests and carried dishes. Arthur, after his wars in Europe, bestowed on him the province of Andegavia [Anjou] (HRB IX.11). He was present at Arthur's coronation, and was in charge of the service of the dishes at the feast which followed (IX.12, 13). He and Bedwyr accompanied Arthur when the latter slew the giant of Mont St.Michel in Brittany (X.3), and was in command of part of Arthur's army in the war against the Romans (X.6). But he was mortally wounded in the war (X.9) and was carried to the town of Camum or Kainum which he had himself built, and was later buried in a monastery near the town (X.13). The versions of Brut y Brenhinedd tell substantially the same story.

The identity of Camum or Kainum has been disputed. R.H.Fletcher had no doubt that Geoffrey meant Caen in Normandy (*The Arthurian Material in the Chronicles*, 1906, p.111), but J.S.P.Tatlock thought it must be Chinon (*The Legendary History of Britain*, 1950, pp.95-6). Wace in his Roman de Brut identified the place with Chinon. That this was Cai's town is implied in the French romance of 'Perlesvaus' (see below). Chinon, 30 miles south-west of Tours in the department of Indre et Loire, was in Anjou in Geoffrey's time, while Caen was, and is, in Normandy. The ancient name of Chinon was Caïno (Plechl, *Orbis Latinus*, 1972). AoW 108 agrees.

ARTHURIAN ROMANCE

Cai appears in all the French Arthurian Romances as Keus, Keux, Ké, etc., Arthur's seneschal, from the time of Chrétien de Troyes onwards. It is Chrétien who first makes Cai ill-mannered, and definitely inferior in fighting, if not in courage, to other knights. In some later romances these characteristics are accentuated to such an extent that he becomes ridiculous, and a frequent object of mirth. In 'Yvain' Chrétien says that Cai 'was very quarrelsome, mean, sarcastic and abusive'. (*Arthurian Romances by Chrétien de Troyes*, translated by W.Wistar Comfort, Everyman, p.181). In the romances of Chrétien Cai undertakes no adventures of importance except that already mentioned in the 'Lancelot', when he undertakes to be the sole escort of Guinevere into a forest, to meet Meleagant and to protect Guinevere from him. There he is overcome by Meleagant who carries off Guinevere as well as the wounded Cai (*ibid.* pp.270ff).

Cai is more prominent in the 'Merlin' of Robert de Boron and in the prose adaptation called the 'Vulgate Merlin'. Here the father of Cai is called Antor (or Auctor) and it is to Antor that the infant

Arthur is entrusted for fostering. Thus Cai becomes the foster-brother of Arthur (Bruce I.145, II.318). There is a fifteenth century Welsh version of part of this romance in Llanstephen MS.201, (ed. and trans. by J.H.Davies in Cy. 24 (1913) pp.247-264) in which Cynyr Farfog, Lord of Penllyn, is substituted for Antor, and thus Cynyr became known to the Welsh as Arthur's foster-father, and Cai as Arthur's foster-brother. Caer Gai is not mentioned but it is implied by making Cynyr lord of Penllyn. This is all reflected in Welsh Poetry which localises Arthur's upbringing at Caer Gai. See BBCS XI (1941) pp.12-14. In the same romance we are told that the signs of ill-breeding in Cai were due to the fact that he was given a hired nurse, while Cai's mother devoted herself to the child Arthur.

In the 'Vulgate Merlin Continuation' Cai is described more charitably. In one place he is said to be the best knight for jollity and merriment, but many knights hated him for scorning them in mirth. But he was a true knight, only once treacherous, when he killed Lohot [Llacheu], Arthur's son, in the Forest Perilous, and Perceval le Galois was accused of it, till a hermit told the truth of it (Sommer II.316; *The English Prose Merlin*, ed. H.B.Wheatley, Early English Texts Society, 1865-9, p.475). This story is told in more detail in the Grail Romance known as the 'Perlesvaus'. When Arthur discovered the truth, Cai was forced to retire to Brittany, from where he made war on Arthur. Finally he retired to Chinon in France, and we hear no more of him. See further s.n. Llacheu.

Cai appears as *Che*, with other Arthurian knights, on certain bas-reliefs at the Cathedral of Modena (Bruce I.14-15).

"About the beginning of the reign of Queen Elizabeth (as mentioned in a MS. of Mich^l Evans B.D.) near Lligwy aforesaid [in Anglesey] the shin bone of a man was found above a yard in length which some say to be one of the bones of Cai Hir ap Aaron a Gyant, because his name was found in Antient Characters upon a stone hard by. Others of Gwernon, a lord of that Soyle. ... Allan o hen lyfr Pentraeth." (British Library Add.MS.14883, by William Morris, 1760, fo.194v(old), similarly fo.162. This was apparently by John Owen of Penrhos (i.e. Penrhosllugwy), Môn (fo.193v).

CAIAN (ap BRYCHAN).

The saint of Tregaian, a chapel under Llangefni, Môn (PW 92). Commemorated on September 25 (LBS I.74). He first appears as a son of Brychan in Peniarth MS.127. See Plant Brychan §2(o) in EWGT p.82.

CAID ab ARTH (or ARCH).

Genealogical link in the ancestry of Llŷr Llediaith; father of Secwyn (or, wrongly, Ceri Hir Lyngwyn). See ByA 33, MP 3 in EWGT pp.94, 122.

CAID ap DWG. See Gwair ap Dwg.

CAIN ap CAW. See Caen ap Caw.

CAIN ap GWRGAIN.

Genealogical link in the ancestry of Padarn Beisrudd, father of Tegid or Genedog or Gwyddog. See e.g. HG 1, GaC 1, ABT 1a in EWGT pp.9, 36, 95.

CAIN BREIT, CAIN WYRY or CEINWEN ferch BRYCHAN.

In the tract *De Situ Brecheniauc* (§12(21) in EWGT p.16) is the entry: *Kein filia Brachan ythr auil Ogmor*, glossed *i. in bifurgatione illius fluuii*, i.e. 'Cain daughter of Brychan within the fork of the Ogmor'. The place referred to is Llangeinor, Glamorgan. 'Cognatio Brychan' calls her *Kein Breit* (§15(21) in EWGT p.19). Wade-Evans takes *breit* to be English 'bright', i.e. 'Bright Cain' (*Arch.Camb.*, 86 (1931), p.174). The Jesus College MS.20 version reads *[K]einbreith* (§3(20) in EWGT p.43), while the form *Keinwen*, 'Fair Cain', first appears in Plant Brychan §3t in EWGT p.83. However the form *Keindrec* also appears in this same version (§3p), a corruption of *Keinbreit*.

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Cain is the saint of Llangain, under Carmarthen (PW 46). She was commonly known as Cain Wry, 'Cain the Virgin', whence Llangeinwry, Llangeinwyr, now Llangeinor, her church in Glamorgan (PW 70), also Capel Cain Wry under Talley (PW 53). As Ceinwen she is remembered at Llangeinwen (PW 92) and Cerrig Ceinwen under Llangristiolus (PW 92) in Anglesey. She was known as Keyne the Virgin at Keynsham, Somerset; Kentchurch (Llan-gain), Herefordshire, and St.Keyne, a parish in Cornwall between Liskeard and Looe (A.W.Wade-Evans in Cy. 19 (1906), p.43, WCO 140, 180; LBS II.53-4). She was formerly the patron of St.Martin's-by-Looe, and possibly of Kenwyn near Truro, in Cornwall (G.H.Doble, *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, pp.46-7). She is commemorated on October 7 or 8 (LBS I.74).

The legend of her Life is given by Capgrave in *Nova Legenda Angliae*, ed. C. Horstman, Oxford, 1901, II.102-4. It is translated by G.H.Doble, *ibid.*, pp.37-39. This agrees that Keyna was a daughter of Brychan. Many nobles sought her in marriage but she refused them all, having vowed to remain a virgin, whence the Britons called her *Keyn wiri*, 'Keyne the Virgin'. Seeking a desert place, she crossed the Severn, and finding a suitable spot, asked the local king for permission to settle there. He said that he would gladly give it, but warned her that it was filled with serpents, so that neither man nor beast could live there. But she, trusting in God, prayed him to change the serpents into stones, which was done; 'for the stones in the fields and villages there even to this very day bear the form of serpents'. [These are the fossils known as Ammonites which are plentiful in the vicinity of Keynsham in Somerset].

After many years when she had visited and built many oratories, St.Cadog, while visiting St.Michael's Mount [or rather Dinsol which is identified in the Life of St.Cadog with St.Michael's Mount. See Cadog, note to §31 of the Life], found his aunt, St.Keyna, there [presumably at St.Keyne in Cornwall] and desired to bring her back to his own country. But the people of the land would not permit it. However she later returned to her native land and there on the top of a hillock at the foot of a high mountain, she made a habitation for herself, and caused a well to spring up. She died in her oratory on the eighth of October, and St.Cadog buried her there.

G.H.Doble thinks it certain that the hermitage and holy well were at Llangeinor in Glamorgan. The holy well is high up in the hills. (*loc.cit.* p.40 and note 2).

CAIN of CILCAIN.

Presumed saint of Cilcain, a parish in Tegeingl. In his *Topographical Dictionary of Wales*, 1833, s.n. Kilken, Samuel Lewis says: "Others deduce it from Eurgain, niece of St.Asaph. Eurgain was brought up and educated by her uncle, and retired to the district included in the present parish of Kilken, in a vale under Moel Vammau, where she built a cell, and lived in solitude and devotion. ... The vale in which she dwells is still called Nant Cain, and the brook which runs from the mountain that shelters it also retains the name of Cain.....Her name was changed from Cain to Eurgain". There appears to be an attempt here to identify a local saint, Cain, with Eurgain ferch Maelgwn Gwynedd, the saint of Llaneurgain or Northop not far away (PW 100 n.1).

There is a triad, recorded by Thomas Wiliems, (NLW MS.16,962 fo.5v) in which Cain ferch Maelgwn Gwynedd is said to be one of the *tair rhiain verched aeth yn llyn tawdd o gywilodd*, 'three maiden women who went into a melted lake through modesty.' Lewis Morris (BL Add.MS.14,924 fo.20) suggested that Cain should be amended to Eurgain. See *Trans.Cym.*, 1959, pp.96-97, NLWJ 14 (1965) p.243). However it seems more likely that she was not a daughter of Maelgwn Gwynedd, but perhaps the Cain of this article (PCB).

CAINELL. Mother of St.Cwyfen, (q.v.).

CAINNECH. See Cennech.

CALAM.

The horse? (march) or daughter? (merch) of Iddon ap Ner 'from Maelgwn', connected in some way with one of the three 'Defilements' of the Severn, according to a triad (TYP no.69) which is plainly corrupt at this point.

CALCAS ap CAW. See Gallgo ap Caw.

CALEDFWLCH, Arthur's Sword.

Caledfwlch is mentioned as Arthur's sword in the tale of 'Culhwch and Olwen' (WM 459, RM 105). Later in the same tale we are told that Llenlleog Wyddel seized Caledfwlch, whirled it around, and slew Diwrnach Wyddel and all his host (RM 136).

Arthur's sword is described but not named in the tale of 'Rhonabwy's Dream': The image of two serpents on the sword in gold; and when the sword was drawn from its sheath as it were two flames of fire might be seen from the mouths of the serpents, and it was so dreadful that it was not easy for anyone to look at it (RM 152).

Geoffrey of Monmouth calls Arthur's sword *Caliburnus*, and says that it was an excellent sword made in the Isle of Avallon (HRB IX.4). In Brut y Brenhinedd it is called Caledfwlch.

The name seems to be connected with *Caladbolg* which was the name of the sword of Fergus mac Róig in the epic Táin Bó Cúalnge (Book of Leinster version) but *Caladcolc* in the version in the Book of the Dun, and *Caladcholg* in *Aided Fergusa maic Léti* (R.Thurneysen, *Die irische Heldensage*, pp.212, 546). But see CO(1) p.lxxvii, CO(2) pp.64-65.

In French Romance it is called Calibor(e), Escalibor(e), etc. (Bruce I.21). Malory calls it Excalibur and the like, which is now the common English form.

In the 'Perceval' of Chrétien de Troyes (c.1190), Gawain has Escalibor in his possession (Ed. William Roach, 1.5902). We are not told how Gawain came to be carrying it. Gawain also has the sword in the 'Chastel Orgueilleus' section of the 'First Continuation' of the 'Perceval'.

In the poetic romance of 'Merlin' by Robert de Boron (c.1200) is the first appearance of the story of how Arthur was chosen king because he alone was able to draw a sword from a certain marvellous anvil. The poem, turned into prose, formed the 'Merlin' section of the 'Vulgate' cycle. In this version there are some additions. The anvil is in a block of stone and the name Escalibor is written on the sword (Bruce I.145, II.318; Sommer II.81).

The 'Vulgate Mort Artu' tells how Arthur, after his last battle, gave his sword, Calibore, to Gifflet [see Gilfaethwy] with instructions to throw it into a neighbouring lake. Gifflet, tempted by the rich weapon, twice returned to Arthur with the false statement that he had thrown it in, but finally had to confess each time that he had hidden it. The third time he really threw it in, and a hand, rising from the lake, seized the weapon, brandished it three times and disappeared with it (Bruce II.378).

In the 'Merlin Continuation' of the 'Pseudo-Boron' Cycle it is told how Arthur received the sword from the same lake (Bruce I.466). This form of the story reached Malory (I.25, II.3; Vinaver text pp.52, 65) although he had already named the previous sword Excalibur (I.9; Vinaver p.19). Also in Malory it is Bedivere [see Bedwyr], not Gifflet, who throws the sword into the lake at the end (XXI.5; Vinaver pp.1238-9).

CALGACUS.

A chieftain of the Caledonians at the battle of Mons Graupius (A.D.84) when Agricola destroyed the assembled armies of Caledonia (Oman pp.97-100). Tacitus describes him as a man of outstanding valour and nobility (*Agricola* §29). The form Galgacus was current among historians at one time (See DNB).

Hector Boece adopted him for his History of the Scots (1527), calling him Galdus, and pretending that he was the son of Corbred, a brother of Caratacus (Book IV, Ch.7-19). Theophilus Jones in *Drych y Prif Oesoedd*, I.2, called him Aneurin Gilgoch! (Ed. of 1851 p.32).

CALLWEN (ferch BRYCHAN).

The saint of Capel Callwen, Glyntawe, formerly in the parish of Defynnog, Brycheiniog (PW 36, WATU). She and her sister, Gwenfyl, are first mentioned as daughters of Brychan in a late sixteenth century Calendar of Saints' Days, which gives their commemoration on November 1 (LBS I.75). See s.n. Brychan. She was also the patron of Cellan, Ceredigion, according to Edward Lhwyd (*Parochialia* III.67, 86; LBS II.67; PW 59).

CAMARCH. See Cynog ap Brychan.

CAMBER. (Fictitious). (1110 B.C.)

The eponym of Cambria. Geoffrey of Monmouth pretended that Kamber was the third son of Brutus (q.v.) and that on the death of his father he received the part of Britain which became known from him as Cambria. Kamber aided his brother, Locrinus, in his war against Humber, king of the Huns, after which we hear no more of him (HRB II.1-2). Brut y Brenhinedd tells the same story and does not modify his name.

Later pedigrees give him a son, Gorbonion or Gorwynion, ancestor of Henwyn (q.v.), Duke of Cornwall (MP 2 in EWGT p.121).

CAMBRA daughter of BELINUS. See Belinus son of Dunuallo Molmutius.

CAMLAN, Battle of.

Arthur's last battle is said to have been against Medrod at Camlan. *Annales Cambriae* say s.a.537:

Gueith Camlann in qua Arthur & Medraut corruerunt.

The battle of Camlan in which Arthur and Medrod fell.

The next reference is in the tale of 'Culhwch and Olwen' which gives the names of three survivors of the battle, Morfran ail Tegid, Sandde Bryd Angel and Cynwyl Sant (WM 463-4, RM 108), and the ninth man who plotted the battle of Camlan, Gwyn Hywar, overseer of Cornwall and Devon (WM 466, RM 110). The place is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen as the site of the grave of Osfran's son, whoever he was. (Stanza 12 in SG pp.120/1).

The next reference is by Geoffrey of Monmouth. The cause of the battle was Modred's treachery in seizing the crown while Arthur was at war in Gaul, and in marrying Guanhumara [Gwenhwyfar]. Arthur returned to Britain and drove Modred into Cornwall where the final battle took place on the river Cambrianus or Cambra [i.e. Camel]. Arthur divided his forces into nine companies [compare Gwyn Hywar, above]. After severe fighting Arthur's company broke through to where Modred was fighting and slew him. In further fighting Arthur was mortally wounded, 'and being carried thence to the Isle of Avallon to be cured of his wounds, he gave up the crown of Britain to his kinsman Constantine son of Cador' [Custennin ap Cadwr], A.D. 542 (HRB XI.2). In the *Vita Merlini* Geoffrey of Monmouth represents Taliesin as saying of the *Insula Pomorum* [Isle of Apples, i.e. Avallon] 'it was there we took Arthur after *bellum Camblani* where he had been wounded' (II.929-30).

Welsh traditions, independent of Geoffrey of Monmouth, are found in the triads and elsewhere. In one triad (TYP no.84) we are told that the third 'Futile Battle' of Ynys Prydain was Camlan which was brought about because of a quarrel between Gwenhwyfar and Gwenhwyfach. This quarrel apparently led to one of the 'Three Harmful Blows' of Ynys Prydain, that is, the blow which Gwenhwyfach struck upon Gwenhwyfar (or vice versa) which caused the battle (TYP no.53). In TYP no.54 we are told that Medrod came to Arthur's court at Celliwig in Cornwall, ravaged it, dragged Gwenhwyfar from her throne and struck her. Then Arthur went to Medrod's court and ravaged it in turn. These were two of the 'Three Unrestrained Ravagings' of Ynys Prydain. The poet Tudur Aled says that the battle came about through the treachery of Medrod and happened 'about two nuts' (*Gwaith*, ed.

T.Gwynn Jones, No.LXVI, ll.43-50). It appears that Gwenhwyfach was regarded as the wife of Medrod, and this would make sense of the above bits of information. See s.n. Gwenhwyfach.

In the tale of 'Rhonabwy's Dream' we are told that Iddog Cordd Prydain kindled strife between Arthur and Medrod, delivering insults to Medrod when he could have contributed to peace. We learn incidentally that the battle of Camlan lasted at least three days (RM 147-8). See further s.n. Iddog Cordd Prydain. A triad (TYP no.30) tells us that one of the 'Three Faithless Warbands' was the war-band of Alan Fyrgan who abandoned their lord by night and allowed him to go with his servants to Camlan, where he was slain.

According to another triad (TYP no.59) one of the 'Three Unfortunate Counsels' of Ynys Prydain was for Arthur and Medrod to divide their forces three times at Camlan. This idea is perhaps of later date as, according to John Rhys, the idea is borrowed from a tournament (*Arthurian Legend*, p.16).

Another tradition mentions seven survivors of the battle. The expected return of Arthur suggested another battle of Camlan, and an interpolation in the poem 'Afallennau' printed in the *Myvyrian Archaiology* (MA² pp.117-8), represents Myrddin as saying:

I prophesy that there shall come again
Medrawd and Arthur, ruler of hosts
to Camlan ... on a Thursday;
Only seven came from the engagement.

.
Then let Gwenhwyfar think upon her crimes.

(Trans. TYP p.161 and B.B.Woodward, *The History of Wales*, 1853, p.444). In the 15th century Dafydd Nanmor mentioned that seven escaped the battle of Camlan and that one of them was St.Pedrog (*The Poetical Works of Dafydd Nanmor*, ed. Thomas Roberts and Ifor Williams, 1923, No.VI. ll.1-14). Lewis Glyn Cothi (c.1470) and Tudur Aled (c.1500) say that Derfel Gadarn, another saint, was present at the battle. See s.n. Derfel Gadarn. Both these saints appear in a complete list of the seven survivors first found in Mostyn MS.144 p.314 where the date 1656 appears in the margin:

Llyma henwaw y gwyr a ddiengodd or Gadgamlan: Sandde Briud Angel rhag i dekad gan dybied mae Angel oedd; Morfran ap Tegid rhag i hakred gan dybied mae kythrel oedd; Kynfelvn sant a ddiengis o be[de]stric i varch; Kedwyn sant o bendith y bud; Pedrawg sant o nerth i wayw; Derfel gadarn oi gaderrnid; Geneid hir oi bedestrig. Oed Krist pan vy r Gadgamlan: dwy flynedd a devgain a ffym kant.

Here are the names of the men who escaped from the Battle of Camlan: Sandde Bryd Angel because of his beauty for he was thought to be an Angel; Morfran ap Tegid because of his ugliness for he was thought to be a devil; St.Cynfelyn who escaped by the speed of his horse; St.Cedwyn by the world's blessing; St.Pedrog by the strength of his spear; Derfel Gadarn by his strength; Geneid Hir by his speed. The year of Christ when the Battle of Camlan took place: 542.

(Cf. TYP pp.161-2). Cynfelyn Sant is a mistake for Cynwyl Sant of the earlier list.

Camlan is mentioned in Peniarth MS.37, a 14th century copy of the Gwentian Code of the Welsh Laws which shows that it was a topic familiar to Welsh writers. The law directs that 'when the queen shall will a song in the chamber, let the bard sing a song respecting Camlan, and that not loud, lest the hall be disturbed' (Aneurin Owen, *Ancient Laws and Institutes of Wales*, I.679; John Rhys, *The Arthurian Legend*, pp.49-50; Cf. E.K.Chambers, *Arthur of Britain*, pp.59, 89).

For references to Camlan in the Welsh poets see TYP pp.160, 162.

Geoffrey of Monmouth's placing of the site of the battle on the river Camel in Cornwall is backed up by plenty of local 'traditions'. For example it is put at Slaughter or Bloody Bridge on the Camel hard by Camelford (E.K.Chambers, p.186). But these 'traditions' are almost certainly based on

Geoffrey of Monmouth and the later romances rather than being independent evidence. Hector Boece placed the last battle between Arthur and Modred on the Humber, where both fell (*Scotorum Historia*, 1527, IX.11). See s.nn. Medrod, Gwenhwyfar. It has been plausibly suggested that the true site was at Camboglanna, a Roman fort on Hadrian's Wall, near Birdoswald. This was first suggested by O.G.S.Crawford in *Antiquity*, IX (1935) p.289. See also BBCS VII pp.273-4 (1935), C & M p.324, but cf. Kenneth Jackson in *Modern Philology*, 43 (1945) p.56.

Camlan occurs several times as a place-name in Wales and can mean either 'crooked enclosure' (Cam+llan) or 'crooked bank' (Cam+glan) (TYP p.160). There are two in the neighbourhood of Dolgellau and there is an Afon Gamlan in the same area. None of these are associated with the battle. But there was a legend that the battle occurred in the Snowdon district. Here the site of the battle is identified with Cwmllan, on the south side of Snowdon, called Cwm y llan on the Ordnance Survey map (grid ref. SH 6152).

The story is told in *Y Brython* for 1861 pp.331, 371 and quoted by John Rhys (*Celtic Folklore*, pp.473-4). Arthur and his men set out from Dinas Emrys [near Beddgelert, in Nanhwynan (Nant Gwynant)] and crossed Hafod-y-borth for a place above the upper reach of Cwmllan, called Tregalan, where they found their antagonists. From Tregalan they pushed the enemy up to the bwlch which separates the summit of Snowdon from Y Lliwedd. But when the vanguard of the army, with Arthur leading, had reached the top of the pass, the enemy discharged a shower of arrows at them. There Arthur fell, and his body was buried in the pass, so that no enemy might march that way while Arthur's dust rested there. To this day there is a heap of stones there called Carnedd Arthur, and the pass is called Bwlch y Saethau, 'The Pass of the Arrows' (grid ref. SH 6154). (*Y Brython*, 1861, p.331).

After Arthur's death on Bwlch y Saethau, his men ascended to the ridge of Lliwedd and descended thence into a vast cave called *Ogof Llanciau Eryri*, 'The Cave of the Youths of Snowdonia', which is in the precipitous cliff on the side of Lliwedd overlooking Llyn Llydaw in Cwm Dyli. In that cave those warriors are said to be still, sleeping in their armour and awaiting the second coming of Arthur to restore the Crown of Britain to the Cymry. Hence the saying:

Llancia' 'Ryri a'u gwyn gyll a'i hennill hi.

The youths of Snowdonia with their white hazels will win it.

(*Y Brython*, 1861, p.371). This line is quoted by Richard Morris in a letter dated 1740, apparently with reference to the driving of the *Gwyddelod* [Irish] out of Anglesey (Cy. 49 part 1 p.87).

A note in the *Cambrian Journal* for 1859 p.209 mentions three graves near Llyn Dinas, said to be the graves of followers of Arthur. Llyn Dinas is the lake on the river Glaslyn below Llyn Gwynant in Nanhwynan.

The siting of the battle of Camlan in Snowdonia was evidently known to Iolo Morganwg for in one of his triads (No.20 of the Myvyrian Third Series) he says that the meeting of Iddog *Corn Prydain* (as he calls him) with Medrod was in Nanhwynain [Nanhwynan = Nant Gwynant]. See *Trans.Cym.*, 1968 p.311.

CAMUIR ap BRYDW. (430)

Genealogical link in an otherwise unknown pedigree of princes, probably in Powys; father of Millo (HG 23 in EWGT p.12).

CAMULOS. (Celtic divinity).

A god of the Galli, also known to the Britons. He is called Mars Camulus, which shows that he was regarded as a god of war. An inscription to him is known in Britain, and the capital of the Trinovantes, Camulodunum (Colchester), is named after him (John Rhys, *Hib. Lect.*, pp.38-39). Rhys also believed that it survives in Irish in the name of Finn's father, Cumall (*ibid.*, p.40). This is not confirmed in EIHM.

CANAO, Count of Bro Weroc.

A prince of the country around Vannes, later called Bro Weroc. He put to death three of his brothers and wished to kill the fourth, Macliau, whom he seized, loaded with chains and kept in prison. Felix, bishop of Nantes, saved Macliau from death, whereupon he swore loyalty to his brother. But later he broke his oath. Canao discovered this and pursued Macliau, who, however, eluded him with the help of another count of the region named Chonomer (see Connor). Later Macliau emerged from hiding and went to Vannes, where he received the tonsure and was consecrated bishop. (*The History of the Franks by Gregory of Tours*, translated by O.M.Dalton, Oxford, 1927, IV.4. Here the name is spelt Chanao).

Canao gave shelter to Chramm, son of Clothaire I, king of Soissons. Chramm had rebelled against his father, and had lost his uncle and ally, Chilbert, in 558. Canao took up arms on his behalf, invaded the Franco-Gallic marches, and committed great ravages. Clothaire raised a large army and met the Bretons. Canao was defeated and slain, 560. (Gregory of Tours, IV.13 (20); Louis Arthur le Moyné de la Borderie, *Histoire de Bretagne*, I (1896), pp.443-4, 568). De la Borderie gives c.550 - 560 for the reign of Canao (I.442-4). See further s.n. Macliau.

CANGAN ap MAIG.

Otherwise Aeddan ap Maig. Father of Cadwal Crysban (q.v.).

CANHASTYR CANLLAW. (Legendary)

'Hundred-holds, Hundred-hands'. A person mentioned in the tale of 'Culhwch and Olwen' as present at Arthur's Court (WM 461, RM 106). He possessed a dog's collar which was said to be the only collar capable of holding the leash by which Drudwyn, the cub of Greid ab Eri, was to be held in the hunting of the boar Trwyth. (WM 483, RM 123).

CANNA, ST.

Canna is the supposed saint of Llan-gan or Llanganna in Glamorgan (PW 70), and of Llan-gan West, Pembrokeshire (PW 47). Egerton Phillimore believed that the Glamorgan church received its name from *Cannou* who appears as a clerical witness to an agreement in the Life of St.Cadog (§§25, 70 in VSB pp.80, 140). (OP II.427). The name does not occur in Bonedd y Saint or in the Welsh Calendars.

A whole tissue of invention is supplied about Canna in the Iolo MSS. which treat the saint as a woman, daughter of Tewdwr Mawr, etc. (Iolo MSS. pp.112, 132, 134, 221). Corruption in some late manuscripts of Bonedd y Saint is only partly responsible.

CANTABER. (Fictitious). See Gwrgan Farfdrwch.

CANTEN, ST.

The presumed saint of Llanganten, near Builth (PW 40). See LBS II.72.

CANUTUS, eponym of Kent. See Albion.

CAPER ap PUTER.

One of a line of otherwise unknown princes of Penllyn; father of Pybyr (ABT §22 in EWGT p.107).

CAPH. See Caff.

CAPOIR. (Fictitious). (Second century B.C.)

A fictitious king of Britain, mentioned by Geoffrey of Monmouth as 24th of the twenty-five kings who reigned between the death of Catellus and the accession of Heli. (See Cadell ap Geraint and Beli Mawr). He succeeded Pir [Pyr] and was succeeded by Cligueillus, his son. Nothing further is told of his reign (HRB III.19). Brut y Brenhinedd substitutes Manogan or Mynogan for Cligueillus. ByB in the

Book of Basingwerk (p.89) gives Capoir or Pabo, and in the pseudo-pedigree MP 1 in EWGT p.121 Pabo replaces Capoir.

CARADOG, Duke of Cornwall. (Fictitious).

According to Geoffrey of Monmouth Octavius [Eudaf] the ruler of Britain was getting old and wished to abdicate. Then Caradocus [Caradog], Duke of Cornwall, advised Octavius to invite the senator Maximianus [Macsen Wledig] to succeed him in the kingdom. Caradocus sent his son Mauricius [Meurig] to Rome to invite Maximianus, who accepted the invitation and came to Britain. Caradocus thereby incurred the enmity of Conan Meriadoc [Cynan Meiriadog] who aspired to the crown, but finally persuaded Octavius to bestow the kingdom and his daughter [Elen] on Maximianus (HRB V.9-11). Caradocus was later succeeded in the kingdom (*sic*) of Cornwall by Dianotus [Dunod] (HRB V.15). Brut y Brenhinedd tells the same story, using the modified names shown above in [].

CARADOG, king of Gwent. (480)

He is mentioned in the Life of St.Tatheus (VSB 270ff) as *rex utrius Guentonie*, 'king of both Gwents'. When Tatheus arrived in Gwent, Caradog invited the saint to his house, but Tatheus would not go 'to the rich household of a king'. The king, however, did not disdain to visit Tatheus and invited him to go to Caer-went and direct his religious pursuits there (§5). This the saint did and was given a field near the city, where he built a church, *Caradoci regis filii Ynyrij nobilissimi donatione*, 'by the gift of king Caradog son of the most noble Ynyr' (§6). The four nouns and one adjective in the genitive lead to ambiguity, the above translation being the most natural (PCB), although Wade-Evans preferred 'most noble king Caradog'. But Egerton Phillimore suggested 'most noble Ynyr son of king Caradog' because he wanted to identify this Ynyr with the Ynyr Gwent in the Life of Beuno (OP II.285). See further s.n. Ynyr Gwent.

Later the king granted to Tatheus the whole city of Caer-went, and the saint found a new place for the royal residence by mounting a horse and allowing it to go wherever it wished. It led him to a place near the banks of the Severn (§9). The place pleased the king (§10). [It is probably Caldicot according to LBS s.n. Tathan, WCO 119].

In Jesus College MS.20 there is a rather corrupt pedigree from which it appears that Meurig ab Enhinti [Enynny] was the son of a certain Caradog, there called *Caradawc vreichvras* (JC 9 in EWGT p.45). It is more probable that the Caradog there mentioned is Caradog, king of Gwent, not Caradog Freichfras, and this is chronologically satisfactory. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323.

CARADOG of the 'Gododdin'.

A hero of this name is mentioned twice in the 'Gododdin' of Aneirin (CA stanzas 30, ll.343-6; 31, ll.356-7). We learn nothing about him except that he was a mighty warrior.

CARADOG ab ALÂOG.

Caradog, without patronymic, appears in the Life of St.Beuno. The events evidently took place in the vicinity of Holywell in Tegeingl. The Life says that Tyfid and his wife were attending church to hear mass and a sermon from Beuno, leaving their daughter at home. As she kept watch Caradog, the [local] king, came along and made improper suggestions to her. She ran away towards the church with Caradog in pursuit. As she reached the door of the church, Caradog struck off her head with his sword. Beuno seeing what had happened cursed Caradog who 'melted into a dissolved lake' and was not seen any more in this world (§12 in VSB p.18). The girl was restored to life by Beuno (§13).

The Life of St.Winifred adds more detail. The girl was Winifred [Gwenfrewy] and Caradog was the son of Alauc [Alâog], of royal blood (§§8-14 in VSB 290-2). The name of Caradog's father connects him with Hawarden [Pennarlâg], about ten miles south-east of Holywell. See s.n. Alâog.

In Peniarth MS.131 p.288 we are told that Tyfid (*Tyvid*) was the father of *Ywain pennyverw yr hwnn a laddodd Kradoc ap Alnoc, brenin Penn Arlaoc*. This confirms Caradog's connection with Hawarden, but gives an alternative version of his death, namely that he was slain by Owain Pennyferw, son of Tyfid, that is, brother of Gwenfrewy. See *NLW Journal* XII.232, 235.

Ranulph Higden (d.1364) in his *Polychronicon* says that the children and descendants of the unnamed perpetrator of the crime would bark like dogs' whelps until they begged favour at Winefred's Well or at her shrine at the town of Shrewsbury 'where she rests today' (Rolls ed. I.428-30).

CARADOG ap BRÂN. (Legendary).

Very little is known about Caradog ap Brân as a genuine legendary figure. He is mentioned in the Mabinogi Branch of 'Branwen' as the chief of the seven *cynweisiaid*, 'chief officers', left in Britain when his father, Brân, made an expedition to Ireland. They stayed in a place in Edeirnion, which got the name Saithmarchog as a result (WM 50, RM 35). During the absence of Brân, Caswallon ap Beli, wearing a magic mantle, came upon the seven princes and slew six of them. No one saw him slay the men, only the sword was seen. Caswallon would not slay Caradog for he was 'his nephew, son of his cousin'. But Caradog's heart broke through consternation. He was one of the three men who broke their hearts through consternation (WM 58, RM 41). ['Nephew, son of his cousin', is inconsistent. Actually, according to 'Branwen' (WM 38, RM 26) Caswallon was brother of Penarddun who was grandmother of Caradog, so that Caradog was grand-nephew of Caswallon].

Caradog ap Brân is mentioned in a triad (TYP no.13) as one of the three *Cynweisiaid* of Ynys Prydain. But some versions substitute Gwyddar ap Rhun ap Beli. The triad is referred to in a poem in the Book of Taliesin called 'Kadeir Teyrnnon': 'Who are the three chief officers who guarded the land?' (BT 34 ll.24-5).

Caradog appears without patronymic in *Breuddwyd Macsen* as the father of Eudaf Hen, but that Caradog ap Brân was intended is clear from the genealogy in Mostyn MS.117 (§5 in EWGT p.39), although the passage is slightly corrupt. It is clearly stated in ByA §§27, 30b, 31, 33 in EWGT pp.90, 93, 94.

Caradog also appears in a sixteenth century pedigree as ancestor of the royal family of Morgannwg through his son Cyllin ap Caradog. See MP 3 in EWGT p.122.

In the eighteenth century Caradog was identified with his historical namesake, Caratacus son of Cunobelinus, as the true parentage of Caratacus, given by Dio Cassius, was not generally known. The earliest suggestion of the identity of Caradog ap Brân with Caratacus seems to have been made by Hugh Thomas in about 1700: "Karadoc ap Bran ... this must certainly be the same whome the Romans call Caratacus." (Harleian MS.4181 p.57); also in Harl.MS.2289 p.234: "Kradoc ap Bran, overthrowne by Publicus Ostorius and carried captive to Rome." This was accepted by many Welsh antiquarians and historians of the following generations, in particular by Edward Williams (Iolo Morganwg) (d.1826). For the Welsh references to Caradog ap Brân in this role see s.n. Brân ap Llŷr Llediaith. Rice Rees was one of the first to point out the impossibility of the identification (*Welsh Saints*, 1836, p.78).

CARADOG ap CLODDIEN FRYCH.

Genealogical link in the ancestry of Odwyn ap Teithwalch; father of Meurig. See PP §45.

CARADOG ap CYNFELYN. See Caratacus.

CARADOG ap GWRGAN. Son of Gwrgan (q.v.) ap Cynfyn.

CARADOG ap GWYN. (1000)

Father of Trahaearn (d.1081) ap Caradog, king of Gwynedd. See ABT 2a, 13, 14 in EWGT pp.97, 104, 105.

CARADOG ap IAEN. See Iaen.

CARADOG ap IEUANAWL. (800)

Father of Bleiddud ap Caradog, a prince of Dunoding. See HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108.

CARADOG ap LLES LLAWDDEOG. (890)

Genealogical link in the ancestry of Gwaithfoed; father of Gwrydr. See ABT 1b, 8g, 12 in EWGT pp.95, 102, 104.

CARADOG ap MEIRION, king of Gwynedd, (d.798).

He appears in the pedigree of princes of Rhos in HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108, where his son is named Hywel Farf-fehinog. He is almost certainly the Caradog, king of Gwynedd, mentioned in the *Annales Cambriae* as having been killed by the Saxons in A.D.798. (E.W.B.Nicholson in Cy. 21 (1908), Table opposite p.104; HW 133; WCO 186, 262). He probably obtained power in Gwynedd after the death of Rhodri Molwynog in 754, and during the minority of Rhodri's son Cynan Dindaethwy (PCB).

In the year 796 the *Annales Cambriae* record a battle at Rhuddlan. This was a year after the death of Offa and it may be conjectured that the English were seeking to defend their new frontier in Tegeingl. David Powel in his *Historie of Cambria*, 1584, (reprint of 1811 p.17), this part apparently based on Humphrey Llwyd, combined the two entries in the *Annales Cambriae* and said that Caradog was slain in the battle at Rhuddlan between the Welsh and the Saxons. Thus the foundation was laid for the popular account of the defeat of Caradog at Morfa Rhuddlan (HW 201 and note 31). Egerton Phillimore thought it possible that Caradog ap Meirion fought at Rhuddlan, and perhaps was captured (OP II.569).

This Caradog was occasionally wrongly called Caradog Freichfras. For example, Robert Vaughan of Hengwrt (d.1667) says: "Another Caradog Freichfras ... I take him to be that Caradoc called king of North Wales (by Caradog Llangarfan) and slain at Rhuddlan". (Panton MS.51 p.112). The same error seems to appear in 'Buchedd Collen' in Llanstephan MS.34 of the late sixteenth century, which says that a Caradog Freichfras (one of two) broke his arm at the battle of Hiraddug. See EWGT p.30. Moel Hiraddug is about 2½ miles from Rhuddlan. See Caradog Freichfras.

CARADOG FREICHFRAS ap LLYR MARINI. (470)

Caradog 'stout-arm' seems to be first mentioned in the Life of St.Padarn where he is called *Caradauc, cognomento Brechbras* (§22 in VSB 260). Here we are told that Caradog Freichfras extended his kingdom across the boundaries even of Britannia, and took Letavia [Llydaw] under his rule. The *Armorici* requested Caradog to call Padarn back to his native land. Caradog traversing the circuit of his kingdom, came to the monastery which Padarn was inhabiting at that time. He persuaded Padarn to go. (§22).

There is much obscurity in the details of the account (not given here). To begin with the compiler of the Life mistakenly identified Padarn with another saint, Paternus, who was bishop of Vannes in the fifth century. See s.n. Padarn. The writer, looking for some reason why Padarn should have gone to Brittany found some statement that Caradog Freichfras had conquered Llydaw. He took Llydaw to mean Brittany, but it is almost certain that here it means a district on the borders of England and Wales. For tradition associates Caradog Freichfras with Radnorshire and Brycheiniog (see below) and it is in this vicinity that the British Llydaw probably lay. It is also implied in the above extract that Padarn had at least one monastery in the 'circuit' of Caradog's kingdom in Britannia. This was probably the other Llanbadarn Fawr in Maelienydd in modern Radnorshire (WCO 113-4, 162). See Llydaw.

Caradog Freichfras ap Llyr Marivi (*recte* Marini) is mentioned in the tale of 'Rhonabwy's Dream'. He spoke very boldly in the presence of Arthur, almost in a tone of criticism, and it is explained that he was 'a man who had a right to speak to him as bluntly as he wished' being Arthur's chief counsellor and his first cousin (RM 150-1); mentioned again in RM 159.

In the tale of ‘Geraint ab Erbin’ Caradog ap Llŷr, Gwallog ap Lleenog and Owain (*recte* Gwyn?) ap Nudd stood surety for Edern ap Nudd (WM 406, RM 261). Elsewhere it is said that these three were brothers, sons of the same mother, probably a fairy. See s.n. Gwyn ap Nudd. On the other hand the tract ‘Enwau y Milwyr’ mentions *Kradoc vraichyras ap Dywedd verch Aflaw wledic*. (NLW Journal XIV p.242). Dywedd is evidently Tywanwedd sister of Eigr. This would make Caradog first cousin to Arthur, as stated above. See further s.n. Tywanwedd. The same tract gives Caradog Freichfras a son, Llew, a knight of the Round Table, who does not seem to appear elsewhere.

In Bonedd y Saint (§29 in EWGT p.59) Caradog Freichfras ap Llŷr Marini is mentioned as the father of saints Cadfarch, Tangwn and Maethlu, and in §51 (EWGT p.62) he is father of Cawrdaf.

In Buchedd Collen the genealogy of the saint is wrongly taken to Caradog Freichfras. It then says that Caradog Freichfras broke his arm in making an attack, and from that break his arm became larger than the other, so that he was called ‘thick arm’, son of that king Llŷr who was married to Margred, daughter of the earl of Rhydychen [Oxford]. Another, later, text says that he was not the Caradog Freichfras who broke his arm at the battle of Hiraddug which caused his arm to become larger, but Caradog Freichfras son of king Llŷr Merini, etc. See EWGT pp.30-31. The reference to the battle of Hiraddug is obscure. It would seem that there is confusion here with another Caradog, namely Caradog ap Meirion, who is sometimes called Caradog Freichfras.

Caradog Freichfras is mentioned in a triad (TYP no.1) as *penhynaf*, ‘chief elder’, of Celliwig in Cornwall, and in another (TYP no.18) as one of the ‘Three Battle-Horsemen’ of Ynys Prydain. In the WR version he is called also one of the ‘Three Favourites of Arthur’, of whom Arthur sang in an englyn, calling him ‘Pillar of the Cymry’. In another triad (TYP no.38) his horse, Lluagor (‘Host-splitter’), is described as one of the ‘Three Bestowed Horses’ of Ynys Prydain, otherwise one of the ‘Three Lively Steeds’ in the BBC version. Compare Lorigort s.n. Llŷr Marini.

The wife of Caradog Freichfras was well known to the Welsh poets as Tegau Eurfron, but the story as to how she became his wife and received the cognomen ‘Eurfron’ is only found in a French Arthurian Romance, the so-called ‘Livre de Carados’, which occurs in the first continuation to the ‘Conte del Graal’ of Chrétien de Troyes. According to this, Caradog was inflicted with a serpent which attached itself to his arm, and caused it to waste away. He was told that he could only get rid of it with the help of a beautiful, well-born maiden who loved Caradog loyally. She must prepare two cauldrons, one filled with milk and the other with the sourest wine. She must get into the cauldron of milk and Caradog must get into the cauldron of wine. Then she must show her breast over the edge of the cauldron, and the serpent, disliking the wine, and tempted by the sweet milk, would leave Caradog and seize her breast.

It was found that the sister of Cador, named Guinier, loved Caradog, and was willing to make the sacrifice, but Cador would try to kill the serpent as it passed from one to the other. As it turned out, the serpent actually seized hold of the girl, and Cador, to accomplish the release, had to cut off part of the breast to which it had attached itself. He then killed the serpent. Caradog married Guinier. Later he acquired a shield-buckle which had the power of healing wounds by its touch, but the restored part would be of gold. So henceforth Guinier had a gold breast. Compare Azenor. After the experience with the serpent Caradog’s arm always remained smaller so that he received the name *Brise-bras*, ‘broken arm’, or *Brie-bras*, ‘short arm’ (Bruce I.88-91, 300-1). The French form of the epithet, and the reason given for it, rests on a curious misunderstanding of the Welsh surname of the hero, which really means just the opposite of what the French romancers imagined (Bruce I.91).

Later on Caradog’s well-founded confidence in his wife enabled him alone to empty the marvellous Horn, which could only be done by a knight whose lady was faithful to him. (Bruce I.301). See more s.n. Tegau Eurfron.

Chrétien de Troyes mentions *Karadués Briebraz* in his romance ‘Erec et Enide’ (Ed. Foerster, vs.1719) in a list of knights of the Round Table. Arthurian Romance has very little to say about Caradog Freichfras beyond what is told in the ‘Livre de Carados’, but several other persons named Carados, and

the like, appear, especially the giant, Carados of the Dolorous Tower in the 'Vulgate Lancelot' (Bruce II.336 - 7).

In some late Welsh manuscripts Caradog Freichfras is claimed as ancestor of Helig ap Glannog and through him of three tribes in Gwynedd, namely those of Iarddur ap Cynddelw, Llywarch Howlbwrch, and Braint Hir. See PP §§10-13. He is also claimed as ancestor of tribes in Brycheiniog through a grandson, Caw ap Cawrdaf, namely the descendants of Maenyrch and Rhys Goch of Ystrad Yw. See PP §§15, 16. As a result of this claim his mother was later said to be Gwen daughter of Brychan, a statement which must be set aside as irresponsible invention. See s.n. Gwen ferch Brychan. A son Lluddica also appears as an ancestor of Tudur Trefor (PP §14), and another son, Hyfaidd Henllyn, appears alternatively as ancestor of Rhys Goch of Ystrad Yw (PP §16(4)).

These late genealogical manuscripts variously call him *Iarll Henffordd*, 'Earl of Hereford', and *Arghwydd Maes Hyfaidd*, 'Lord of [New] Radnor' (PP §§14(1), 17). Thomas Jones of Tregaron (d.1609) calls him "Earl of Fferlex, prinse between Wy and Severn, Lo[rd] of Dolerous Towr." (Cardiff MS. 2.136 p.188).

Generally speaking the North Wales genealogies traced Llŷr Marini, the father of Caradog, to Cunedda Wledig, while those of Powys and South Wales traced him to Coel Godebog. This was reflected in the fact that the pretended arms of Caradog Freichfras appear in two entirely different versions, one for South Wales and another for North Wales. See e.g. Harleian MS.1143 nos.128 and 11 respectively. See Michael Powell Siddons, *The Development of Wesh Heraldry*, Vol.II, 1993, p.63.

CARANFAEL ap CERENNIOR.

Genealogical link in an otherwise unknown line of princes, probably of Powys; father of Boddwg (HG 24 in EWGT p.12).

CARANFAEL ap CYNDDYLAN. (600)

He is mentioned in six stanzas of the 'Cynddylan' poem in the Red Book of Hergest (CLIH XI.92-97). He was *diweddwyr Cyndrwynin*, the man who held the path for retreat, a soldier upon whom reliance could be placed, i.e. 'the last man of the people of Cyndrwyn' (CLIH pp.45, 237).

- | | | |
|-----|----|---|
| XI. | 94 | Mirth-provoking, generous-handed,
son of Cynddylan, fame-seizing, the last man
of the Cyndrwynin, Caranfael. |
| | 97 | When Caranfael put on the war-coat of Cynddylan,
and brandished the ash [-spear],
a Frank [mercenary] did not get peace for his head. |

CARANNOG. See also Garannog.

CARANNOG ap CORUN[†] ap CEREDIG. (470)

There are two short Lives of St.Carannog edited by A.W.Wade-Evans in VSB pp.142-6 and 148. In both he is said to be son of Ceredig ap Cunedda. In the first Life *Carantocus* is said to have followed St.Patrick to Ireland thirty years before the birth of St.David, and to have co-operated with Patrick in the work there. In Ireland he changed his name to Cernach, and churches and monasteries were raised in his name in Leinster (§§1,2). He returned to his own cave in Ceredigion. God gave him an altar of an indescribable colour which he brought to the Severn [estuary] and threw into the sea, to show him which way God wanted him to go (§3). He lost it, but evidently landed in Somerset, where Arthur and Cato [Cadwy] were reigning. Carannog met Arthur, and tamed for him a formidable serpent which had been ravaging *Carrum*. In return for that, Arthur showed him where the altar had reached land. The king [presumably Cato] gave him Carrum, and Carannog built a church there (§4). Carannog again threw the altar into the sea, and it landed at the mouth of the *Guellit*. Here again the king gave him land, and

Carannog built a church there which was called *Civitas Carrov* (§5). Carannog returned to Ireland where he [died and] was buried on May 16 at the monastery called *Civitas Chernach* (§6).

The second Life is very short and knows nothing about Carannog's visits to Ireland. He refused to succeed his father, Ceredig, as king, and retired to a place called Gweryd Carannog. Later he moved to another place nearby, where there is a church 'today', and remained there some time (§4). Here the second Life ends but it seems clear that there was more, now lost.

Carannog is also mentioned as the son of Ceredig in the tract 'Progenies Keredic' (§8 in EWGT p.20), but in Bonedd y Saint he is said to be the son of Corun ap Ceredig (§3a in EWGT p.55).

The first Life identifies Carannog with the Irish saint Cairnech. This is presumably the *Carantot* mentioned in the Tract 'Mothers of Irish Saints' as one of the many sons of Darerca, sister of St.Patrick (LL 1692) and therefore a Briton. He, in turn, is said to be Cairnech of Tuilen (now Dulane) near Kells in Meath. John Colgan says: 'Cairnech, the Briton, lies in Inisbaithen in Leinster' (DCB s.n. Cairnech(3)). The Féilire of Oengus under May 16 has 'Cairnech the mighty' and a gloss adds 'Cairnech of Tulen near Kells and of the Britons of Cornwall was he'. Cairnech is never mentioned in the Irish Lives of St.Patrick. He is, however, said to have co-operated with St.Patrick and St.Benignus in compiling the Senchus Mór. In the commentary this is said to be Cairnech of Tuilen. The story is full of anachronisms and other impossibilities (LBS II.82-4). A.W.Wade-Evans did not seem to question that Carannog followed St.Patrick to Ireland (WCO 93, 142). G.H.Doble showed some doubt. He said: 'He may quite likely have visited Ireland ... though he need not be the Cernach with whom he was afterwards identified.' (*The Saints of Cornwall*, IV.51). Nora Chadwick is definite: 'St.Cairnech was identified with St.Carantoc at an early date.' (*Studies in the Early British Church*, p.62).

In Ceredigion Carannog's church is Llangrannog and his name is remembered in other places locally. There was once a chapel at St.Dogmael's in Dyfed called Capel Crannog (Doble, *ibid.*, pp.37, 51; OP I.509; PW 58, 60). In the Welsh Calendars Carannog's day is variously entered under May 15, 16 and 17 (LBS I.72) but May 16 is the generally accepted date in Wales, Ireland, Cornwall and Brittany (LBS II.88-9).

In Somerset his church is Carhampton, formerly Carrum, Carumtun (Doble p.40). But the story of the altar coming again to land at the mouth of the Guellit, the little river Willett near Carhampton, and the foundation of *Civitas Carrov*, 'the monastery of Carrov' shows some confusion, and seems a repetition of the previous incident (Doble p.41). Carrov may be a mistake for Carrum (Doble p.34 n.17) or *Civitas Carrov* may stand for Crantock on the Gannel estuary in Cornwall. "There can be no doubt that the Celtic name of Crantock was *Langorroc*, or, as it is now called, Langorow, implying the *Lan* or monastery of one *Corroc*. ... Domesday Book (1083) ... speaks of the Canons of *St.Carentochus* and their manor of *Langorroc*." (Charles Henderson in an appendix to *S.Carantoc* by G.H.Doble, "Cornish Saints" Series, No.14, 1932, pp.30-31).

In Brittany St.Carannog was known as Carantec at two places, Carantec and Trégarantec in the ancient principality of Léon, but the Léon Breviary of 1516 wrongly calls him 'Karadocus, Abbot, May 16'. It appears that no tradition of St.Carantec survived in Brittany except one miracle that he performed near Carantec by destroying a dragon. (G.H.Doble, *The Saints of Cornwall*, IV, pp.43-46). But Breton sources inform us that St. Guenael met him there (LBS II.88), and that St.Tenenan was a disciple of his (Doble, *ibid.* pp.45-48).

If we rule out St.Carannog's association with St.Patrick, but accept the legend that he was a contemporary of Arthur, then the longer pedigree, making him son of Corun ap Ceredig, is more appropriate (PCB).

CARATACUS.

Caratacus was a son of Cunobelinus and brother of Togodumnus (Dio Cassius, Roman History, lx.20 §1). He and Tacitus, our main authorities, used the correct spelling *Καράτακος*, *Caratacus*. The incorrect form *Caractacus* was popular at one time.

Cunobelinus died a little while before the invasion of Britain by Claudius in A.D.43. Togodumnus probably became king in the place of his father, while Caratacus probably ruled the western portion of his father's territory over which the Catuvelauni held sway. The two brothers opposed the Romans but were defeated by Aulus Plautius. After some further engagements in which Vespasian (later emperor) exhibited great skill and bravery, Togodumnus was slain. At this stage Plautius invited Claudius to come to Britain in person. Claudius crossed the Thames and took Camulodunum [Colchester], and after sixteen or seventeen days in the island returned to Rome to enjoy a triumph. The Catuvelauni, and their subject states, including that of the Dobunni, were thus brought under Roman rule, and the district from the mouth of the Thames to the Isle of Wight was placed under the puppet king, Cogidumnus.

Plautius, ably assisted by Vespasian, continued the conquest of Britain, probably subduing the Dumnonii and the Belgae who occupied the whole of the south-west of the island. Plautius then returned to Rome in 47, to receive an ovation for having managed the war with ability.

All this time Caratacus had been resisting the Romans with varying success, had gradually gained the pre-eminence over all the other native leaders, and had become a most formidable enemy to the Romans. When Ostorius took command of the Roman forces in the year 50, Caratacus was engaged in organising resistance among the Silures in South Wales, whom neither severity nor clemency could induce to put up with Roman rule. He led them into the country of the Ordovices, chose an advantageous position, and fought bravely but unsuccessfully against Ostorius. His wife, daughters and brothers were captured, but he himself escaped to the Brigantes. Their queen, Cartimandua, however, delivered him to the Romans (A.D.51). He was taken to Rome, but his manly bearing so struck the Romans that he obtained for himself and his family the emperor's pardon. He and his family probably remained in retirement in Italy. (Tacitus *Ann.*xii.33-39, *Hist.*iii.45, *Agricola* 14; Dio Cassius ix.19-22; Eutropius viii.8, Suetonius *Claudius* 17, *Vespasian* 4; Zonaras's *Κρονικόν* p.186; DNB; CB pp.35, 38, 77-82).

Geoffrey of Monmouth knew nothing of Caratacus and missed the opportunity of weaving a heroic romance about his person. He filled the gap with the semi-historical Arviragus. Neither were there any genuine Welsh traditions of Caratacus that have come down to us, except a portion of a Welsh pedigree which ends: *Caratauc map Cinbelin map Teuhant* (Caratacus son of Cunobelinus son of Tasciovanus) which is historically correct. It gives him a son Guidgen (HG 16 in EWGT p.11). In modern Welsh this would be Gwyddien ap Caradog ap Cynfelyn ap Teuhant(?).

Hector Boece in his *History of the Scots* (Paris, 1526) took the opportunity of introducing Caratacus into his fictitious history, making him son of Cadallanus, Lord of the Brigantes, and brother of Voadia, the first wife of Arviragus. Later Cadallanus married Cartimandua, who was therefore step-mother of Caratacus (III.5 - 9).

In 1614 Franciscus Moncaeus had suggested that Claudia Rufina (q.v.), a British lady, and perhaps a Christian, was the daughter of Caratacus. In 1685 Edward Stillingfleet suggested that some of Caratacus's family might have persuaded St.Paul to preach in Britain (*Origines Britannicae*, 1842 edition, p.65).

The true parentage of Caratacus was still not generally known in the eighteenth century. But realising that the Welsh form of Caratacus was Caradog it occurred to someone that Caratacus was none other than the legendary Caradog ap Brân. Hugh Thomas (c.1700) was perhaps the first. See s.n. Caradog ap Brân. This led to the 'Brân conversion fable'. See s.n. Brân ap Llŷr Llediaith.

Theophilus Evans in *Drych y Prif Oesoedd* (1716) called Caratacus 'Caradoc Freich-fras' (I.2, 1851 ed. p.27).

CARAUSIUS, usurping emperor. (d.293).

A man of humble extraction from Menapia (between the Scheldt and the Meuse). He was an experienced officer in the Roman army, and was appointed by the co-emperor Maximianus Herculeius to command a newly equipped fleet to deal with Saxon and Frankish pirates which had begun to infest the

coasts of Northern Gaul and Eastern Britain. This command was equivalent to that later known as *Comes litoris Saxonici*, 'Count of the Saxon Shore'.

"The new admiral commenced his career with marked success, destroyed many of the marauding Teutons, and recovered much plunder from them. But he was presently accused before Maximian of being less anxious to prevent the raids, than to catch the raiders when they were laden with spoil. And the proceeds of his captives were said to benefit himself and his crews, rather than the imperial exchequer, or the robbed provincials. It was even hinted ... that he had a tacit understanding with some of the Franks.

"Learning that the emperor intended to seize him and perhaps to execute him, Carausius took the bold step of appealing to his followers to join him in rebellion. He proclaimed himself emperor and landed in Britain, where he was joined at once by a legion and many auxiliary cohorts. Apparently an appeal for insurrection was seldom made in vain to the turbulent soldiery of the province. Before long the whole island came over to his standard, with much enthusiasm. ...

"Carausius reigned in Britain for seven years (A.D.286-293) apparently with great success and with undisputed sway. He increased his fleet by building many more galleys, raised new levies to strengthen his army, and hired a great force of barbarian mercenaries from the Franks. But his ambition was not only to be Emperor of Britain, but to reconstitute the old 'Empire of the Gauls'. He had a hold beyond the Channel, owing to his possession of Gessoriacum (Boulogne), which was one of the arsenals of his fleet, and he tried from thence to extend his power all over Gaul. ... But his wider schemes proved unsuccessful. ... The emperor built a new fleet to attack him, but it was repeatedly beaten through the unskilfulness of the untrained sailors, who proved unable to endure the fogs and cross-currents of the Channel. After several repulses Maximian and his colleague Diocletian, who had many other troubles on hand, stooped to the necessity of making peace with Carausius, and acknowledged him as their colleague, while he undertook to desist from his designs on Gaul (A.D.289).

"After this Carausius reigned for several years in great prosperity. His large fleet kept the province safe from the Saxons. ... With the Franks he had made peace, and kept many of them as auxiliaries. The Caledonians must certainly have been kept in due check, since milestones with the name Carausius were erected just beyond Severus' Wall - a certain proof that law and order were safe in that quarter. A sign of care for trade and commerce was the restoration of the silver coinage, which had ceased to exist throughout the empire for many years. ... He celebrated secular games. ...

"In 292 Diocletian and Maximian, having put down the rest of their enemies, thought it time to turn their attention once more against the British usurper. War was declared on him, and the charge of it was given over to Constantius Chlorus, the Caesar whom Maximian had just adopted as his junior colleague. Under his auspices the struggle took an indecisive turn, for though he succeeded in recovering Gessoriacum, the one foothold which Carausius had retained upon the Continent, he was utterly unable to obtain command of the seas. While the Channel was held by a fleet superior both in force and efficiency, nothing could be accomplished against the insular realm.

"When the renewed war had been some two years in progress, and showed no signs of coming to an end, Carausius was basely murdered by one Allectus, of whom we know nothing save that he was the underling (*satelles*) of his victim." See further s.n. Allectus.

His full name was Marcus Aurelius Carausius, and he may be called "the first sea-king of British history" ... "It seems clear that he wished to be regarded as a Roman reformer, not as a British separatist. He is called *Menapiae civis* by Aurelius Victor, whence many of our own earlier writers ascribed his origin to the British Menapia (St.David's). ... But the fact that Eumenius, a contemporary, calls him *Bataviae alumnus* would seem to make it clear that he was really a Belgian ..." (Oman, pp.141-146; DNB s.n. Carausius).

Geoffrey of Monmouth's account is mainly fictitious (HRB V.3-4) and similarly Brut y Brenhinedd where he is called Carawn. Hector Boece, in his History of the Scots (Paris, 1527), added further fictions, calling him Carancius, brother of Findoc, the Scottish king (VI.3 - 7).

CARAWN. See Carausius, Caron.

CARCLUDWYS ap CYNGU. (450)

Father of St.Tegfan and grandfather of St.Elian Geimiad ab Alltu Redegog (ByS §§46, 47 in EWGT p.61).

CAREDIG, CARETICUS. See Ceredig.

CARFI of GLYN ACHLACH. See Cwyfen.

CARN MARCH ARTHUR.

A rock near Aberdyfi. See s.n. Llyn Barfog. There is also Carreg Carn March Arthur between Moel Famau [Fama] and Mold (OP II.350).

CARNEDD ARTHUR. See Camlan.

CARNWYLL ap GLYWYS. Eponym of Carnwyllion. See Glywys.

CARON, ST. (ab ITHEL HAEL).

A bishop, and patron saint of Tregaron, Ceredigion (PW 61), where he is said to have been buried (LBS II.135-6). He is also perhaps the patron of Llanrheithan in Dyfed although a St.Rheithan would be expected (OP I.289, PW 27 n.3. WCO 170, LBS IV.109-110). Some Welsh Calendars enter him on March 5 (LBS I.71) which is also the date of the Irish St.Ciaran of Saigir, and it seems that the two have been identified.

According to a late addition in Bonedd y Saint (§25(F) in EWGT p.58) he was the son of Ithel Hael of Llydaw.

CARTIMANDUA.

A queen of the Brigantes in Britain, and wife of Venutius. When Caratacus was defeated by Ostorius Scapula he escaped to the Brigantes but was betrayed to the Romans by Cartimandua in A.D.51. Later she repudiated her husband in favour of his armour-bearer, Vellocatus. Venutius then stirred up rebellion and civil war ensued, until Cartimandua was reduced to the last extremity. She appealed to the Romans for help, and they interfered successfully (A.D.69) to save the queen from Venutius, but allowed Venutius to continue in possession of the kingdom (Tacitus, *Ann.*xii.36, 40, *Hist.*iii.45; CB p.83).

Hector Boece introduced her into his History of the Scots (Paris, 1526), making her the second wife of Cadallanus and therefore the step-mother of Caratacus. Later she married Venutius (III.14).

Iolo Morganwg called her Aregwedd Föeddawg ferch Afarwy ap Lludd in the 'Myvyrian' Third Series of Triads Nos.18, 22, 35. The origin of the name is unexplained. "It is the more to be regretted that Iolo failed to supply the note premised by the asterisk prefixed to her name" in his English translation of these triads (Rachel Bromwich in *Trans.Cym.*, 1968, p.332).

CARVILIUS. See Cingetorix.

CARWED ap GWGON.

Genealogical link in the ancestry of Llywelyn ap Hoedlyw, patriarch of a tribe in Iscerdin, Ceredigion. See PP §28.

CARWED ap MARCHUDD. (880)

Genealogical link in the tribe of Marchudd in Rhos, Uwch Dulas, Gwynedd, father of Iasedd. See ABT 2c, 9a, HL 7b in EWGT pp.97, 103, 116.

CAS ap SAIDI.

One of the warriors of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 466, RM 110). Compare Cadyrieith ap Saidi.

CASANAUTH WLEDIG. (430)

The name appears only in a genealogy in Jesus College MS.20 (JC 16 in EWGT p.46), at the head of a line of princes, probably of a part of Powys. His wife is given as Thewer ferch Bredoe ap Cadell Ddyrnllug (probably *recte* Brydw ap Gwrtheyrn). He is perhaps the same as Casnar Wledig who is called *Kasnat Wledic* in the tale of 'Rhonabwy's Dream' (RM 160).

CASNAR WLEDIG. (Legendary). (500?)

He appears in the Mabinogi branch of 'Pwyll' as the father of Gloyw Wallt Lydan (WM 38, RM 25), and in the tale of 'Culhwch and Olwen' as the father of Llary (WM 462, RM 107). In 'Rhonabwy's Dream' he appears as *Kasnat Wledic*, the father of Llara (RM 160).

Otherwise he appears only in the genealogies as the father of Llary and ancestor of Tegonwy ap Teon, whose descendants were in Powys and Rhwng Gwy a Hafren (MG 3, ABT 1b, 8g, etc. in EWGT pp.39, 96, etc.); also as ancestor of St.Mechyll in Bonedd y Saint (§49 in EWGT p.62). In the capacity of ancestor he is mentioned occasionally by the poets, but they give no information about him, except that he was a famous hero..

In ABT 1b, 8g, etc. he is made son of Lludd ap Beli Mawr. This is in keeping with his legendary character, but if he is the same as Casanauth Wledig (above) he is probably based on an originally historical character whose parentage is unknown. MG 3 is clearly mistaken in making him the son of 'Gloyw Gwlad Lydan' ap Lludd ap Beli Mawr.

Casnar came to be used as a synonym for 'famous warrior', 'proud warlike man'. It appears as if Casnar was proverbial for his delight in war. (Ifor Williams in *Armes Prydein*, 1955, p.11).

CASSIVELLAUNUS.

A British prince, probably of the people called Catuvellauni, whose country lay north of the Thames. Before the arrival of Julius Caesar in Britain he had been in constant war with other states. He had apparently conquered the Trinovantes of Essex and slain their king. Being the ablest and most tried general, he was allowed by the Britons to take sole command against Caesar on his second landing, in 54 B.C. He did not risk a pitched battle with Caesar but caused considerable trouble, harassing his army by quick and sudden movements of his cavalry and charioteers.

The Trinovantes, however, deserted to Caesar, and were soon followed by other tribes. Caesar was told where the stronghold of Cassivellaunus was and though it was admirably fortified by nature and art, Caesar soon took possession of the place. Not long after, Cassivellaunus decided to sue for peace. Caesar demanded hostages, fixed an annual tribute, and gave Cassivellaunus strict orders to keep his hands off the Trinovantes, over whom he had placed Mandubracius, the son of the king whom Cassivellaunus had slain (CB pp.15-18; Caesar, *De Bello Gallico*, V.11-22).

Cassivellaunus was probably the father or grandfather of Tasciovanus who was king of the Catuvellauni later (Oman p.54; C & M, p 57). Cassivellaunus died in about 47 B.C. (British Museum, *Guide to the Antiquities of the Iron Age*, 1905, p.154).

The *Historia Brittonum* does not mention Cassivellaunus, but states that Julius Caesar invaded Britain three times (§§19, 20). This was accepted by Geoffrey of Monmouth who says that Cassibellanus was son of Heli and brother of Lud [Lludd] and Nennius. He weaves a story of fantastic invention about him and says that Cassibellanus died and was buried at York, seven years after Caesar's last invasion. He was succeeded by his nephew, Tenuantius son of Lud (HRB III.20, IV.1-11). Brut y Brenhinedd follows Geoffrey of Monmouth and calls him Caswallon ap Beli Mawr.

Geoffrey of Monmouth (HRB IV.8) says that after his second victory (*sic*) over Caesar, Cassibellanus performed solemn sacrifices with an enormous slaughter of cattle and wild beasts, and this

formed the basis of a magnificent feast. The tract 'The twenty-four Mightiest Kings', which includes Caswallon as one of the kings, mentions (§14) this as the Great Feast in London ... That was one of the 'Three Immense Feasts' in Ynys Prydain (*Études Celtiques*, XII.171). The triad is listed as no.94 in TYP, but the two other feasts are missing from the triad. On the other two see TYP p.223 and *Études Celtiques*, XII.190.

According to Henry of Huntingdon (*Hist.Angl.*, I.12), Cassibelaunus was a son of Liud (or Luid) [Lludd], and brother of Belinus. See Belinus son of Minocannus.

Caswallon was known to Welsh legend, however, quite independently of Geoffrey of Monmouth and the 'Brut'. In the Mabinogi branch of 'Branwen' we are told that Caswallon ap Beli conquered the Island of the Mighty [Britain] from Caradog ap Brân, while Brân was absent in Ireland. Caswallon slew six of the 'chief officers' who had been left in Britain, wearing a magic mantle which made him, but not his sword, invisible. He did not slay the seventh, Caradog ap Brân, because he was a relative, but Caradog died of 'consternation'. Caswallon was crowned king in London (WM 58, RM 41). Later he received the homage of Pryderi, prince of Dyfed (WM 63-64, RM 45-46).

According to a triad (TYP no.71) Caswallon ap Beli was one of the 'Three Lovers' of Ynys Prydain because of his love for Fflur the daughter of Mugnach Gor. Another triad (TYP no.67) tells us that Caswallon went to Rome in search of Fflur, whence he is called one of the 'Three Golden Shoemakers' of Ynys Prydain. Finally there is the triad (TYP no.35) about the 'Three Levies' which departed from this island, and not one of them came back. They are also called the 'Three Silver Hosts'. Twenty-one thousand men went with Caswallon ap Beli, and Gwenwynwyn and Gwanar sons of Lliaw(s) ap Nwyfre, and Arianrhod ferch Beli, their mother. They went in pursuit of the 'men of Caesar' and they remained in Gascony. It appears from a poem attributed to Cynddelw or Llywarch, Prydydd y Moch, that Julius Caesar sought Fflur from the 'lord of Prydein' (i.e. presumably Caswallon). Other poets refer to Fflur's beauty. (Ifor Williams in *Trans.Cym.*, 1946, pp.41-43).

Meinlas, ['Slender Grey'], the horse of Caswallon ap Beli, is called one of the 'Three Bestowed Horses' and one of the 'Three Lively Steeds' of Ynys Prydain (TYP no.38). According to another triad (TYP no.59) one of the 'Three Unfortunate Counsels' of Ynys Prydain was to allow Julius Caesar and the men of Rome to place the forefeet of their horses on the land in exchange for Meinlas.

It is difficult to construct an acceptable story out of these references. They seem to form part of a lost legend built around the historical figure of Cassivellaunus. The following outline may be suggested:

Julius Caesar wished to obtain the beautiful Fflur from Caswallon, the king of Prydain, but Caswallon would not part with her. Caesar offered Caswallon the horse, Meinlas, as a gift, but in return he required that he and the men of Rome should be allowed to put the fore-feet of their horses on the land. Caswallon was counselled to accept the horse on these terms. So Julius Caesar succeeded in invading Britain and carried off Fflur. Caswallon then disguised himself as a shoemaker and went to Rome to seek Fflur. He was unsuccessful and decided to invade the continent with his 'Silver Host'. This, in turn, was frustrated and the host settled in Gascony.

Compare Ifor Williams, 'Hen Chwedlau' in *Trans.Cym.*, 1946, pp.41-43; TYP p.352.

A passage in Jesus College MS.20 (JC 4 in EWGT p.44) says that in the time of Caswallon ap Beli Mawr the Romans levied tax from Ynys Prydain. He is given a son Meirchion, ancestor of Ceindrech, wife of Macsen Wledig. This is certainly pre-Geoffrey of Monmouth. For the place of Caswallon in a possible pre-Geoffrey, legendary 'History', see BBCS 23 pp.1-6, but on p.6 Caswallon should be made son of Beli Mawr not of Lludd (PCB).

CASTANIUS, ST. See Gastayn.

CASTELL Y CNWCLAS (Knucklas Castle). See Ogrfan Gawr.

CASTELLUM GUINNION.

The site of the eighth of Arthur's victories against the Saxons according to the *Historia Brittonum* (§56):

The eighth was the battle at Castellum Guinnion, in which Arthur carried the image of Saint Mary, ever virgin, on his shoulders, and the pagans were put to flight on that day and there was a great slaughter of them through the power of our Lord Jesus Christ and through the power of St.Mary the Virgin, his mother.

A gloss appears in some 13th century manuscripts (Mommmsen, p.200 in MSS. C and L) to the effect that Arthur brought a cross and the image of St. Mary with him from Jerusalem, and that fragments of the image were preserved in great veneration at Wedale in Lothian, near Melrose. (E.K.Chambers, *Arthur of Britain*, pp.2, 192, 239 n.3). According to the *Annales Cambriae* Arthur carried a cross on his shoulders at the battle of Badon. See *Caer Faddon*. It has been suggested that for 'shoulder' we should read 'shield' on the grounds that the Welsh for shoulder is *ysgwydd*, and the Welsh for shield is *ysgwyd*. This supposes that the information came from a written source in early Welsh. The idea seems to have been first suggested by Thomas Price (*Hanes Cymru*, 1842, p.261) and Thomas Stephens (*Literature of the Kymry*, 1849, p.17). This has been generally accepted. See e.g. Rachel Bromwich in SEBH p.124 n.5. It may be noted that Geoffrey of Monmouth speaks of the figure of the Virgin Mary being on Arthur's shield, and the shield on his shoulders at the battle of Badon (HRB IX.4).

There is no agreement among scholars as to the identification of the site of Castellum Guinnion.

CASWALLON ap BELI. See Cassivellaunus.

CASWALLON. See also Cadwallon.

CATELLUS son of GERONTIUS. See Cadell ap Geraint.

CATEYRN ap GWRTHEYRN. (400)

The name appears in inscriptions as Catotigirn-i, meaning 'war-lord', or 'battle-king', corresponding to modern Welsh Cad-teyrn (John Rhys, *Arthurian Legend*, p.241 n.) HB and Geoffrey of Monmouth spelt Categirn and Katigern, but Brut y Brenhinedd 'tortured the name into Cyndeyrn'. Similarly ABT 6k, 20, HL 2f in EWGT pp.100, 107, 113. (E.Phillimore in Cy, IX (1888), p.179 n.5).

According to the *Historia Brittonum* (§44) Categirn son of Guorthigirn with his brother Guorthemir [Gwrthefyr] fought against the Saxons at a battle at Episford, in British Rithergabail, and there Hors [Horsa] and Categirn both fell. Again in §48 it says that Categirn was the second son of Guorthigirn, and was slain in the same battle as Hors. But the Anglo-Saxon Chronicle says under the year 455 that Hengist and Horsa fought with Wyrtegeorn, the king, at a place called Ægelesford [Aylesford] or Agælesthrep, Horsa being slain there. From these two slightly discordant statements it has been deduced that Categirn died in 455.

Beginning with Jesus College MS.20, Cateyrn has been shown as an ancestor of Cadell Ddyrnllug. It is probable that most of the pedigrees are too long and that Cateyrn was the father of Cadell Ddyrnllug (q.v.). Cateyrn may also have been the father of Rhuddfedel Frych (ABT 6k, 9b, 20, HL 2f in EWGT pp.100, 103, 107, 113).

Geoffrey of Monmouth has nothing new to say about Catigern (HRB VI.13).

CATGEN [CADIEN], abbot of Llanilltud Fawr.

Catgen is mentioned in three of the 'Llancarfan Charters' appended to the Life of St.Cadog (§§68, 64, 65 in VSB pp.134-6, 132-4). In the last two he is included among the witnesses *de familia Eltuti*, i.e. of the monastery of Illtud. He is not described as abbot in any of these, although in §65 he may have been abbot.

Other charters, in the Book of Llandaf, have him as witness (BLD 144, 143, 140, 147) and in all except the first he is described as abbot of Illtud or St.Illtud. He is also mentioned in the Life of

St.Oudoceus in the Book of Llandaf as one of the abbots who ‘elected’ Oudoceus to succeed Teilo (BLD 131-2).

VSb §68 mentions king Meurig, but §§64 and 65 mention no king. Only §65 mentions a bishop - Eudoce, i.e. Oudoceus. The BLD documents all mention king Meurig and bishop Oudoceus.

He probably succeeded Biwonwy and was succeeded by Congen. See *Trans.Cym.*, 1948, p.291 (but ignore dates), and Wendy Davies, *LlCh* p.55. Wendy Davies dates BLD 144 in 650 (not abbot) and the other BLD charters, when he was abbot, 655-665 (*ibid.*, pp.97-98).

The modern Welsh spelling would be Cadien (Wendy Davies, *ibid.*, p.55).

CATH PALUG. See Palug.

CATHEN ap CAWRDAF ap CARADOG FREICHFRAS. (530)

The saint of Llangathen in Catheiniog, Ystrad Tywi (PW 52). Commemorated on May 17 according to Rice Rees, *Welsh Saints*, p.280, but this is the date of a Scottish saint, a bishop in Bute (LBS II.92). His genealogy only appears in very late versions of *Bonedd y Saint* (§89 in EWGT p.66). Compare Cathen ap Gwlyddien.

CATHEN ap CAWRDAF ap SERWAN.

Genealogical link in a line of unknown princes, grandfather of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

CATHEN ap GWLYDDIEN. (625)

A prince of Dyfed and father of Cadwgon (HG 2, The Déisi tract, JC 12 (somewhat corrupt), ABT §18a in EWGT pp.10, 4, 45, 106, respectively). From JC 8 in EWGT p.45 which gives the genealogy of princes of Brycheiniog, the line goes back through his mother, Ceindrech ferch Rhiwallon, a descendant of Brychan. Thus probably Cathen ruled Dyfed and Brycheiniog. See A.W.Wade-Evans, *Welsh Mediaeval Law*, Oxford, 1909, p.xlvii; PCB in Cy. 43 (1932) pp.56-58.

Cathen probably gave his name to the cwmwd of Catheiniog in Cantref Mawr, Ystrad Tywi. He may also have given his name to Llangathen (OP II.225). Compare Cathen ap Cawrdaf ap Caradog Freichfras. The various Cathens are discussed in OP II.429.

CATHEN ap NOWY. See Gruffudd ap Nowy.

CATHUS ap RHUFON. (900)

Genealogical link in the ancestry of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Disaeth (HL 6a in EWGT p.116).

CATRAETH.

The place is mentioned in the poetry of Taliesin from which it appears that Catraeth was at one time part of the kingdom of Urien Rheged (q.v.). It appears to have been lost to the English after the death of Urien, but a foolhardy attempt was later made to recover the territory, known as the raid on Catraeth and celebrated by the poet Aneirin in his poem ‘Y Gododdin’. The poem is edited with an extensive introduction by Ifor Williams in *Canu Aneirin*, Cardiff, 1938.

The raid was organised by Mynyddog Mwynfawr (q.v.) or Mynyddog Eidyn. The band of raiders consisted of three hundred youthful warriors (CA stanzas 61, 90, 91). They fought on horseback, fully armed (stanza 91, etc.) under the charge of three leaders, Cynri, Cynon and Cynrain of Aeron (18). The enemy were the men of Deifr and Bryneich [Deira and Bernicia] (5, 9, 18) and numbered 100,000 or 54,000 (10, 94).

The warriors were called ‘men of Gododdin’, (ten times), ‘the army of Gododdin’ (four times), ‘Britons of Gododdin’ (twice) and ‘The retinue of Gododdin’ (once). But besides Gododdin (q.v.) they were drawn from various parts of Britain: Cydywal ap Sywno was in the van of the men of Gwynedd (19) and Gorthyn Hir ab Urfai came from Rhufoniog in Gwynedd (87b); Tudfwlch Hir from Eifionydd

(Gorchan Tudfwlch); from Elfed came Madog Elfed (96); from beyond Bannog [i.e. from Prydyn = Pictland] came Llifieu son of Cian, a kinsman of the poet (22a, b); from Aeron [Ayrshire] came Cynrein (18), Cadreith and Cadlew (21 + Gwarchan Kynfelyn) and Cynddilig (67a, 80). Only one man, unnamed, survived the battle (60, 61, 77, 90).

Another version, found in stanza 21 and in *Gwarchan Kynfelyn*, says that there were 363 warriors and that three escaped alive: Cynon and the two war-hounds of Aeron (stanza 21) or Cynon and Cadreith and Cadlew of Cadnant (Gwarchan Kynfelyn). This seems to be a later version in which the influence of triadic arrangements is discernible (CA p.lvii). In both these sources we are told that Aneirin also escaped, but apparently under different circumstances. See s.n. Aneirin. Ifor Williams thought that the one survivor was probably Cynon ap Clydno Eidyn (CA p.lvii), but there is doubt about this. See s.n. Cynon ap Clydno Eidyn.

The following stanza (CA no.60) is given as an example:

After wine-feast and mead-feast they went from us,
the mail-clad [warriors]; I know the grief for their death.
Their slaying came to pass before [they could grow] grey-haired;
their host was high-spirited in front of Catraeth.
From the retinue of Mynyddog - great sorrow! -
out of three hundred none came back except for one man.

(Trans. K.H.Jackson, *The Gododdin*, 1969, p.140, slightly modified).

The earliest subsequent reference to Catraeth is probably in the poem *Moliant Cadwallawn* which Ifor Williams believed was composed in about 634. See s.n. Cadwallon ap Cadfan. Here occurs the line:

eilywed Gattræth fawr fygedawc.

‘the sadness (or loss) of famous, great Catraeth’.

(CA pp.xxviii-xxix).

Owain Cyfeiliog, prince and poet, (c.1130-97), wrote a poem *Hirlas Owain*, ‘The Drinking-horn of Owain’, a poem patterned on the *Gododdin*, likewise to celebrate a battle. He refers to the battle of Catraeth:

I have heard that for a payment of mead warriors went to Catraeth.

.
The war-band of Mynyddawg

(RBP col.1435, ll.4-6, trans. TYP p.468).

According to a triad (TYP no.31W) one of the ‘Three Noble Retinues’ of Ynys Prydain was that of Mynyddawg at Catraeth.

Ifor Williams made a strong case for identifying Catraeth with Catterick in the north of Yorkshire (CA pp.xxxii - xxxvi). The site also fits the story as far as it can be reconstructed (CA pp.xxv - xxxii). The suggestion was first put forward by Thomas Stephens in *The Gododin*, 1888, pp.30-31. See also John Morris-Jones in *Cy.* 28 (1918) pp.67-68. Ifor Williams gave good reasons for putting the date of the battle between A.D. 580 and 600 (CA pp.xl-xlii). K.H.Jackson approved of the identification of the site (*The Gododdin*, pp.7, 83-84) and suggested a date between 588 and 590 (*ibid.*, p.12, cf. pp.86-91).

CATWG, ST. See Cadog, St.

CAULDRONS. See Ceridwen, Diwrnach Wyddel, Dyrn(f)wch Gawr, Pwyll.

CAW of PRYDYN, of Twrcelyn, of Cwm Cawlwyd. (460)

In the Life of St.Cadog (§26 in VSB pp.80-84) we are told that Cadog went on a pilgrimage to Albania, commonly called *Scocia*. On the way back he stopped on this side of *mons Bannauc* [Mynydd

Bannog], that is, somewhere in the lowlands of Scotland. He stayed seven years in that place to convert the people. While digging the ground to build a monastery, he found an enormous collar-bone. He was told by an angel that it belonged to a giant [Cawr] who would be raised from the dead, and would be his digger as long as he lived. And so it happened. The giant fell at Cadog's feet, begging that his soul should be saved from returning to hell, whence it had come. He told Cadog that he had plundered those coasts with his troops of robbers, but the local king had pursued him, destroying him and his army. His name was *Cau Pritdin* [Caw Prydyn] or *Caur* [Cawr, 'Giant']. Cadog comforted the giant, telling him that if he repented and mended his ways he would go to heaven. So from that day the giant did all the digging that Cadog required of him. As a result the kings of the Albanians gave Cadog twenty-four townships.

The district on this side of Mynydd Bannog is Arglud [Clydeside] and the monastery which Cadog founded is Cambuslang, the parish church of which is still dedicated to St.Cadog (WCO 236). The basis of the above story is uncertain, but we may suppose that Caw was a Pict of Prydyn [Pictland], that he was wont to make raids across the borders of Prydyn into Clydeside, that on one of these raids he settled in that district, was converted by Cadog, and helped him in the foundation of his monastery (PCB). Wade-Evans suggested that Cadog was confessor or 'soul-friend' to Caw of Pictland (WCO 238). For a discussion of the legend see BBCS 17 (1957) pp.69-77. Nora Chadwick pointed out that *fossor*, 'digger' was one of the early Orders of the continental church (SEBC p.6).

That the district where Caw settled was Arglud, is confirmed by the Breton Life of Gildas (§1), which states that Gildas was the son of *Caunus* [recte *Cauuus*?] and was born in *Arecluta*. It also says (§2) that his two sons Egreas [Eugrad] and Alleccus [Gallgo], and their sister Peteova [Peithien] renounced their patrimony and retired to the remotest part of the country. We know from the foundations left by these saints and from later authorities that the place referred to is Twrcelyn in Anglesey (WCO 237).

Caw is called Caw of Prydain in ByS §§59(Ha), 60(Ha), AchS §§20, 31, in EWGT pp.63, 70. He may also have migrated, for he is called Caw of Twrcelyn in ByA 3 in EWGT p.85. He is sometimes described as Caw of Cwm Cawlwyd, e.g. Bys 59(G). Llanstephan MS.187 p.226 writes: *Plant Caw o Dwrcelyn, arglwydd Cwm Cowlwyd. Caw oedd yn trigo yn Edeirnion yn amser Arthur*. See Cwm Cawlwyd. Similarly Elis Gruffydd in his Chronicle (c.1530) in NLW MS. 5276D fo.334 says: 'Kaw of Prydain was the name of a chieftain who ruled over Edeirnion' (Quoted TYP p.409).

In the tale of 'Culhwch and Olwen' Culhwch is required to obtain the services of *Kadw* of Prydein (WM 482, *Cado* RM 123) because he was the only person who could be trusted 'to keep' [*kadw*] the tusk of the boar Ysgithyrwyn. Sixty cantrefs of Prydein were said to be under him. That Caw is meant here is proved by the fact that later in the story, during the hunt of Ysgithyrwyn, 'Kaw of Prydein mounted Llamrei, Arthur's mare, and he was the first to bring the boar to bay. And then Kaw of Prydein armed with a hatchet, and boldly and gallantly set upon the boar and split his head in two. And Kaw took the tusk.' (RM 135). Later it was Kaw of Prydein who took the blood of the witch, Orddu, 'and kept it' [*a'e gadw*] with him (RM 142). Finally it was Kaw of Prydein who came to shave the beard of Ysbaddaden Pencawr, 'flesh and skin to the bone, and his two ears outright.' (RM 142). Gwyn Jones and Thomas Jones in their translation, *The Mabinogion*, 1948, take Cadw to be the intended name of this hero. But in the text of *Culhwch ac Olwen*, prepared by Sir Idris Foster, and edited by Rachel Bromwich and D.Simon Evans, 1988, the one place where *Kadw* occurs is amended to Kaw (l.647).

The grave of Caw is mentioned in the 'Stanzas of the Graves' (No.1) in the Black Book of Carmarthen:

The graves which the rain wets,-
Men who had not been used to being provoked:
Cerwyd, and Cywryd, and Caw.

(SG pp.118/9).

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THE CHILDREN OF CAW

The Breton Life of Gildas gives *Caunus* only five sons: Gildas (§1), Cuillus [Huail], who, after his father's death, succeeded him to the throne, Mailocus [Maelog, *recte* Meilig], Egreas [Eugrad], and Alleccus [Gallgo] (§2); also a daughter, Peteova [Peithien] (§2). But the Life by Caradog of Llancarfan says that *Nau*, king of Scotia, had twenty-four sons, victorious warriors, of whom one was Gildas (§1). The eldest of the brothers was Hueil [Huail] (§5), and no others are named. Several others are mentioned in Bonedd y Saint: Gildas (only as father of saints) (§§59, 90), Gwrhai (§60), Afarwy(?), Anef, Ceidio, Dyfnwy and Gwrddelw (§87 - late), and in Achau'r Saint: Cynan, Gallgo, Ustig, and Cwyllog, a daughter (§31).

As many of the descendents of Caw founded religious settlements, that is, are listed among the Welsh saints, we find that the children of Caw of Prydyn (or Prydain) are included in a triad of the 'Three Kindreds of Saints' (Plant Brychan §5 in EWGT p.83; compare TYP no.81 C 18).

There are two extensive lists of the children of Caw, one in the tale of 'Culhwch and Olwen' (WM 61-2, RM 107) and the other in the 'Hanesyn Hen' tract (ByA 3 in EWGT p.85). The former list contains several names not found in later lists. Some are perhaps fanciful inventions of the story teller (LBS II.93), or have been altered from the correct form as a kind of joke (PCB), see comments in the list below and in CO(2) p.77. Other names are peculiar to the 'Hanesyn Hen' list. The following is an alphabetic list from all reputable sources. (ByS and AchS. are in EWGT pp.54-71):

SONS

- 1 Aeddan, St.(?) (ByA). Perhaps the disciple of St.David. See Aeddan.
- 2 Afarwy, St.(?) (ByS §87). Not stated to be a son of Caw, but as most of the other saints mentioned in §87 were supposed to be sons of Caw, we must probably accept Afarwy, although nothing is known about him. He is listed in the Iolo MSS. p.142.
- 3 Anef, St. (CO *a neb* = 'and someone'; ByA, ByS, late addition).
- 4 Aneirin (ByA).
- 5 Anghawdd (CO).
- 6 Ardwyad (CO = 'governor').
- 7 Bangar (ByA).
- 8 Caen (ByA, late addition).
- 9 Ceidio, St. (ByS and ByA, late additions).
- 10 Celyn (CO, ByA).
- 11 Cilydd (ByA).
- 12 Cof (CO *Coch* = 'Red'; ByA).
- 13 Connyn (CO = 'grumbler'). Cf. Cynan, below.
- 14 Cynan (AchS §31 *Kynnan*). Not known as a saint. Cf. Connyn, above.
- 15 Cyngar (ByA, late addition). Possibly a doublet of Bangar. Compare Cyngar ap Garthog.
- 16 Cynwal (CO WM, *Cynwas* RM).
- 17 Dirmig (CO = 'scorn', ByA).
- 18 Dyfnwy, St.(?) (ByA, ByS late addition).
- 19 Etmig (CO = 'honour'; ByA *Echymwg*).
- 20 Eugrad, St. (Vita Gildae I *Egreas*; CO *Ergyryat* = 'striker'; ByS *Eigrad*; ByA *Eirgrawn*.)
- 21 Gallgo, St. Vita Gildae I (*Alleccus*; CO *Calcas*; AchS, ByA).
- 22 Gildas, St. (All lists).
- 23 Gwartheygydd (CO RM 138 = 'cattle raider'). Not in the CO list.
- 24 Gwrddelw, St.(?) (ByA, ByS late addition).
- 25 Gwrhai, St. (ByS).

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- 26 Gwyddrain (ByA).
- 27 Gwyngad (CO).
- 28 Huail (Vita Gildae I *Cuillus*, V.Gildae II, CO, ByA).
- 29 Llwybr (CO = 'track').
- 30 Mabsant (CO = 'patron saint').
- 31 Meilig, St. (Vita Gildae I *Mailocus*, CO *Meilic*).
- 32 Ofan (CO). Gwyn Jones and Thomas Jones translation amends to Gofan.
- 33 Samson (ByA). CO mentions Samson Finsych without parentage immediately following the list of sons of Caw.
- 34 Ustig (CO *Iustic*, AchS, ByA).

DAUGHTERS

- 1 Cwyllog, St. (AchS, ByA).
- 2 Gwenabwy, St. (CO, ByA).
- 3 Peithien (Vita Gildae I *Peteova*; ByA).

The following three saints in Anglesey were said by Henry Rowlands to be sons of Caw (*Mona Antiqua Restaurata*, 1766 edition, p.154):

- 35 Caffo, St.
- 36 Maelog, St.
- 37 Peirio, St.

LATER FICTIONS

We have seen that in 'Culhwch and Olwen' the name Caw has in one place been tortured into Cadw or Cado, perhaps as a pun, meaning 'to keep' (TYP p.302). This seems to have had some repercussions. Thus Caw becomes Kadw in one version, (D), of Bonedd y Saint (§§59, 60 in EWGT p.63). Similarly we find Kadw o Brydain instead of Caw ap Cawrdaf ap Caradog Freichfras in Lewys Dwnn II.23. This Caw is clearly a different person. In the reverse direction we find Cadwy ap Geraint, whose name was often spelt Cado, called Caw by Henry Rowlands, who spoke of Caw Cowllog, son of Geraint, and father of Ceidio, Ane and Aiddan Foeddog (*Mona Antiqua Restaurata*, 1766 edition, pp.154-5). But he differentiated this Caw from 'Caw o Frydain'. However, this did not prevent Iolo Morganwg from affiliating Caw of Twrcelyn or Caw of Cwm Cawlwyd, with all his sons, to Geraint ab Erbin (Iolo MSS. pp.101, 116, 118, 136).

CAW ap CAWRDAF ap CARADOG FREICHFRAS.

Genealogical link in the ancestry of Maenyrch, and Rhys Goch of Ystrad Yw, patriarchs of families in Brycheiniog. See PP §§15, 16. Also in a unique pedigree as ancestor of Ifor Bach. See PP₂ §66.

CAW ap CEILIOG MYNGRUDD.

Genealogical link in the fictitious ancestry of Ifor ab Einion ap Rhiwallon or Ifor Bach, a patriarch of families in Morgannwg. Father of Selyf. See PP₁ §66(2).

CAWRDAF ap CARADOG FREICHFRAS. (500)

He is mentioned in a triad (TYP no.13) as one of the 'Three Chief Officers' of Ynys Prydain, and in the tale 'Rhonabwy's Dream' he appears as one of forty-two counsellors of Arthur (RM 160).

In another capacity he was the saint of Llangowrda, extinct, under Llanbadarn Fawr, Ceredigion (PW 61); of Abererch, Llŷn (PW 86), although through a mistake this is sometimes ascribed to Cadfarch; and of Llangoed in Anglesey (PW 94). This last is ascribed to Cawrdaf and Tangwn jointly, but see s.n. Tangwn. The ascription of a supposed extinct foundation, *Gelli Gawrdav*, under Llantrisant, Morgannwg, to Cawrdaf is an error, *pace* LBS II.95, PW 67. The place was formerly called Allt

Gawrddu or Allt-y-gawr, and the ascription to Cawrdaf is apparently due to Iolo Morganwg, see Iolo MSS., pp.151, 221. (Thanks to Dr.M.A.K.Duggan, 20-1-88).

Cawrdaf was the father of Medrod, the father of St.Dyfnog (ByS §51 in EWGT p.62) and he was the father of St.Cathen according to a late version of Bonedd y Saint (§89 in EWGT p.66). Other late versions of Bonedd y Saint also make him ancestor of St.Collen (§52 in EWGT p.62), similarly Buchedd Collen (EWGT p.30), but this is incorrect. See Collen. He is listed as one of the 'Seven Happy Cousins' in Achau'r Saint (§51 in EWGT p.71). See s.n. Cybi. His festival is on December 5 (LBS I.76, II.96).

Two patriarchs of families in Brycheiniog, Maenyrch, and Rhys Goch of Ystrad Yw, traced their ancestry to Caw ap Cawrdaf ap Caradog Freichfras. See PP §§15,16.

CAWRDAF ap GARMONION. (520)

Father of Gwyddno, and grandfather of Elffin, according to Bonedd Gw_r y Gogledd (§10 in EWGT p.73).

CAWRDAF ap SERWAN.

Genealogical link in a line of unknown princes, father of Cathen, and ancestor of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

CEBWR, bishop of Llanelwy.

Mentioned in some versions of the Demetian code of the laws of Hywel Dda as *Cebur*, bishop of Llanelwy, one of the bishops said to have gone to Rome with Hywel Dda in 929 to get approval of his laws from the Pope. See s.n. Lunberth.

CECILY or SYSLI ferch SEFERUS. (930)

Wife of Dingad ap Tudur Trefor (LD ii.307).

CEDIFOR. See Cydifor.

CEDIG ap DYFNWAL HEN. (485)

One of the men of the North. He appears only as a genealogical link. His son Serwan was father of Mordaf Hael, and his son Senyllt was father of Nudd Hael. Another son, according to some authorities, was Tudwal Tudclyd. See Bonedd y Saint §18, Bonedd Gwŷr y Gogledd §§8, 9 in EWGT pp.57, 73.

CEDIG DRAWS ap CEREDIG. (440)

He appears without cognomen in the tract 'Progenies Keredic' as father of Afan Buellt (§2) and father of Lucho, ancestor of Gwgon Glededyfrudd (§6); in Bonedd y Saint he is father of Sant and grandfather of Dewi (§1, some versions); father of Afan Buellt by Tegfedd ferch Tegid Foel of Penllyn (§6); father of Doged frenin (§95 and AchS §30). In Jesus College MS.20 he is father of Kynan (for Afan) (§44) and of Llawr father of Gwgon (§48). The cognomen *Traws*, 'perverse' is given him in JC 44. See EWGT pp.20, 54, 55, 67, 70, 49.

In the Red Book of St.Asaph, p.117, he is mentioned as *Kedicum Draws seu de ludis*, and we are told that a quarrel arose in the court of Maelgwn between two soldiers and Cedric Draws. Cedric struck a son of Maelgwn with a drinking-horn, and fled for sanctuary to St.Kentigern at Llanelwy. Maelgwn pursued him thither. See further s.n. Maelgwn Gwynedd. The text is edited in LBS IV.385, but reads 'de ludes' for 'de ludis'. See Alexander Penrose Forbes, *The Lives of St.Ninian and St.Kentigern*, 1874, p.lxxx. *De ludis*, 'concerning games', is apparently meant to explain the cognomen 'Traws' and perhaps implies that he was a practical joker, a 'perverse' habit (PCB). It is suggested in LBS II.349 that the son of Maelgwn may have been Doeg (q.v.).

CEDOL, ST.

The saint of Pentir Chapel, alias Llangedol, subject to Bangor, Gwynedd (PW 84; ByS 96 in EWGT p.67). Commemorated on November 1 (LBS II.98).

CEDWYN ap GWGON GWRON. (600)

The reputed saint of a now extinct Llangedwyn in Ystrad Yw (BLD 279), and of Llangedwyn, a chapel under Llanrhaeadr yMochnant, Powys (PW 106). Llangedwyn in Ystrad Yw seems to be the old name of Llangenni, formerly under Llangatwg, Crucywel (WATU). His genealogy is given in Bonedd y Saint (§74 in EWGT p.65) as son of Gwgon Gwron ap Peredur ab Eliffer Gosgordd-fawr. But his mother is given as Madrun daughter of Gwrtheyrn Gwrtheneu. The latter is chronologically impossible and is probably due to Cedwyn being mistaken for Ceidio (q.v.).

Cedwyn Sant is said to have been one of the seven who escaped from the Battle of Camlan (Mostyn MS.144 p.314 (1656). See s.n. Camlan. This also is not in accord with his genealogy.

CEDWYN COLOFN LLEISION ap GWYNNAN. (940)

He appears in a pedigree in Peniarth MS.127 p.95 as grandson of Gwynnog Farfsych and father of Bywyr. See ByA §24 in EWGT p.90. He was evidently a hero of the Lleision, that is, descendants of Lles Llawddeog, but nothing is known of him.

CEGIN ARTHUR.

The stream known as Afon Cegin rises in the parish of Llanddeiniolen, Arfon. The source is called *Ffynnon Cegin Arthur*, 'The Spring of Arthur's Kitchen', [grid ref. SH 5564] and the water is said to have an oily appearance, caused, according to the legend, by animal fat brought by streams passing through Arthur's kitchen (T.Gwynn Jones, *Welsh Folklore and Folk Custom*, p.113, quoting *Llen Gwerin Sir Gaernarfon*, by John Jones (Myrddin Fardd), 1908, p.169). See also Egerton Phillimore in Cy. 11 (1892) p.59.

CEIAN WYDDEL. (Fictitious).

Edward Lhuyd (d.1709) said that Ceianus, a Scot, was driven out of Kydweli by Kynedhav (William Camden, *Britannia*, trans. Edmund Gibson, 1695, col.621). Lewis Morris in his *Celtic Remains*, p.236 says: "Gŵyr. By Nennius (Gale's copy), *Guhir*, where he says the son[s] of Keian, a Scot, seated themselves....". The reference is to the *Historia Brittonum* §14 and Ceian is a corruption of Liethan. See s.n. Cunedda Wledig.

Iolo Morganwg constructed a story around the name of this person whom he called Ceian Wyddel (Iolo MSS. p.78).

CEIDIO ab ARTHWYS. (490)

One of the Men of the North, mentioned in Bonedd Gwŷr y Gogledd as father of Gwenddoleu, Nudd and Cof (§6 in EWGT p.73). A *mab Keidyaw* is mentioned in the Gododdin (CA 1.995). Gwenddoleu died in A.D.573 but it is not impossible that a younger brother could be fighting c.580-600 (CA p.xlii).

CEIDIO ap CAW.

He is mentioned in Bonedd y Saint (§87 in EWGT p.66), probably as a son of Caw, and in a list of sons of Caw in Mostyn MS.113 p.133, etc. (See EWGT p.149). Henry Rowlands treated him as a son of Caw in Anglesey, apparently at Rhodogeidio (or Rhodwydd Geidio, Rhestr) formerly under Llantrisaint, Môn. (LBS II.99). According to Rice Rees, *Welsh Saints*, p.227, Ceidio or Llangeidio in Llŷn was also dedicated to him. But see Ceidio ab Ynyr Gwent.

CEIDIO ap CORF. (830)

Genealogical link in the ancestry of Lles Llawddeog (q.v.). (ByA 24, ABT 1b, 8g, 12 in EWGT pp.90, 96, 102, 104).

CEIDIO ab YNYR GWENT. (570?)

He is mentioned in Bonedd y Saint (§44 in EWGT p.61). Three manuscripts combine this entry with the next by making his mother to be Madrun ferch Gwrthefyr, and this seems to be an error. There is a legend connecting Madrun with her supposed son, Ceidio. See s.n. Madrun. We can only accept that Madrun was Ceidio's mother if we admit that there was an earlier Ynyr Gwent. See discussion s.n. Ynyr Gwent.

"We find Ceidio at Rhodwydd Geidio [Rhodogeidio formerly under Llantrisant, WATU] in Anglesey ... By Llanedern in Llŷn ... is the ancient foundation of Ceidio [or Llangeidio], below Carn Fadrun. At a now extinct township, called Ceidio, in Llandyrnog, he also seems to have been commemorated.... In Gwrtheyrnion, ... a little east of Rhaeadr is a tumulus called Cefn Ceidio, on land called Pant yr Eglwys. Here, tradition reports, was a church, and the supposition has been that it was Ceidio's." (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.325-6). Rice Rees ascribed the churches in both Anglesey and Llŷn to Ceidio ap Caw, while LBS II.99 gives only the Anglesey church to Ceidio ap Caw.

Ceidio's festival in Anglesey is given as November 18, and in Llŷn as November 3 or 6 (LBS II.99). It does not appear in the calendars.

In the Book of Taliesin we are told that one of the 'Three Cloven-Hoofed horses' was Cethin, 'Roan', the horse of Ceidio (TYP pp.c-ci), but according to another triad (TYP no.42) Cethin of the Cloven Hoof was the horse of Iddon ab Ynyr Gwent.

The combination of the names of the two sons of Ynyr Gwent, Ceidio and Iddon, has led to the corrupt forms Kneiddian and Kyneiddian in some manuscripts of Bonedd y Saint. Kyneiddian is found also in Edward Lhuyd's *Parochialia*, i.24, ii.17. This was later changed to a more familiar form, Cynheiddon ab Ynyr Gwent, which is found in the Iolo MSS. pp.129, 139, 144. See A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.167 n.59.

CEIDYRCH ap DEIGR. See Deigr ap Dyfnwal Hen.

CEILIOG MYNGRUDD, Y.

'The Red-mained Cock'. He appears in pedigrees of Brycheiniog and Morgannwg, in two different connections:

- (1) In some versions of the pedigree of Caradog Freichfras we find 'Caradog Freichfras ab Y Ceiliog Myngrudd' or 'Caradog Freichfras ap Llŷr Marini ab Y Ceiliog Myngrudd'. In these he is made son of Ethrys (omitted in some versions) ab Eidion or Eidol Darianlas ap Ceneu ap Coel. See PP §17(3), (5), (6), (7).
- (2) In a version of the ancestry of Ifor ab Einion ap Rhiwallon or Ifor Bach, patriarch of families in Morgannwg, where he is made a descendant of Morgan [Margan] ap Maglawn. See PP §66(2).

Robert Vaughan of Hengwrt wrote "Coeliog [*sic*], surnamed Myngrudd, that is with red main or hair, being a northern Britan and descended of Coel Godebog." (Panton MS.51 fo.112)

CEIMIAD GAWR.

A giant mentioned in Peniarth MS.118. He is said to have been slain by Arthur and to have been buried in a place called Llwyn y Meini Hirion near Nant Ceimiad in the parish of Pennant Melangell, Mochnant. 'Two stones mark the length of his grave. One at each end'. (Cy. 27 (1917) pp.146/7).

CEINDEG ap CYNFARCH.

Genealogical link in the ancestry of Maenyrch, and Rhys goch of Ystrad Yw, patrirachs of families in Brycheiniog; father of Tathal. See PP §§15(3) and 16(3).

CEINDEG ferch LLYWARCH HEN. See Llywarch Hen.

CEINDRECH BENASGELL ferch ELIFFER GOSGORDDDFAWR. (530)

She and her two brothers, Gwrgi and Peredur, constituted one of the 'Three Fair Womb-Burdens' of Ynys Prydain according to a triad (TYP no.70, Pen.50 version). The Pen.45 version substitutes Arddun. Compare Arddun Benasgell.

CEINDRECH ferch BRYCHAN. (Fictitious).

The name occurs in the tract 'Plant Brychan' (§3p in EWGT p.83). It is formed by corruption from Ceinbreit. See Cain Breit ferch Brychan.

CEINDRECH ferch RHEIDEN.

The wife of Macsen [Wledig], mother of Owain [Finddu], and a descendant of Caswallon, according to Jesus College MS.20 (JC 4 in EWGT p.44).

CEINDRECH ferch RHIWALLON. (600)

Wife of Gwlyddien (Cloten) ap Nowy. See JC 8 and 12 in EWGT p.45. She was heiress to the throne of Brycheiniog, whereby her son Cathen ruled both Dyfed and Brycheiniog. See Cathen ap Gwlyddien.

CEINFRON ferch LLYWARCH HEN. See Llywarch Hen.

CEINFRYD ferch CYNDRWYN. See Meisir ferch Cyndrwyn.

CEINGAIR, wife of Fferntael ab Ithel ap Morgan. (BLD 207).

CEINGAIR ferch BRYCHAN.

Mother of Cynidr (q.v.) of Glasbury.

CEINGAR ferch MAREDUDD ap TEWDWS. (740)

Wife of Gwriad ap Brochwel and mother of Arthfael ap Gwriad according to JC 9, 12 in EWGT p.45, but perhaps more correctly wife of Rhys ab Ithel and mother of Arthfael (q.v.) ap Rhys.

CEINWEN ferch BRYCHAN. See Cain Breit ferch Brychan.

CEINWEN FECHAN ferch IEUAN DEGAN ap PEREDUR FILWR.

Wife of Endos [Dos] ap Deigr (Lewys Dwnn in Pen.268 p.94). See EWGT p.149.

CEITHO ap CYNRYR FARFWYN. See Cynryr Farfwyn.

CEL COED. Father of Llwydeu ap Cel Coed. Compare Cil Coed.

CELEMON ferch CAL.

One of the ladies at Arthur's Court (WM 469, *Relemon* RM 112).

CELENION (CELEINION) ferch TUDWAL[†] ab ANARAWD. (700)

Wife of Sandde ab Alcwn, and mother of Elidir (JC 17, 19, ABT 1e, 6 ll. in EWGT pp.46, 96, 100). Tudwal only in JC 19.

CELER, ST.

The saint of Llangeler in Emlyn, Dyfed (PW 55). The place was formerly called Merthyr Celer (PW, WATU), whence he is supposed to have suffered martyrdom. But 'Merthyr' did not necessarily have that implication. See e.g. WCO 139. A.W.Wade-Evans thought that perhaps Celer was the saint of St.Clear's [Sanclêr], Dyfed (PW 48 n.3). See further Edward Lhuyd's *Parochialia*, iii.76, which gives June 21 for the festival at Llangeler.

A WELSH CLASSICAL DICTIONARY

CELERT. (Fictitious)

‘Celert’ is a back-formation from Beddgelert, the name of a parish on the borders of Eifionydd and Arfon. It cannot be genuinely Welsh because of the combination *rt*. Beddgelert was the seat of an Augustinian Abbey, one of the oldest in Wales. In a charter of the abbey of the time of Llywelyn the Great it was called “Beth Kellarth”. (John Rhys, *Celtic Folklore*, p.567). Edward Jones in the first edition of his *Musical and Poetical Relicks of the Welsh Bards*, 1784, p.40, quoted a stanza which may be translated as follows:

Buried is the skilful Cylart
In the borders of Eifionydd;
A dinner ready for his huntsman
He would produce on the day of the stag-hunt.

It seems possible that the name Celert or Cylart is nothing but the English ‘Kill-hart’, which might easily have been given to a dog used in hunting. Kill-hart might even have been a dog belonging to Llywelyn the Great which was buried at Beddgelert. Such a story is told with some amplification in a manuscript of 1592. See LBS II.103. But the rest of the modern story associated with Beddgelert is based on an ancient piece of folklore about the dog who saved the baby and was rashly killed by his master. This has been traced via the *Gesta Romanorum*, eastwards to India. See Joseph Jacobs, *Celtic Fairy Tales*, 1892, pp.259-64. The church of Beddgelert is dedicated to St.Mary. (PW 95).

See now C.G.Thomas in *Llên Cymru*, 17 (1992) pp.5-10.

Celert was entered in the ‘Alphabetic Bonedd’ by Lewis Morris as the name of the saint of Beddgelert and Llangeler (MA¹ II.36. MA² 422). See Celer.

Iolo Morganwg used the name Celert in one of his fictional pedigrees, making him an ancestor of Serigi Wyddel (Iolo MSS. p.81).

CELLIWIG.

The traditional site of Arthur's Court in Cornwall. It is mentioned five times in the tale of ‘Culhwch and Olwen’ (WM 464, 469, RM 109, 112, 133, 135, 141). It is mentioned in a triad (TYP no.1) as one of the ‘Three Tribal Thrones’ of Ynys Prydain where Arthur was chief prince, Bytwini [Bedwini] chief bishop, and Caradog Freichfras chief elder. In another triad (TYP no.54) it is Arthur's Court which was ravaged by Medrod.

The name corresponds to Anglo-Saxon *Caellwic* named as a Cornish estate in a letter of St.Dunstan. It has been identified with Callington, but Rachel Bromwich prefers Kelly Rounds, a large hill-fort in the parish of Egloshayle. See further TYP pp.3-4, CO(1) p.lxxix n.218, CO(2) p.91, AoW 234-8.

CELTES.

Fictitious eponym of the Celtae (Κελταί, Κελτοί).

(1) Parthenius of Nicaea (First century B.C.) said that Heracles begot a son Keltos by Keltine, daughter of Bretannos, king of Gaul. (*Mythographii Graeci* II part 1, p.44 & supplement p.85 §XXX Περὶ Κελτίνης, Teubner ed., Leipzig, 1896, 1902).

(2) Diodorus Siculus (c.50 B.C.) said that Heracles, having overthrown Geryon, came to Celtica and built Alesia. The daughter of the king of the Celtae, by permission of her parents, lay with Heracles and had a son Galates. (*Bibliotheca Historica*, IV.19, V.24).

(3) Appian of Alexandria (1st - 2nd century A.D.) in his [23rd] Book ‘Illyricum’ Ch.2 = §3 (*Historia Romana*, Teubner ed., Leipzig, 1939), said that the giant Polyphemus by Galateia had three sons, Celtes, Illyricus and Galas. In the sixteenth century a German Historian [Aventinus?] pretended that these three were the sons of Sicamber (or Wolfheim Sickenger) son of Francus son of Hector (Daniel Langhorn, *An Introduction to the History of England*, London, 1676, p.53).

(4) Anniius of Viterbo included Celtes son of Lucus, king of the Celtae, in his forged ‘Antiquities of Berossus’, 1498 (see s.n. Samothres). In his time Hercules Libyus, having slain the Lomnini in Spain,

passed through the Celtae on his way to Italy, and by the permission of her parents begot Galathes on Galathea. He did not name the father of Galathea in this place, but elsewhere called her the daughter of Atlas or Italus. Later writers, who based themselves on Annius, concluded that Galathea was the daughter of Celtae. See e.g. Noel Taillepied, *Histoire de l'Estat et Republique de Druides ...*, Paris, 1585, Part 2, fos.29-31.

For more fables about Hercules see s.n. Albion.

CELYDDON WLEDIG. See Cyleddon Wledig.

CELYN ap CAW. (490)

He appears in the lists of the sons of Caw in 'Culhwch and Olwen' (WM 461, RM 107) and in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85) where the name is sometimes corrupted to Cuhelyn. He seems to have left his name at Twrcelyn, now a cwmwd in Môn (WCO 181).

Under the name Cuhelyn he was claimed as an ancestor of Carwed of Twrcelyn, a patrarch of families in Môn. See PP §46, to which may be added a reference in Peniarth MS.176 p.273: *ac i Gyhelyn yr hwn bioedd Twrkelyn*.

CELYNIN ap CYNRYR FARFWYN. See Cynryr Farfwyn.

CELYNIN (ap HELIG).

The saint of Llangelynnin in Meirionydd (PW 96) and Llangelynnin in Arllechwedd, Gwynedd (PW 85). In Bonedd y Saint he is only mentioned in late additions to a list of sons of Helig ap Glannog (ByS §42 in EWGT p.60). His festival is not given in the Calendars, but see LBS II.104, from which it appears that November 2 is the preferred date.

CELYNNIN. See Celynin.

CENEDLON ferch BRIAFAEL FRYDIG. See Briafael Frydig ap Llywarch.

CENEDLON ferch BRYCHAN.

Error for Cynheiddon ferch Brychan, occurring in CB §15(24), and PB 3r in EWGT pp.19, 83.

CENELAPH DREMRUDD ap CYNAN. (500)

Genealogical link in a line of princes, probably of a part of Powys, descended from Casanauth Wledig; father of Rhun (JC 16 in EWGT p.46).

CENEU ap BRWYDR DDIRIAID. See Brwydr Ddiriaid.

CENEU ap COEL. (400)

Ceneu appears as a link in the pedigrees of several 'Men of the North' from which we gather that he was the father of Maeswig Gloff, Mar, Pabo Post Prydyn, and Gwrwst Ledlwm. See HG 9, 11, 12, 19, BGG §§1-6 in EWGT pp.10-12, 73. ByA 9 in EWGT p.87 includes Padarn which is evidently a mistake for Padarn Beisrudd, and ByA 9, 15 in EWGT pp.87, 88 include Garmonion which is probably a mistake for Garbanion ap Coel.

In Taliesin's poem on the battle of Argoed Llwyfain (CT VI) are two lines (11, 12) which appear to represent *Ceneu vab Coel* as being present at the battle, which took place in the time of Owain ap Urien. But Owain was the fifth generation from his ancestor Ceneu. The word *ceneu* means 'whelp' and Ifor Williams translated: "A whelp of Coel's breed" where Owain is referring to himself, or his father Urien, as a descendant of Coel. (*Lectures on Early Welsh Poetry*, Dublin Institute for Advanced Studies, 1944, p.63). See also CT p.60.

Geoffrey of Monmouth appropriated the name, probably from a genealogy, mentioning Cheneus map Coil as being present at Arthur's coronation (HRB IX.12). Brut y Brenhinedd has variations of 'Ceneu ap Coel'. This is an anachronism.

CENEU ap CORUN. (470)

He appears in the tract 'Progenies Keredic' (§10 in EWGT p.20) as Ceneu ap Corun ap Ceredig, and similarly in JC 49 in EWGT p.49, except that the name Ceredig is omitted. He was apparently the saint of Llangeneu, an extinct church in the parish of Clydai, Emlyn, Dyfed (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931), p.158, WCO 144, 155). Llangeneu was one of the 'seven Bishop-houses in Dyfed' mentioned in the Laws of Hywel Dda, and this same Ceneu is probably the bishop of Mynyw who appears fourth in the list. (LBS II.106). He is probably the Ceneu whose festival is given on June 15 in some Calendars (LBS I.72, II.105).

There is a parish in Llangatwg, Crucywel (formerly a chapelry) variously named Llangenni, Llangenau, Llangedwyn (WATU). The saint has generally been taken to be Ceneu (PW 37). Compare Rice Rees, *Welsh Saints*, pp.104, 154-5. But see Cedwyn ap Gwgon Gwron.

There was a Ceneu who was one of the 'household' of St.Cybi, q.v.

CENEU ap LLYWARCH HEN. (550)

Keneu vab Llywarch is mentioned in the 'Gododdin' of Aneirin (CA, Stanza 49, l.560). It appears that the poet, Aneirin, was in prison, and that he was rescued by Ceneu ap Llywarch. The relevant stanza is thus translated by Kenneth Jackson in *The Gododdin*, p.135:

The valour of the North, he was the one who displayed it,
with generous heart, the lord who was bountiful by his nature.
There does not travel the earth, mother has not borne,
one so handsome and strong in his iron armour.
By the might of his bright sword he rescued me,
from the barbarous underground prison he took me,
from the place of death, from the cruel land -
Ceneu son of Llywarch, bold and daring.

The name appears in late versions of the 'Hanesyn Hen' tract as one of the sons of Llywarch Hen. (ByA 5 in EWGT p.87).

CENEU MENRUDD ap PASGEN. (855)

'Ceneu of the Red Neck' (TYP p.514). He is mentioned in Jesus College MS.20 (JC 33, 34 in EWGT p.48). In the first passage we find *Gwgawn keneu menrud*, but later, *Gwgawn* and *Keneu menrud* separately. It seems that 'map' has been omitted in the first case. In §33 we are told that Ceneu Menrudd lived for a year with a snake round his neck. Whence, presumably, his red neck. He was apparently the subject of some story, now lost, comparable perhaps with that concerning Caradog Freichfras. See John Rhys, *Celtic Folklore*, pp.689-90. It is also reminiscent of the story of Moriddig Warwyn (b.c.1100) son of Drymbenog ap Maenyrch, and ancestor of the Vaughans of Hergest, etc., who is said to have been born with an adder about his neck. (Cardiff MS.3.11 p.48, Harleian MS.2414 fo.21v).

See Gwgon ap Ceneu Menrudd.

CENGAN PEILLIOG.

One of the 'Three Golden Corpses' of Ynys Prydain according to a triad (TYP no.61). Iolo Morganwg explained that the reason for the expression was that their bodies were ransomed for their weight in gold (Myvyrian Archaiology Third Series, No.77; Rachel Bromwich in *Trans.Cym.*, 1969, p.135). This is the second of the three possible meanings of 'Golden Corpses' suggested by Rachel Bromwich in TYP p.166.

CENNECH, ST.

The saint of Llangennech, subject to Llanelli, Ystrad Tywi. It has been suggested that the true saint was Gwynnog because the place was called Llangwynnock by Browne Willis (*Par. Anglic.*, 1733,

p.189). Also the annual fair fell on October 23, which is the date of commemoration of St.Gwynnog ap Gildas (PW 49 n.3).

LBS II.56 does not agree, and confidently identifies Cennech with the Irish saint, Cainnech of Achad Bó in Laois, born c.520, died c.600 (AU etc.). According to his Life he was the son of Laidech and Mell. At one time he went to Wales to study under 'Docus'. He won the love of Docus by the spirit of obedience, which was so prompt that, while transcribing a manuscript, he left the letter 'O' unfinished when his teacher called him. He is commemorated on October 11 (LBS II.56 - 60). LBS identifies Docus with St.Cadog, but this is incorrect. See Docus.

CENNYDD, ST.

The saint of Llangennydd (Llangennith, Llangynydd, WATU), and of Capel Cynnydd under Rhosili, both in Gŵyr Is Coed, (PW 54, 55). PW calls him Cynnydd. William of Worcester (*Itineraries* ed. John H. Harvey, p.66 says: *Translacio Sanctus Keneth hermita die 3^o post nativitatem Sancti Johannis Baptiste* [June 24]; *jacet apud ecclesiam villae Sancti Keneth in Gowerland*. There is a Life by John of Tynemouth, published by Capgrave in *Nova Legenda Angliae*, but it is mainly worthless. It says that Kinedus was a cripple, a contemporary of SS.David, Teilo and Padarn and died on August 1. The Life is outlined in LBS II.107-10. His day was observed in Llangennith on July 5 (LBS II.115), but in Nicholas Roscarrock's Calendar his day is August 1. He was known in Brittany as Kinède, Kidi, Quidi, Guidec and Kihouet and there his day is August 1 (LBS II.113-4).

In a list of Abbots of Llanilltud Fawr, quoted from an old deed in David Williams's *History of Monmouthshire*, 1796, Appendix p.50, a certain Cennit is mentioned fourth in the list. Egerton Phillimore suggested that this abbot was perhaps St.Cennydd (OP II.286).

The Iolo MSS. have much to say about St.Cennydd. He is there said to have been a son of Gildas, also called Aur, Eurn, Aneurin (*sic*) or of Caw.

CENO ap NOË.. (720)

A prince of an otherwise unknown line, probably of Powys; father of Cynhaethwy (JC §16 in EWGT p.46).

CENY ap LLYWARCH HEN. (550)

The name appears in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

There is one stanza in his honour in a Llywarch Hen poem in the Red Book of Hergest (CLIH I.48):

I know the voice of Kyny.
When he descends [from his horse] into the great house,
the chief of men deserves a cup of wine.

A similar stanza has found its way into the 'Gododdin' poem, (CA Stanza 47, ll.535-7) probably having slipped into the text from the margin (CLIH pp.8,98-99):

Though there were a hundred men in the one house,
I recognise the sorrows of *Keny*;
the chief of men, he was worthy of the end of the bench.

(Trans. Kenneth Jackson, *The Gododdin*, p.134).

CERAINT ap GREIDIOL. (Fictitious). See Cerint ap Cridol.

CERDDYCH ferch BRYCHAN.

A saint said to 'lie' in Tywyn [Towyn] in Meirionydd according to *De Situ Brecheniauc* (§12(13) in EWGT p.15). Cognatio Brychan (§15(13) in EWGT p.18) puts her *apud Llandegwin* [Llandecwyn in

Ardudwy]. Later versions are variously corrupt, changing to Glan Tywi (JC §3(12) in EWGT p.43), and finally changing to Gwenddydd in Llan y Towyn or Llan Tywyn (PB 3m in EWGT p.83). But the saint of Tywyn is Cadfan (PW 96). Egerton Phillimore thought that Cerdych was perhaps commemorated in Cedris, [a township in the parish of Tal-y-llyn, formerly under Tywyn, WATU] formerly Maes Llangedris, “but the change from *-ch* to *-s* seems unexampled.” (LBS II.100).

CERDIC of the Gewissae.

According to the Anglo-Saxon Chronicle (s.a. 495) Cerdic and Cynric, his son, were two chieftains who came to Britain with five ships at the place called Cerdices ora and the same day they fought the Welsh. Further entries in the chronicle show confusion between different traditions. The death of Cerdic is recorded in ASC s.a. 534. In the time of Alfred the kingdom of the West Saxons traced its origin to Cerdic. Thus Asser in his *Life of Alfred* (Ch.1) traces Alfred's ancestry to ‘Cerdic, who was the son of Elesa, who was the son of *Gewuis*, from whom the Britons name all that nation *Geguwis* [Gewissae]’. The term ‘Gewissae’ is not used in the Anglo-Saxon Chronicle, but (s.aa. 552, 854) it gives the genealogy of Cerdic back to Gewis with an extra generation, Escla, between Elesa and Gewis, probably a doublet. Bede speaks of Ceadwalla, of the royal race of the Gewissae, and says that the West Saxons of Winchester were Gewissae (*Hist.Eccles.*, IV.15). He also mentions the Gewissae as a former name of the West Saxons (III.7).

It has been suggested that the later West Saxon kingdom was a combination of Saxons from the Upper Thames Valley, Jutes from the Isle of Wight, and Gewissae from further West; that this composite origin was deliberately suppressed by the compilers of the ASC under the direction of Alfred (C & M, pp.366, 403-4).

The name Cerdic has long been recognised as the British name Ceredig. John Rhys noted that the name Cerdic in the present context suggested intermarriage with Celts (Cy. 21 (1908) p.32 n.1). He also noticed that Cerdic's father, Elesa, had a name remarkably similar to the Welsh name, Elise (*ibid.*, p.55 n.1). The implication is that Cerdic and his father, at least, had been born in Britain, and the story in the ASC of Cerdic's invasion is apocryphal. It is also noteworthy that Cynric, the name of Cerdic's son, corresponds to the Welsh Cynwrig, and the later king Ceadwalla's name is distinctly Welsh. See also C & M, p.446.

A.W.Wade-Evans stated confidently that Cerdic was a Welshman and that the Gewissae were associated with Gloucester (WCO Ch.14). Later, however, he supposed that, since Gewis was said to be descended from Bældeg son of Woden who was also ancestor of Ida, king of Bernicia, the Gewissae came from the same district to the Gloucester-Wiltshire region. (*The Emergence of England and Wales*, 1956, pp.59 n.2, 88, 93 and n.1). This seems to imply a Teutonic origin. It has been suggested that *Gewissae* is a corruption of earlier *Gleuissae*, derived from Latin *Gleuenses*, ‘inhabitants of Gloucester’. (M.Gwyn Jenkins in BBCS 20 (1962), pp.1-11).

For a balanced discussion on Cerdic see Gordon J.Copley, *The Conquest of Wessex in the sixth century*, London, 1954.

Geoffrey of Monmouth mentions Saxon chiefs named Cherdich (HRB VI.13), Cheldric (IX.1-5), and Chedric or Cheldric (XI.1, 2). None of them bear any resemblance to Cerdic of the Gewissae. Brut Dingestow has Cheldric, Cheldric, Selinx, respectively.

CEREDIG (1).

Vortigern's interpreter in his dealings with Hengist according to the *Historia Brittonum* (§37), where he is called Ceretic. In the ‘Cambridge’ group of manuscripts (Mommensen ‘S C, L, D’) he is called Cerdicelmet, of whom it is said that ‘no Briton before him knew the Saxon language. He strives to understand the Saxon speech, picking up what comes to him by chance’. (Mommensen, p.178). See Ceredig of Elfed.

CEREDIG (CARETICUS). (Fictitious).

A fictitious king called Careticus by Geoffrey of Monmouth who says that he succeeded Malgo [Maelgwn] as king of Britain (*sic*) (HRB XI.8). Brut y Brenhinedd calls him Ceredig. He was a lover of civil war. The Saxons, discovering his fickle disposition, allied themselves with Gormund [or Godmund], an African king, who had arrived in Ireland with a great fleet and subdued that country. Britain was laid waste and Careticus was finally besieged in Cirestria [Cirencester]. Isembard, the nephew of Lodovicus [Clovis], king of the Franks, came to Gormund and made a treaty with him, renouncing the Christian faith on condition that he would assist him to gain the kingdom of Gaul from his uncle (HRB XI.8).

Some versions of the Brut (e.g. Cotton Cleopatra) tell a story of how the city in which Careticus was besieged (here called Caer Fuddai) was finally taken. The besiegers captured a large number of sparrows and kept them shut up till dusk. Then they took nutshells, filled them full of sponges and brimstone and pitch, set fire to them, tied them to the sparrows, and let them loose. The birds flew to the roofs of the houses in the city which were set on fire (fo.97v, ed. J.J.Parry). Similarly in Jesus College MS.61. See Acton Griscom, *The "Historia Regum Britanniae" of Geoffrey of Monmouth*, p.505,

Gormund took and burnt the city, forced Careticus to flee across the Severn into Cambria, and proceeded to destroy the country with fire and sword (HRB XI.8). Gormund having devastated almost the whole island, handed over the greater part of it, called Loegria, to the Saxons (HRB XI.10). So 'the Britons were dispossessed of the crown of the kingdom and the monarchy of the island, and made no effort to recover their ancient dignity.' (HRB XI.11). We hear no more of Careticus and Gormund.

The story was discussed by E.W.B.Nicholson in Cy. 19 (1906) pp.5 - 17, and again in Cy. 22 (1910) pp.150 - 159. The latter article supersedes the former in respect of Gormund and Isembard, and the legend is traced to a Norman source in France and probably also a French verse-romance of *Gormond et Isembard*. See also E.K.Chambers, *Arthur of Britain*, p.40.

The story of the sparrows was told by Gaimar in his *Estoire des Englés* (between 1147 and 1151) and then by Wace (c.1154). Geoffrey of Monmouth only refers to it in his *Vita Merlini* (c.1148-9), ll.591-5 where Merlin is made to prophesy:

A sea-wolf will engage him and defeat him, and across
the Severn will drive him in defeat into foreign realms.
This wolf will lay siege to Caer Ceri,
and by means of sparrows will raze its houses and walls to the ground.
He will go to the Galli, but will perish by the spear of the king.

This adds a number of new points to the original story: (1) The invader captured the town by means of sparrows, (2) he did accept Isembard's invitation to invade Gaul, and (3) he was killed by the French king. (E.W.B.Nicholson, *op.cit.* pp.155-6). The story of the sparrows does not appear in the 'First Variant Version' of HRB.

CEREDIG (CERDIC) of ELFED. (d.c.620)

A king of the small British kingdom of Elfed, the district around Leeds. He is mentioned by Bede in his account of St.Hilda. Hilda was the daughter of Hereric, nephew of Edwin, king of Northumbria. At the time of Hilda's birth, Hereric was living in exile *sub rege Brettonum Cerdice* and was later poisoned there (*Hist.Eccles.*, IV.23). Hereric, being of the family of Edwin, had taken refuge in this British kingdom from the persecutions of Aethelfrith. Hereric was poisoned, it was said, at the instigation of Cerdic, and this is supposed to be the reason why Edwin expelled Cerdic from his kingdom. Hilda was born in 614. (DCB s.nn. Cerdice, Hereric, Hilda; DNB s.n. Hilda; Florence of Worcester).

The expulsion of Ceredig from Elfed by Edwin is mentioned in the *Historia Brittonum* (§63) where the name is spelt *Certic*. Charles Plummer in his edition of Bede (Oxford, 1896, II.247) suggested that he was probably the *Ceretic* whose death is given in the *Annales Cambriae*, A.D.616. The date is

too early by a few years (HW 183 n.91; H.M.Chadwick, *Early Scotland*, p.144 n.3). As Edwin came to the throne in 617, one may suggest about the year 620 for the death of Ceredig.

In the 'Cambridge' group of manuscripts of the *Historia Brittonum* we find in §37 *Cerdicelmet* instead of *Ceretic* for the name of Vortigern's interpreter. See Ceredig (1). This is evidently the result of misidentification with the *Certic* of Elmet in §63. But it suggests that *Cerdic* of Elmet was known as *Cerdic Elmet*, or, in modern form, *Ceredig Elfed*. Compare *Madog Elfed*.

Ceredig of Elfed may be the same as *Ceredig ap Gwallog*.

CEREDIG of the GODODDIN. (d.c.600).

A warrior named *Keredic* is apostrophized in two stanzas of the *Gododdin* (CA nos.XXVIII and XXIX). In the first stanza (l.331) he is called *car kyrd*, 'friend of the arts'; and in the second, lines 339, 340 are translated by Kenneth Jackson, (*The Gododdin*, pp.128, 129):

Before the grief of burial, before the suffering,
He used to defend his post by design.

Thomas Stephens suggested that this was *Ceredig* (q.v.) of *Elfed* (*The Gododin*, ed. Thomas Powel, 1888, pp.209-210). Ifor Williams disagreed 'because he was a young soldier in the retinue of *Mynyddog*.' (CA p.xxxi). It is implied in the story of the *Gododdin* that this *Ceredig* died at the battle of *Catraeth* which is generally put in about A.D.600, while *Ceredig of Elfed* probably died in about 620. See also *Ceredig ap Gwallog*.

CEREDIG ap CUNEDDA WLEDIG. (410)

The fifth son of *Cunedda Wledig* according to the list of his sons in the 'Harleian Genealogies' (HG 32 in EWGT p.13). He came to Wales with his brothers and his father, and took part in the conquest of the north and west coastal areas. He was allotted that part of the country which takes its name from him, namely *Ceredigion*, and was the ancestor of a line of kings of that region through a son named *Iusay* (HG 26), *Usai* (JC 21), becoming *Usa* in the later texts (ABT 6j). See EWGT pp.12, 47, 100.

Other descendants of *Ceredig* are recorded in the tract *Progenies Keretic* where he is stated to have been king of *Ceredigion*. Sons mentioned are *Sant* father of *Dewi*, *Cedig*, *Corun*, *Carannog*, *Anun*, *Cynon* father of *Cynidr Gell*, *Samson* father of *Gwgon*, *Ithel* father of *St.Dogfael*. Two daughters are mentioned, namely *Ina*, and *Gwawr*, wife of *Glywys* and mother of *Gwynllyw*. (EWGT p.20).

Bonedd y Saint mentions further sons and a daughter, namely, *Garthog* father of *Cyngar*, *Hydwn*, ancestor of *Teilo* (§§5, 6a, 6b, 7 in EWGT p.55), and, in a late manuscript, *Gwen ferch Ceredig* is given as mother of *St.Padarn* (§21(J) in EWGT p.58).

His wife, *Meleri ferch Brychan*, is mentioned as the mother of *Sant* (DSB §12(8) in EWGT p.15; similarly, but sometimes corruptly, in CB 15(8), JC 3(8), PB 3h in EWGT pp.18, 43, 82).

In the *Welsh Life of St.Curig* we are told that the saint was given land by *Ceredig*, prince of *Ceredigion*, but this seems fictitious. See *Curig*.

CEREDIG ap GWALLOG. (540)

He is mentioned in a triad (TYP no.41(WR)) as the owner of *Gwelwgan Gohoewgein*, one of the three *gorderchvarch*, 'Lovers' Horses', of *Ynys Prydain*. In an earlier version of the triad this horse is said to have belonged to *Morfran ail Tegid*.

It has been suggested that *Ceredig ap Gwallog* may be the same as *Ceredig* (q.v.) of *Elfed* on the grounds that the kingdom of *Elfed* probably originated in a similar way to that of *Catraeth*, namely by an intrusion of the 'Men of the North', especially the family of *Coel*, into Northumbria. As *Urien* apparently carved out *Catraeth* in *Deira*, so his relative, *Gwallog*, may have carved out *Elfed* in *Deira* (WCO 99; H.M.Chadwick, *Early Scotland*, p.144). This would be in keeping with HB §63, and is

entirely satisfactory from a chronological point of view, in which case Ceredig ap Gwallog probably died c.620.

J.Loth (*Les Mabinogion*, 1913 edition, Paris, II.269-70 n.6) thought that Ceredig ap Gwallog was perhaps the same as Ceredig (q.v.) of the Gododdin. This would be chronologically possible, but would be inconsistent with the identification of Ceredig ap Gwallog with Ceredig of Elfed. See CA p.xxxi, TYP p.308. In fact we cannot identify all three Ceredigs.

CEREDIG (or MORIDDIG) ab OWAIN. (920)

Ancestor of Dafydd ap Tegwared of the tribe of Marchudd in Pentraeth, Dindaethwy, Môn; father of Morien. See HL 7a in EWGT p.116; *The Record of Caernarvon*, ed. Henry Ellis, 1838 p.76.

CEREDIG WLEDIG. (410)

He appears in the unique pedigree of the kings of Strathclyde in the 'Harleian Genealogies' (HG 5 in EWGT p.10), as *Ceritic guletic map Cynloyp map Cinhil map Cluim map Cursalem*, and grandfather of Dyfnwal Hen ap Cynwyd ap Ceredig Wledig.

It is probably this king to whom St.Patrick addressed his famous letter which still survives. In his *Life of St.Patrick* Muirchú moccu Machthéni, of the seventh century, describes Patrick's letter as *Epistola ad milites Corotici regis Aloo*. Aloo appears to be an abbreviation or corruption of Alclud [Dumbarton], the capital of the kingdom of Strathclyde. This was first suggested by Sir Samuel Ferguson, 'On the Patrician Documents' in *Transactions of the Royal Irish Academy*, xxvii, (1877-86), pp.67 ff., especially pp.116 ff. See Molly Miller in BBCS 26 (1975) p.260 n.1. This is now generally accepted. Earlier, Coroticus had been identified with Ceredig ap Cunedda, e.g. by John Rhys in CB p.257. See HW 126 n.8. From the letter we gather that while Patrick was in Ireland some of his Irish converts were carried off into slavery by a British prince called Coroticus. In the letter the saint deems it an exceptionally outrageous thing that Coroticus should have joined with heathen Scots and apostate Picts to make a raid on Patrick's baptized converts, not only because Coroticus was a Christian, but also because he was a fellow Roman citizen (WCO pp.12, 95; Oman pp.189-191).

In his *Life of Patrick* Muirchú also mentions Coroticus as *Coirthech regem Aloo*. In the Brussels MS. we are told that he refused to listen to the saint's pleading, whereupon Patrick cursed him, and as a result he was turned into a fox in the presence of his retainers, and never seen again. See *The Tripartite Life of St.Patrick*, ed. Whitley Stokes, pp.271, 498, cf.p.249; Oman p.191 n.1; HW 126 n.8.

In the genealogy of Ceredig Wledig quoted above, his father's name may be modernised as Cynllwyb (WCO p.197), while Cinhil map Cluim is equated by H.M.Chadwick with Quintilus (or Quintilius) son of Clemens. Here we meet the Roman element as in the contemporary ancestors of Cunedda Wledig, namely Padarn [Paternus] son of Tegid [Tacitus]. (*Early Scotland*, p.150). See also E.W.B.Nicholson in Cy. 21 (1908) p.84, who suggested Quintillus.

The date of the raid by Coroticus was put by J.B.Bury in 458 (*Life of St.Patrick*, pp.195, 303). This assumed the traditional date of 432 for Patrick's mission to Ireland. But James Carney, putting Patrick's mission in 456, has suggested 471 for the date of the raid. See s.n. Patrick.

CERENHIR, bishop in Glywysing.

He appears in the Book of Llandaf as bishop of Llandaf. There was, however, no see of Llandaf in his time. According to the charters recorded in BLD he was a contemporary of Hywel ap Rhys, king of Glywysing (BLD 212), Meurig ab Ithel, king of Glywysing (BLD 214-5, 216b), Meurig ab Arthfael, king of Gwent (BLD 200a) and his son, Brochwel, king of Gwent (BLD 216a). Wendy Davies spells Cerennyr and estimates that these charters cover a period from about A.D. 862 to 872. (LlCh pp.106-119).

He was preceded by bishop Grecielis and succeeded by bishop Nudd, although there was probably some overlapping of their times of episcopacy. (PCB).

CERENHYR ap GEREINION HEN. (Legendary).

One of the three *anheol*, 'unexpellable persons'(?), of Arthur's Court, according to a triad (TYP no.74). One might take the meaning to be 'fixtures' as opposed to the three 'wanderers' of Arthur's Court in another triad (TYP no.77). The sole other version of the triad substitutes the name Gereint Hir.

He was perhaps the father of *Berwynn mab Kyrenyr* mentioned in 'Culhwch and Olwen' as one of the warriors at Arthur's Court (WM 465, RM 109 reads Gerenhir).

CERENNOR ab ERMIG.

Genealogical link in an otherwise unknown line of princes, perhaps of Powys, found in the 'Harleian Genealogies'; father of Caranfael (HG 24 in EWGT p.12).

CERFAEL ap CYNDRWYN. (560)

The father of the three saints Aelhaearn, Llŵchaearn. and Cynhaearn according to *Bonedd y Saint* (§36 in EWGT p.60). The name is variously spelt in the manuscripts, but Cerfael seems the most probable. See EWGT p.143.

CERI CLEDDYF HIR. 'Ceri Long-Sword'. See Corbre, St.

CERI HIR LYNGWYN. (Fictitious).

The name appears in a late pedigree, 'Brenhinllwyth Morganwc', of the mid-sixteenth century. The part of the pedigree where it appears is fictitious. The supposed person is made son of Caid, father of Barar, and grandfather of Llŷr [Llediaith] (EWGT p.122). An earlier version which is more traditional shows that the name is a corruption of Gerein Hir ap Secwyn (ByA 33 in EWGT p.94).

Iolo Morganwg adopted the pedigree for his fictions and listed Ceri Hir Lyngwyn as a king of 'Esyllwg', associated with Porth Ceri. (Iolo MSS.p.7). He also mentioned him in his triad no.91 of the 'Myvyrian Third Series' as the patron of the bard, Corfinwr, who was one of the three 'Good mechanics' of Ynys Prydain. See *Trans.Cym.*, 1969 p.138.

CERIDWEN. (Legendary).

In the tale 'Hanes Taliesin' Ceridwen is represented as the wife of Tegid Foel 'whose dwelling was in the midst of Llyn Tegid', that is, where Bala lake now stands. They were the parents of Morfran ail Tegid and a daughter Creirwy. Ceridwen was learned in magic, enchantment and divination. Her son, Morfran, was also called Afagddu, 'Utter Darkness', because of his gloomy appearance. To make up for his ugliness, Ceridwen desired to give Afagddu knowledge of the future, so that he would be honourably received among men of noble birth. She therefore prepared a cauldron of special herbs and water which had to boil for a year and a day. She put an old blind man [named Morda] to stir the cauldron, and a lad named Gwion Bach to stoke the fire. She put Morfran close to the cauldron to receive the drops which would spring forth from it. However, when the time came, the three marvellous drops flew out and dropped on [the finger of] Gwion Bach. [Because of the heat, Gwion put his finger in his mouth]. He was immediately filled with wisdom and foresaw that Ceridwen would try to do away with him for depriving her son of the benefit of the drops. Meanwhile the cauldron burst.

Gwion Bach fled in the form of a hare and Ceridwen followed as a greyhound. [He became a fish and she became an otter. He turned himself into a bird and she pursued him as a hawk]. After [these] many changes in shape he finally dropped into a heap of winnowed wheat and turned himself into one of the grains. She turned herself into a hen, found him and swallowed him. Nine months later she bore him as a boy-child, and, not wishing to kill him, put him in a coracle and cast him into the lake, or a river, or the sea. (The above is based on the oldest known version, that by Elis Gruffydd, (mid 16th century), translated by Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.162-4. Additions in [] are from the version translated by Lady Charlotte Guest in *The Mabinogion*, 1849). For the continuation of the story see s.n. Taliesin.

Ceridwen is frequently referred to in Welsh poetry, in which we find such early spellings as Kerritwen, Kyrridven, etc. “The early sources concur in presenting Ceridwen as the owner of a cauldron (*peir*) which was the source of poetic inspiration (*awen*)” (TYP p.309). She is associated with ‘Ogyruen’ an obscure word connected with poetry (BBC 9.6-7, 15.2-3). See TYP p.364 n.1 and John Rhys, *Hib. Lect.*, pp.267-9.

Ifor Williams thought that the original and authentic form of the name was *Cyrridfen*, meaning ‘crooked woman’, [*Kyrridven* in the Black Book (BBC 9.6 and 15.2)], rather than *Ceridwen*, ‘fair and loved’ (*Chwedl Taliesin*, pp.3-4; TYP p.308).

CERINT ap CRIDOL.

Genealogical link in the pedigree of Llŷr Llediaith; father of Morfran (ByA 33 in EWGT p.94). The name becomes Ceraint ap Greidiol, father of Meryran, in a later form of the pedigree. See MP 3 in EWGT p.122.

CERP, father of Brioc. See Brioc.

CERWYD ap CRYDON. See Cywryd ap Crydon.

CERWYD ap PABO POST PRYDYN. (470)

One of the ‘Men of the North’ about whom nothing is known (BGG §4 in EWGT p.73).

CETHIG, abbot of Llandochau.

He appears in a number of ‘Llancarfan Charters’ appended to the Life of St.Cadog. He is probably not the *Cethij* who appears with SS.Cadog and Illtud as a witness in the charter of §57 (VSB p.128). He appears as *Catthig* (not abbot) when Iacob was abbot of Llancarfan, and Meurig [ap Tewdrig] was king of Glywysing (§68). He first appears as abbot(?) in §65, when Iacob is still abbot of Llancarfan, and Meurig still king of Glywysing. Here he is called *Cethig, prepositus altaris sancti Docgwini*. Finally he is mentioned in the Life of St.Oudoceus in the Book of Llandaf as one of the three abbots who backed the election of Oudoceus to succeed Teilo. Here he is called *Cetnig abbatis Docguinni* (BLD 131). Cethig seems to have succeeded Eudeyrn as abbot of Llandochau, and to have been succeeded by Sulien. For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates). Wendy Davies does not admit him as abbot (LiCh p.55). By her chronology his date as abbot would be about A.D.660.

CETULA REX. See Cadwal Crysban.

CEWYDD, ST.

The saint of Aberedw and Diserth in Elfael, and of Llangewydd, an extinct chapel under Newcastle, near Bridgend, Morgannwg (PW 42, 43, 71). The latter is called *Ecclesia que fuit in veteri Cimiterio de Langewy* in BLD App.i.,325 (PW 71 n.2). The shortened form Cewy corresponds with Dewi, the short form of Dewidd (David), and is also found in Capel Cewy, extinct, under Mynachlog-ddu, Dyfed (PW 30, LBS II.116). Also perhaps at Kewstoke, North Somerset, and Cusop, anciently Ceushope, near Hay (LBS II.116). Lancaut, on the Wye near Chepstow, was formerly Llangewydd, Podum Cewydd (WATU), Lann Ceuid (BLD 166, 175; LBS II.116). The church of Steynton in Rhos, Dyfed, is said to be dedicated to “St.Cewyll, afterwards St.Peter” (Rice Rees, *Welsh Saints*, p.349), or Kewil, which Wade-Evans regarded as an old form of Cywil. It could become Cowil, and he cites the place-name Carngowil (PW 34 and n.4). But an inspeimus of 1296 mentions *ecclesiam Sancti Cewit de Steintona* (LBS IV.442; OP II.687).

His day is given in the calendars as July 1, 2 and 15 (LBS I.73), but July 2 and 15 are the days of St.Swithun. The correspondence is evidently connected with the fact that Cewydd was regarded as the Welsh St.Swithun or ‘Rain-Saint’ (LBS II.117).

The Iolo MSS. pretend that he was a son of Caw (pp.107, 109, 117, 136, 142).

CHERIN, fictitious king of Britain. (Second century B.C.)

Mentioned by Geoffrey of Monmouth as the successor of Porrex II. He had three sons, Fulgen(t)ius, Eldadus and Andragius, who each reigned after him in turn. Andragius was succeeded by his son Urianus [Urien ab Andryw] (HRB III.19). They are some of the twenty-five kings supposed to have reigned in the interval between the death of Catellus (see Cadell ap Geraint) and the accession of Heli (see Beli Mawr). In Brut Dingestow the name Cherin is accidentally omitted and Fulgen, Eidal and Andryw are made sons of Porrex. Other versions supply Cherin or Cheryn.

CHESTER, Battles of. See Caerlleon.

CIAN GWENITH GWAWD.

A bard mentioned in the *Historia Brittonum* (§62) as a contemporary of Taliesin, Aneirin, Talhaearn and Blwchbardd. He is given the cognomen *Guenith Guaut* (Vatican MS), miscopied as *Gueinth Guaut* in the Harleian text, i.e. Gwenith Gwawd, 'Wheat of Song' (A.W.Wade-Evans, *Nennius*, p.80).

He is perhaps mentioned in the Book of Taliesin (BT 19.4) in a poem called 'Angar Kyfyndawt':

It was a bright day when Kian did praise the multitude.

(Trans. W. F. Skene, *The Four Ancient Books of Wales*, II.525).

He is perhaps the father of Llif or Llifiau praised by Aneurin in the 'Gododdin' (CA stanzas 22A, B and, unnamed, in Stanza 9:

22 B ll.255-7 The young son of Cian from beyond Bannog. The men of
Gododdin do not tell of anyone more harsh than Llif[iau]
when he was on the field of battle.

22 A, ll.243, 247 My kinsman ... was dauntless in battle ...
ll.248-9 The men of Gododdin tell of anyone more harsh
than Llifiau after the swordstroke.

9 ll.80-83 I have lost a friend ... Thde brave man wanted no father-
in-law's dowry, the young son of Cian from Maen Gwyngwn.

(Trans. Kenneth Jackson, *The Gododdin*, pp.103, 125, 119).

These quotations seem to betray a family connection between Cian and Aneirin.

As a common noun *cïan* means 'puppy, whelp', and is so translated by Thomas Jones in SG (No.41 p.125).

CIAN, ST.

The saint of Llangïan, a chapel in Llanengan, formerly under Llanbedrog, Llŷn (WATU). The dedication is to Cian and Peris together (PW 86). Cian is said to have been the servant of Peris. Commemorated December 11 (Rice Rees, *Welsh Saints*, pp.302, 332; LBS I.118).

CIAN of NANHYFER

In the *Annales Cambriae* (MS.A) we find s.a 865: *Ciannant in mer obiit* but MS.B reads: *Chian nant newer*. This shows tha MS.A should be corrected to *Cian nant nimer obiit*, 'Cian of Nant Nyfer died'. Nant Nyfer is now Nanhyfer or Nevern in Dyfed. (Egerton Phillimore in Cy.IX (1888) p.165 n.6). The corrected date is 866 (HW 325 n. 17).

Brut y Tywysogion (RB text) reads *Kynan Nant Niuer*. Kynan could be correct, derived from Cinan written Cïan, but as Cian is a well-attested name we should probably accept it from MS.A, (Thomas Jones in *Brut y Tywysogion*, Pen.20, translation, p.136). Nothing seems to be known of this

Cian, but Egerton Phillimore suggested that the name may survive in *Rhiw Gian* (later Rhigiau) in Newport, Uwch Nyfer, Dyfed (OP L87, 441; WATU).

CIBDDAR. See Drych ail Cibddar.

CIDWM, a giant. See Elen ferch Eudaf.

CIGFA. (Legendary)

For the modern spelling and discussion of the name see John Rhys, *Celtic Folklore*, p.546, *Arthurian Legend*, p.26 n.2; PKM 160-1. Compare the name Ciwa of Cigwa.

She appears in the Mabinogi branch of 'Pwyll' as *Kicua*, the wife of Pryderi, and daughter of Gwyn Gohoyw ap Gloyw Wallt Lydan ap Casnar Wledig; (WM 38, RM 25), but elsewhere, in the branch of 'Manawydan', her father is called Gwyn Gloyw or Gwyn Gloew (WM 62, 71, RM 45, 51). In 'Manawydan' Pryderi and Rhiannon disappeared so that Cigfa and Manawydan were left in each other's company. Cigfa was at first in fear as to how Manawydan might treat her, but Manawydan promised pur friendship and put her mind at rest; She accompanied him while he sought his living in various trades until Pryderi and Rhiannon were finally released from the enchantment of Llwyd ap Cil Coed (WM 71 ff., RM 52 ff).

CIL COED. Father of Llwyd ap Cil Coed. Compare Cel Coed.

CILLIN ap MAELOG DDA. (995)

Father of (1) Cwnws, ancestr of Hwfa ap Cynddelw, patriarch of a tribe in Llifon, Môn, and of (2) Dibyder, ancestor of Cadrod Hardd, patriarch of a tribe in Talybolion, Môn (HL 1a, 1m in EWGT p.111 and notes p.155).

CILLIN YNFYD ap PEREDUR TEIRNOE. (840)

The ancestor f many tribes in Anglesey through his son Cwnws Ddu and his descendants Aelan and Maeiog Dda sons of Greddyf ap Cwnws Ddu (HL 1a, 2a, 2m, in EWGT pp.111-13). HL 1m calls him *Kellyn Hen* and says that from him is named *Llwyth Kellin*, 'the tribe of Cillin'. In HL 2a(G) the cognomen *Ynfyd*, 'foolish' has become *Ynad*, 'judge'. The pedigrees of his descendants are reasonably consistent and suggest that he was born in about A.D.850 (PCB).

CILLIN. See also Cyllin.

CILMIN DROED-DDU (DROETU). (820)

He was patriarch of one of the 'Fifteen tribes of Gwynedd', this one associated with Arfon Uwch Gwyrfa (NLWJ XII.230-2). He was the son of Cadrod ap Gwriad ab Elidir (PP §30) and therefore nephew of Merfyn Frych. See GaC 2, ABT 1e in EWGT pp.36, 96. according to Simwnt Fychan he came from the North to Gwynedd with his uncle Merfyn Frych when the latter came to marry Esyllt [ferch Cynan Dindaethwy] (Card.MS.4.265 fo.19v). Robert Vaughan of Hengwrt says that he came from the Isle of Man [as did Merfyn] and settled at Glynllifon in Arfon (Peniarth MS.101 p.4).

According to a manuscript quoted by Gruffudd Hiraethog in Peniarth MS.134 p.134 Cilmin Troed-tu was one of the gentry created a noble by one of the princes. (Cf.LD ii.83).

Cilmin is said to have assisted a magician to steal the books of a demon. He was oursued by the demon, but in leaping over a brook, which was to be the limit of the pursuit, Cilmin's left leg plunged into the water and became black. Hence his cognomen Troed-ddu, 'Black Foot'. (Thomas Pennant, *Tours in Wales*, Carnarvon, 1883, ii.391). See *Y Brython*, reprint of Vols. 1 and 2, pp.428-9 (=1859).

The genealogies of his descendants are in good agreement with his pedigree and his birth can be put in about A.D.820 (PCB).

CILYDD ap CAW. See Caw of Prydyn.

CILYDD ap CYLEDDON WLEDIG. (Legendary).

According to the tales of 'Culhwch and Olwen' he wasz the father of Culhwch by Goleuddydd ferch Anlawdd [Amlawdd] Wledig.

Soon after the birth of Culhwch, Goleuddydd fell sick. She asked Cilydd not to marry another wife after her death ubril he saw a briar with two heads upon her grave. Then she bade her preceptor to strip her grave every year so that nothing might grow on it. Seven years after her death the preceptor neglected his duty, and one day Cilydd noticed a briar growing. One of his counsellors advised him to take as wife the wife of king Doged. They slew the king and brought his wife home with them; and took possession of the king's lands (WM 452-3, RM 100-1). See further s.n. Culhwch.

CILYDD CANHASTYR.

He is mentioned in the tale of 'Culgwch and Olwen' as one of the persons in Arthur's court (WM 461, RM 106). It was only the chain of Cilydd Canhastyr that could hold the collar and leash which were required for Drudwyn, the cub of Greid ab Eri, and Drudwyn was necessary for the hunting of the boar Trwyth (WM 483, RM 123). Canhastyr = 'hundred holds' (*The Mabinogion*, translated by Gwyn Jones and Thomas Jones, Everyman ed. P.101)

CINGETORIX.

One of the four kings of Cantium (Kent and part of Surrey) mentioned by Julius Caesar, as ruling the district at the time of his second invasion of Britain (54 B.C.). The other three were Carvilius, Taximagulus and Segovax.

While Caesar was engaged in taking possession of the stronghold of Cassivellaunus, in the country north of the Thames, Cassivellaunus ordered the four kings of Cantium to storm Caesar's camp by sea. This they proceeded to do, but were driven back with considerable loss, and one of them was captured by the Roman soldiers (Caesar, *De Bello Gallico*, V.22; CB pp.17-18).

CINHIL ap CLUIM. See Ceredig Wledig.

CINIS SCAPLAUT ap LLEU HEN.

Ancestor of an otherwise unknown line of princes, perhaps in Arfon ; father of Decion. The last of the line was Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

CINNEN. See Cynin.

CINUST ap PEIBIO. See Peibio ab Erb.

CIRIG. See Curig.

CIWA, ST.

The saint of Llangiwa, Gwent (PW 73). Earlier spellings of this place-name are Languwan and Langywan in fourteenth century additions to the Book of Llandaf (BLD 318, 320). In Welsh calendars she is generally entered under Februaury 8, Cigwa or Ciwa (LBS I.70). Bishop Grandisson says under Feb.8: *Item in Cornubia Stae. Kywere virginis*. Here Kywere = Ciwa wry, 'Ciwa the virgin' (LBS II.139). In the Exeter Martyrology of 1337: *Festum S.Kywe virginis 8 Feb*. These probably refer to the churches of St.Kew in north Cornwall and Kewstoke in Somerset (DCB s.n. Kew, LBS II.139 ff).

The name probably appears as [Cig?]uai in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. St.Dochou [Dochau] is joint patron with Kew of St.Kew church in Cornwall. The saint's name also occurs in Languivoa in Brittany (B.L.Olson & O.J.Padel in CMCS 12 (1986) pp.54-55). Compare the name Cigfa.

According to Nicholas Roscarrock St.Kew was sister of Dawe [Dochau] (LBS II.146).

CIWG, ST.

The patron saint of Llangiwig in Gŵyr Uwch Coed (PW 54). His festival is on June 29 (LBS II.146). Compare the name Tegiwig (q.v.). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.336-7.

CLAUDIA RUFINA.

A British lady, the wife of Aulus Pudens (Martial, *Epigrammata*, iv.13). Aulus Pudens or Pudens is also mentioned by Martial in i.32, iv.29, v.48, vi.58, vii.11, 97, from which we gather that he was an Umbrian and a soldier who went on military duty in the remote North. Claudia or Claudia Rufina is also mentioned by Martial in viii.60, xi.53 from which we learn that she was of British birth, of remarkable beauty and wit, and the mother of a flourishing family.

Martial also mentions a certain Linus in i.76, ii.54, iv.66, xi.25, xii.49, and it is remarkable that these three names are all mentioned together, 'Pudens and Linus and Claudia', by St.Paul writing about A.D.68 in his epistle, II Timothy iv.21. It is most unlikely that Martial and Paul should have three friends of exactly the same names, living at the same place and time, unless they were the same people.

John Bale noticed this in his *Scriptorum Illustrium maioris Britannie ... Catalogus*, 1557, pp.20-21. Pudens may be the same as the Pudens son of Pudentinus mentioned on an inscription found at Chichester (LBS II.147). See Cogidubnus. John Williams, Archdeacon of Cardigan (d.1858) in his book *Claudia and Pudens*, Llandovery, 1848, suggested (pp.24-25) that Claudia was the daughter of 'Cogidunus'. Earlier suggestions had been made that she was a daughter of Caratacus, e.g. Franciscus Moncaeus, *Ecclesiae Christianae veteris Britannicae incunabula regia: sive de Claudia Rufina regia virgine, eademque A.Pudentii ... conjuge ... syntagme*, Tornacii, 1614, p.12:

[Claudia] virgo quippe regia erat. Regis utique CARACTACI filia.

Some Welsh writers called her Gwladys, e.g. John Lewis (d.c.1616), *The History of Great Britain*, London, 1729, Introduction, p.53. Theophilus Evans called her Gwladys Ruffydd in *Drych y Prif Oesoedd*, 1716, II.c.1. Neither of these called her daughter of Caratacus.

See further LBS II.147-9, William Smith, *Dictionary of the Bible*, 1863, s.n.Pudens. Much is said of Claudia and her family in Hagiographic literature, Martyrologies, etc.

CLECHRE, ST. See Clether.

CLEDAUCUS, fictitious king of Britain. See Clydog (ab Ithel).

CLEDER, ST. See Clether.

CLEMENS. See Ceredig Wledig, Pedrog.

CLESOEPH SANT ap GLYWYS.

He is mentioned in JC §5 in EWGT p.44. Perhaps spurious.

CLETHER, ST.

In the Life of St.Brynach (or Bernach) he is called Clechre, the father of twenty sons. He was an old man when Brynach arrived in his vicinity [at Nevern]. He voluntarily gave up his land to Brynach, and his sons became disciples of Brynach. Clechre retired to Cornwall to live a life of devotion there (§8 in VSB pp.8-10).

His place in Cornwall is supposed to be St.Clether (WCO 152), 7½ miles west of Launceston. The church of St.Clether appears in the Exeter Episcopal Registers as *Ecclesia Sti. Clederi*, in 1259, and *Sti. Cledri*, in 1380. The feast was on October 23 (LBS II.151).

Cleder is listed as one of the sons of Brychan in the Life of St.Nectan (EWGT p.29). G.H.Doble dealt with him in No.24 of his "Cornish Saints" series.

CLIGUEILLUS son of CAPOIR. (Fictitious). (Second century B.C.)

A fictitious king of Britain before the Roman invasion, according to Geoffrey of Monmouth, who says that he succeeded his father, Capoir, was a man prudent and mild in all his actions, and exercised justice among his people. He was succeeded by his son Heli (HRB III.19-20).

Brut y Brenhinedd substitutes Beli Mawr ap Manogan for Heli son of Cligueillus, and therefore Manogan [Mynogan] is substituted for Cligueillus and made the son of Capoir.

Th.M.Th.Chotzen suggested that the name Cligueillus was derived from Llevelys [Llefelys, q.v.] (*Études Celtiques*, 4 p.248 (1948).

CLODDIEN FRYCH ap LLYWARCH.

Genealogical link in the ancestry of Odwin ap Teithwalch; father of Caradog. See PP §45.

CLODDIEN. See also Gwlyddien.

CLODFAITH ferch BRYCHAN. (Fictitious)

An error for Clydai, found in some late manuscripts. See Clydai.

CLODRI, king in Ergyng?

He is mentioned in three charters in the Book of Llandaf of the time of bishop Berthwyn. In the first charter, 'Ager Helic', we are told that the kings Clodri and Idwallon had sworn on the altar of the church of Garthbenni [Welsh Bicknor in Ergyng] and before bishop Berthwyn to keep the peace. But after a while Clodri slew Idwallon, was excommunicated at a synod, and went into exile. Later he returned, having king Morgan [ab Athrwys] as his intercessor (BLD 176b - 178). He appears again as witness with bishop Berthwyn and king Morgan in a charter, 'Cemeis' (BLD 183b). Finally two sons of Clodri, Gueide(u)i and Cynfyn, were witnesses to a charter, 'Gurmarch', with bishop Berthwyn and king Ithel [ap Morgan] (BLD 185). These charters are dated c.700-740 by Wendy Davies (LlCh pp.109, 111).

CLODRI ap CLYDWYN. (440?)

A name appearing in the pedigree of the kings of Dyfed in the 'Harleian' Version (HG 2 in EWGT p.10). See Tryffin, king of Dyfed.

CLOFFAN, ST. (Fictitious).

The supposed saint of Llangloffan, a hamlet, formerly a manor, alias Stangnaveth, in the parish of Granston, Dyfed. "There is no trace of a church there" and the 'saint' is only mentioned in the Iolo MSS. pp.116, 136 (LBS II.151).

CLOTEN (1), fictitious king of Cornwall. (500 B.C.)

The father of Dunuallo Molmutius [Dyfnwal Moelmud] according to Geoffrey of Monmouth (HRB II.17). In Brut y Brenhinedd the name becomes Clydno or Dodiein, etc. Similarly in MP 1 in EWGT p.121 which attaches him to another pedigree by making him the son of Enid [Eneid] ap Cerwyd.

Clydno is not equivalent to Cloten, and Dodiein is evidently a misreading of Cloten.

CLOTEN (2), fictitious king of Britain. (Second century B.C.)

He is mentioned by Geoffrey of Monmouth as Clotenus, as 10th of the twenty-five kings who reigned between the death of Catellus (see Cadell ap Geraint) and the accession of Heli (see Beli Mawr). He succeeded Cledaucus [Clydog] and was succeeded by Gurgintius. (HRB III.19). In Brut y Brenhinedd he is called Clydno, a name which is not equivalent. Compare Cloten, above. In the 'Cotton Cleopatra' version he is Clydno ap Clydog, similarly in a late pedigree (MP 1 in EWGT p.121).

CLOTEN ap NOWY. See Gwlyddien ap Nowy.

CLUIM ap CURSALEM. See Ceredig Wledig.

CLUST ap CLUSTFEINAD. (Fanciful).

‘Ear son of Hearer’. One of the personified ‘qualities’ of which there are several other examples in Welsh literature. See e.g. Brys, Digon, Dos, Drem, Gwadynd, Medyr, Ôl, Pryder, Sel, Sol, Sugyn. In ‘Culhwch and Olwen’ he is called Clust ap Clustfeinad, of whom it is said ‘if he were buried seven-fathoms in the earth, he would hear an ant fifty miles off when it stirred from its couch of a morning’ (WM 469, RM 112). In ‘Geraint ab Erbin’ he is called Clust ap Clustfeinydd, one of the seven under-porters subject to Glewlwyd Gafaelfawr at Arthur’s Court (WM 386, RM 245).

In ‘Araith Iolo Goch’ he is called Clustfain ap Clustfeinir, and is said to have been able to hear ‘the sound of the dewdrop in the month of June falling from the grass-stalk, far from him in the four corners of the world’. (D.Gwenallt Jones, *Yr Areithiau Pros*, p.16).

CLYDAI ferch BRYCHAN.

‘Clydai ferch Brychan in Emlyn’ appears in all the best Brychan documents (DSB 12(23), CB 15(22), JC 3(22), PB 3s in EWGT pp.16, 19, 44, 83). She is the saint of Clydai in Emlyn, Dyfed (PW 55). Commemorated on November 1 (LBS I.75, II.152). In some late lists of the children of Brychan her name has become Clodfaith, e.g. Peniarth MS 178 p.24, Peniarth MS.253 p.148, and Plant Brychan §3q(G) in EWGT p.84.

CLYDNO (ap CLYDOG). Fictitious king of Britain. See Cloten (2).

CLYDNO (ab ENID). Fictitious king of Cornwall. See Cloten (1).

CLYDNO ap GWRIN FARFDRWCH. (530)

He appears in the pedigree of the kings of Meirionydd; father of Gwyddno. See HG 18, ABT 23 in EWGT pp.11, 108.

CLYDNO EIDYN. (530)

He seems to appear in the ‘Harleian’ genealogies as *Clinog eitir* ap Cynfelyn ap Dyfnwal Hen (HG 7 in EWGT p.10). *Clinog* is probably a mis-spelling of *Clitgno* as suggested by Egerton Phillimore in Cy. X p.248, correcting Cy. IX p.173 n.3. A different ancestry is given in Bonedd Gwŷr y Gogledd (§3 in EWGT p.73) where he is the son of Cynwyd Cynwydion. He is mentioned in ‘Culhwch and Olwen’ as having a daughter, Eurneid (WM 469, RM 112). But the commonest appearance of his name is as the father of Cynon ap Clydno Eiddyn. In Bonedd y Saint he is mentioned as the father of Euronwy (or Creirwy), the wife of Gwaith Hengaer, and mother of St.Gwrwst (§15 in EWGT p.57).

A legend in the Welsh Laws in the Black Book of Chirk includes him as one of the men of the North who invaded Arfon in revenge for the death of Elidir Mwynfawr; but they were driven out by Rhun ap Maelgwn. See further s.n. Rhun ap Maelgwn.

The cognomen Eiddyn suggests that Clydno was lord of the district round Edinburgh. If so it would seem that he was succeeded in this role by Mynyddog Mwynfawr, Lord of Eiddyn, among whose followers was Cynon ap Clydno Eiddyn.

The Halter of Clydno Eiddyn (*sic*) is listed as one of the Thirteen Treasures of Britain. It was in a staple at the foot of his bed; and whatever horse he wished for, he would find in it. See *Llên Cymru V* (1958) pp.33 ff. and especially p.68; *Études Celtiques X* (1963) pp.466-7.

For poetic references see TYP pp.309-10.

Chronology suits best the version which makes Clydno the son of Cynfelyn, assuming that his name was mis-spelt in HG 7. But H.M.Chadwick apparently regarded Clinog Eiddyn as a distinct person (*Early Scotland*, p.145). Cf. Rachel Bromwich in *Astudiaethau ar yr Hengerdd*, 1978, p.159.

See also Eiddyn.

CLYDOG ab ARTHLWYS. (650)

Genealogical link in the pedigree of the kings of Ceredigion; father of Seisyll (HG 26, JC (21, 42), ABT 6j in EWGT pp.12, 47, 49, 100).

CLYDOG ap CADELL. (d.920).

He was brother of Hywel Dda (ABT 7h in EWGT p.101) and was slain in 920 by his brother Meurig ap Cadell (ByT, ABT 7 ll. in EWGT p.101). According to ASC (MS.A s.a.922, *recte* 918) he and others sought Edward the Elder as their lord. See HW 332 and n.46. He was father of Meurig and Hyfaidd (ByT), and of Cadfael in some pedigrees. See PP §40(1).

CLYDOG ap CLYDWYN.

A grandson of Brychan, mentioned in the Brychan Documents. See DSB 11(3), CB 14(3), JC 2(3) in EWGT pp.15, 18, 42). But in a late version he is wrongly listed as son of Brychan 'in Caer Gyledawc in Lloegr' (PB 2v in EWGT p.82).

He is the saint of Clodock, formerly Merthyr Clydog, in Ewias, Herefordshire (PW 41, A.W.Wade-Evans in *Arch.Camb.* 85 (1930), p.326). Commemorated on November 3 (LBS I.75, II.154).

The story of his death is told in the Book of Llandaf (BLD 193) as follows: He was a just and peaceful king, son of Clydwyn. A certain young woman, daughter of a wealthy man, fell in love with him, and vowed that she would marry no one else. But one of the king's companions, desiring her and filled with jealousy, murdered the king with his sword, while he was out hunting. The body was put on a cart and drawn by oxen to the river Mynwy [Monnow]. Here it stopped and would go no further, so it was decided to build an oratory there in honour of the martyr Clydog.

CLYDOG (ab ITHEL), fictitious king of Britain. (Second century B.C.)

Called Cledauc or Cledaucus by Geoffrey of Monmouth, who makes him 9th of the twenty-five kings that reigned between the death of Catellus (see Cadell ap Geraint) and the reign of Heli (see Beli Mawr). He succeeded Eliud and was succeeded by Clotenus (HRB III.19). Brut y Brenhinedd calls him Clydog. In a late pedigree based on the 'Cotton Cleopatra' Brut he is called Clydog ab Ithel (MP 1 in EWGT p.121).

CLYDOG. See also Coleddog.

CLYDWEN, ST.

The presumed female saint of Llanglydwen in Dyfed. Llanglydwen is the correct spelling of the name according to Rhestr, WATU, LBS II.155. Browne Willis gives November 1 for the festival.

Rice Rees (*Welsh Saints*, pp.140, 330) called the church Llanglydwyn and the saint Clydwyn ap Brychan, but as said in LBS II.155, "The identification of Clydwyn with Clydwen is to be assumed." A.W.Wade-Evans also named the church Llanglydwyn and thought that Clydwyn ap Brychan possibly left his name there (PW 47, WCO 138). There is, however, no suggestion in the Brychan documents that Clydwyn was other than a soldier (PCB).

See also Mallteg.

CLYDWYN ap BRYCHAN.

According to *De Situ Brecheniauc* Clydwyn ap Brychan invaded the whole territory of South Wales and was father of saints Clydog and Dedyw (DSB §11(3) in EWGT p.15). Cognatio Brychan §14(3) agrees, saying that he 'invaded Deheubarth' (EWGT p.18). JC 2(3) only mentions Clydwyn and his two sons, while ABT 2b mentions his invasion of Deheubarth but omits his two sons (EWGT pp.42, 81).

The extent of the territory over-run by Clydwyn is debatable, and it is doubtful how much, if any, was held for any length of time (PCB). However the presence of the name Clydwyn in the pedigree of the kings of Dyfed is suggestive. See Clydwyn ap Nyfed. Compare Clydwen.

CLYDWYN ap NYFED [EDNYFED?]. (410?)

The name appears in two versions of the pedigree of the kings of Dyfed. IN HG 2 he appears as *Gloitguin*, and is the father of Clodri (EWGT p.10). In ABT 18a the name is *Gletwin*, and he has a daughter Gwledyr through whom the line is traced (EWGT p.106).

Egerton Phillimore suggested that this Clydwyn was really Clydwyn ap Brychan, who is said to have invaded Deheubarth (Cy. 9 (1888) p.171 n.4; OP ii.277-8). This idea was accepted by Wade-Evans (WCO 91, 138), but it is open to question (PCB). See discussion of the Dyfed pedigree s.n. Tryffin, king of Dyfed and s.n. Dyfed ap Macsen Wledig.

CLYNOG ap DYFNWAL HEN. See Dyfnwal Hen, Tudwal Tudclyd.

CLYNOG EIDYN. See Clydno Eidyn.

CNWCLAS (Knucklas). See Ogrfan Gawr.

CNYCHWR ap NES. See Corroi ap Dayry.

COAN, ST.

The saint of Merther in Cornwall, on the east bank of the Fal. The small building there was only briefly a parish church, but a chapel and well of St.Coan formerly existed (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.30).

COCH ap CAW. See Caw of Prydyn.

COCIDIUS. (Celtic divinity).

A war-god to whom many inscriptions have been found in Britain of the time of the Roman occupation. The name appears frequently in combinations such as Mars Cocidius, Tutates Cocidius and Silvanus Cocidius (John Rhys, *Hib.Lect.*, pp.37, 44 n.2, 67). His temple, Fanum Cocidi, appears in the Ravenna Cosmography, and, to judge by the distribution of his altars, must have been in the Irthing valley in Cumberland (C & M, p.265).

COED ap DONED.

One of an otherwise unknown line of princes in Penllyn; father of Lleuddogw (ABT 22 in EWGT p.107).

COED CELYDDON.

The name is normally used as equivalent to the Caledonian Forest. This was a remarkable feature of ancient Scotland. It was called in Latin Caledonius Saltus or Silva Caledonia and Ptolemy the Geographer called it Καληδόνιος Ἀρυσός. It probably covered a tract from the neighbourhood of Loch Lomond across the country to Dunkeld (CB pp.224-5; W.F.Skene, *Celtic Scotland*, I.86). See also CO(2) p.43.

The Historia Brittonum (§56), listing the victories of Arthur against the Saxons, says: ‘The seventh was a battle in *Silva Celidonis*, that is *Cat Coit Celidon*’. It is natural to take this as Coed Celyddon, the Caledonian Forest, as has often been assumed (e.g. K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4), but those who believed that Arthur's battles were fought further south suggested that there were other forests in Britain called Coed Celyddon. “Celidon might be any forest; perhaps Chiltern, not claimed as a Saxon name, may represent it” (E.K.Chambers, *Arthur of Britain*, p.202; after Alfred Anscombe in *Zeitschrift für celtische Philologie*, 5 (1905) pp.103-123). “Perhaps the dense woodland which formerly existed between the Severn and the Cotswold Hills; the word *Celidon* may survive in *Cheltenham*” (A.W.Wade-Evans, *Nennius*, p.75 n.4). Geoffrey of Monmouth treats the battle as being in the Midlands at *Nemus Celidon* (HRB IX.3), and Brut y Brenhinedd renders Llwyn Celyddon (Dingestow) or Coed Celyddon (Cleopatra).

In the Myrddin poetry Coed Celyddon is the place to which Myrddin fled when he became mad after the battle of Arderydd. Similarly also in Geoffrey of Monmouth's *Vita Merlini* where the place is called *Nemus Calidonis*. See s.n. Myrddin Wyllt. The association of the forest with madmen and with the battle of Arderydd is clearly seen in the Dialogue between Myrddin and Taliesin in the Black Book of Carmarthen. See quotation s.n. Arderydd.

Coed Celyddon figures in the Welsh tale 'Ystoria Trystan'. See s.n. Trystan. Here it seems unlikely that the Caledonian Forest is intended.

COEL (1), fictitious king of Britain. (Second century B.C.)

He is mentioned by Geoffrey of Monmouth as Coillus, who succeeded Catellus (Cadell ap Geraint) and was succeeded by Porrex II (HRB III.19). Brut y Brenhinedd calls him Coel, and the 'Cotton Cleopatra' version makes him son of Cadell and father of Porrex. Similarly MP 1 in EWGT p.121.

Hector Boece in his *Scotorum Historia*, 1527, I.9 says that Coyll, a British king, was slain by the fictitious Scottish king, Fergus I (c.330 B.C). He evidently had Geoffrey's Coillus in mind.

COEL (2), duke of Colchester. (Fictitious).

The legend of Coel as the person from whom Colchester is named is said to be pre-Norman (*The Times*, 5 July 1950) [Find confirmation]. Actually it is named from the river Colne; Anglo-Saxon *Colne-ceaster* (Kenneth Jackson in *Antiquity* 12 (1938) p.48). Coel's existence in later legend is inextricably bound up with the legend of Helena the mother of Constantine the Great. The notion of Helena as the daughter of Coel of Colchester appears first in the *Historia Anglorum* of Henry of Huntingdon (d.1155). He says that Helena, the mother of Constantine, was the daughter of Coel, king of Colchester (Book 1 §37). According to the introduction to the 'Rolls' edition (1879), pp.liii-liv, Henry of Huntingdon could not have seen the work of Geoffrey of Monmouth, which first appeared in 1136. Winifred Joy Mulligan thought Henry of Huntingdon wrote this as early as 1129 (*The Journal of Medieval and Renaissance Studies*, 8 (1978), p.261). See further s.n. Helena, mother of Constantine.

Geoffrey of Monmouth expanded this fiction. He said that Coel, duke of Caercolun or Colchester, slew Asclepiodotus, who had been king of Britain for ten years, and thus obtained the crown himself. At this news Constantius [i.e. Constantius Chlorus] arrived in Britain, and Coel, afraid to engage him in battle, offered peace and submission if he could enjoy the kingdom of Britain, and pay no more than the usual tribute to Rome. Constantius agreed to the proposal, but Coel died a month later. Constantius was then crowned king of Britain in his stead, and married Helena the daughter of Coel. She bore him Constantine the Great, and Constantius ruled in Britain for 11 years till his death at York (HRB V.6).

Actually Constantius Chlorus had been appointed 'Caesar' by the emperors Maximian and Diocletian in 292, and entrusted with the government of Britain, Gaul and Spain. Constantius established his authority in Britain in 296, when his lieutenant Asclepiodotus defeated and slew Allectus. He died in York in the year 306. Helena was born on the continent. She was wife or mistress to Constantius, and Constantine was born long before Constantius came to Britain. See Helena, St.

Geoffrey said further that Coel had three brothers, Leolinus, Trahern and Marius (HRB V.8). In Brut y Brenhinedd Coel becomes Iarll Caerloyw, 'Earl of Gloucester', and his brothers are Llywelyn, Trahaearn and Meurig. The error of Gloucester for Colchester first occurs in Wace (c.1154), at least in the majority of manuscripts (l.5594). See *Le Roman de Brut de Wace* par Ivor Arnold, Paris, 1938, p.803. Colchester is said to have been founded by Coel in the fourteenth century chronicle *Eulogium Historiarum*, V.32, ed. Rolls II.266.

Considerable confusion was caused later, apparently by Gutun Owain (c.1470+), when Coel, iarll Caerloyw, was identified with Coel Godebog (q.v.), a historical northern prince, of about a century later. See The Book of Basingwerk p.111b in *Brut y Brenhinedd, Cotton Cleopatra Version*, ed. J.J.Parry, p.93; Harleian MS.1970 fo.35; Llanstephan MS.28 p.218, edited in 'The Twenty-four

Mightiest Kings' in *Études Celtiques*, XII.172. In the latter, Coel 'Godebog', Iarll Caerloyw, one of the Twenty-four kings, is said to have founded Caer Ffawydd and Caer Fuddai which are there identified with Hereford and Chichester. A later version by Elis Gruffydd (1527) adds that he founded Colchester. For the results of this mis-identification see e.g. Llywelyn (Leolinus). It led George Owen Harry to modify other pedigrees to accommodate the resulting anachronisms. See *The Genealogy of the High and Mighty Monarch, James*, London, 1604, p.23.

After this the first antiquarian who recognised that the two Coels were distinct seems to have been John Lewis in his *History of Great Britain*, 1729 (but written before 1616), p.123. It was again pointed out by Lewis Morris in his *Celtic Remains* p.96 and in a letter of 1757 (Cy. 49 p.299).

The suggestion that 'Old King Cole' of the well-known nursery rhyme is Coel of Colchester is not accepted by Iona and Peter Opie, authors of *The Oxford Dictionary of Nursery Rhymes*, reprint of 1952, p.134. They connect the nursery rhyme with a wealthy Reading clothier, named Cole-brook who was familiarly known as 'Old Cole'. He is mentioned in *The History of Thomas of Reading*, (c.1598). His 'pipe' is generally pictured as a tobacco pipe, which would hardly suit Coel of Colchester.

COEL ap CUNEDDA. (Fictitious).

Invented to explain the place-name, Colion, a cwmwd of Dyffryn Clwyd. It only appears in late lists of the sons of Cunedda (ByA §29 in EWGT p.92; OP ii.625)

COEL ap GWEIRYDD. (1000)

The father of Llywelyn Eurdorchog, patriarch of families in Iâl and Ystrad Alun, according to some pedigrees. See PP §29(2).

COEL ap MEURIG. (Fictitious). (A.D.152-165 Hardyng)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as Coillus son of Marius. He succeeded his father Marius, and, having been brought up from his infancy in Rome, and learnt Roman manners, did not oppose the Romans in anything, and paid them tribute. As a result he enjoyed his kingdom in peace. He left one son, Lucius, who succeeded him (HRB IV.18-19). Brut y Brenhinedd renders the names Coel, Meurig and Lles.

Coel is also said to have given land at Glastonbury to the followers of Joseph of Arimathea. See s.n. Joseph of Arimathea.

COEL GARNACH. See Aegan ap Coel Garnach.

COEL HEN or COEL GODEBOG. (360)

It is certain, judging by his descendants, that he was an important prince of the North. He appears to have given his name to the district of Kyle in Ayrshire. "A circular mound at Coilsfield, in the parish of Tarbolton, on the highest point of which are two stones, and in which sepulchral remains have been found, is pointed to by local tradition as his tomb". (W.F.Skene, *The Four Ancient Books of Wales*, I.170). Coylton is an adjoining parish, south of the river Ayr, in which are the Craigs of Kyle (WCO 97). Hector Boece derived the name Kyle from an earlier, fictitious, British king named Coel. See Coel (1). The place-name appears as *Cyil* or *Cuil* on the Ordnance Survey *Map of Britain in the Dark Ages*, 1935.

In the three earliest versions of his genealogy we find 'Coel Hen ap Godebog ap Tegfan' (HG 10, V.Cadoci §46b, JC 5 in EWGT pp.10, 25, 44). All later versions, however, drop the cognomen 'Hen' and treat 'Godebog' as the cognomen of Coel (GaC 2, MG 1, ABT 1c in EWGT pp.36, 38, 96). Egerton Phillimore said that the 'ap' before 'Godebog' "should of course be cancelled". He also said that 'Godebog' should be 'Odebog' (Cy.IX (1888), p.174 n.4) forgetting that though the soft mutation was normal in later times, the radical was often retained in the case of certain early persons, e.g. Beli Mawr, Rhodri Mawr, Dyfnwal Moelmud, etc.

A WELSH CLASSICAL DICTIONARY

Ifor Williams pointed out that Godebog, earlier *Guotepauc*, as in HG 10, was indisputably a Brythonic epithet, derived from *Votepâcos* (*Y Beirniad*, 1915, pp.275-6). See also BBCS 19 (1959) pp.116-7. Idris Foster translated it 'shelterer, protector, defender' in *Prehistoric and Early Wales*, 1965, p.220. *Meibyon Godebawc* 'the sons (or descendants) of Godebog' meaning presumably Coel Godebog, are mentioned in the 'Gododdin' of Aneirin (CA Stanza 15 ll.133-4):

They used to defend their land
against the sons of Godebawc, wicked folk.

(Translation by Kenneth Jackson, *The Gododdin*, p.121).

E.W.B.Nicholson thought that the name Coel was derived from latin *Caelius* (Cy. 21 (1908) p.86), Thus H.M.Chadwick wrote *Caelius Votepacus* (*Early Scotland*, 1949, p.149), but this form was firmly rejected by Kenneth Jackson in *Antiquity* 29 (1955) p.80.

The descendants of Coel were known as Coeling. Thus in Bonedd Gw_r y Gogledd we find 'The three hundred swords of the Cynferchyn [tribe of Cynfarch], and the three hundred shields of the Cynwydion [tribe of Cynwyd], and the three hundred spears of the Coeling: on whatever expedition they might go in unison, they would never fail' (BGG §7 in EWGT p.73, TYP p.238). As the Cynferchyn and the Cynwydion were also descended from Coel we should perhaps understand 'the rest of the Coeling' instead of 'Coeling' here. The name perhaps occurs as *Coelyng* in a poem in the Book of Taliesin (BT 69.9) as emended by Sir John Morris-Jones in Cy. 28 (1918) pp.209-10 ll.13, 50.

Coel's wife is given as the daughter of Gadeon ab Eudaf Hen (JC 7) and named Ystradwel or Stradweul (ByA 27a). See EWGT pp.45, 90. He was the father of Ceneu, Garbanion, Dyfrwr, and a daughter Gwawl, wife (or mother) of Cunedda Wledig (HG 9, 10, GaC 2, JC 7, ByA 27a, b, etc. in EWGT pp.10, 36, 45, 90, 91, etc.). The genealogies suggest a date of about A.D.370 for the birth of Coel (PCB).

For the late mis-identification of Coel Godebog with Coel, 'iarll Caerloyw', see Coel, duke of Colchester. One result was that Coel Godebog was made the father of Helena the mother of Constantine the Great, with the resultant anachronisms. See e.g. Bonedd y Saint 14a in EWGT p.56.

CÓEMGEN (KEVIN), ST. See Cwyfen.

COF ap CAW. See Caw of Prydyn, Caffo (ap Caw).

COF ap CEIDIO. (520)

Brother of Gwenddoleu (q.v.) (BGG §6 in EWGT p.73). Nothing seems to be known about him.

COFEN, ST.

The saint of Llangofen in Gwent (PW 81). LBS identifies Cofen with Cwyfen on the authority of a calendar in the Iolo MSS pp.152-3 which writes Cofen instead of Cwyfen against June 3 (LBS I.72, II.202). But see Nyfain, St.

COGIDUBNUS or COGIDUMNUS. British king.

Tacitus says that under Aulus Plautius and Ostorius Scapula the southern part of Britain was made into a province and received a colony of veterans. 'Certain states were assigned to Cogidumnus, a king. He has remained faithful up to the present time'. (*Agricola*, 14).

An inscription was found in 1723 at Chichester, Sussex, bearing his name. It is described in John Horsley's *Britannia Romana*, 1732. Roger Gale and Dr. William Stukeley examined it and conjecturally supplied the missing letters shown below in brackets:

A WELSH CLASSICAL DICTIONARY

[N]EPTVNO · ET · MINERVAE
TEMPLVM
[PR]O · SALVTE · DO[MU]S · DIVINAE
AVCTORITAT[E] · [TI] · CLAVD
[CO]GIDVBNI · R · LE[G] · AVG · IN · BRIT
[COLLE]GIUM · FABROR · [ET] · QVI · IN · EO
[A SACRIS SUNT] · D · S · D · DONANTE · AREAM
[PUD]ENTE · PUDENTINI · FIL

[Interpretation]:

Neptuno et Minervae / templum / pro salute domus divinae / auctoritate Tiberii Claudii / Cogidubni regis legati Augusti in Britannia / Collegium fabrorum et qui in eo / a sacris sunt de suo dedicaverunt, donante aream / Pudente, Pudentini filio.

The college of artificers, and ministers of religion attached to it by authority of Tiberius Claudius Cogidubnus, king, as legate of the emperor in Britain, have dedicated this temple to Neptune and Minerva, at their own cost, in honour of the divine imperial family; Pudens son of Pudentinus giving the ground.

The reign of Cogidubnus probably lasted A.D.52-76. (William Smith, *Dictionary of the Bible*, 1863, s.n. Pudens).

The text is published in *Corpus Inscriptionum Latinarum*, Berlin, 1873, Vol.vii No.11. The surviving pieces of the inscribed stone are now inserted in the wall of the assembly rooms at Chichester.

On Cogidubnus see C & M, pp.86 - 87.

See also Claudia Rufina.

COGWY.

The *Historia Brittonum* (§65) speaks of *bellum Cocboy* in which Oswald [king of Northumbria] was slain in battle against Penda [king of Mercia]. In the *Annales Cambriae* the battle is entered as *bellum Cocboy* under the year 644. Bede gives 5 August 642 as the date and Maserfelth as the name of the place ‘in the English tongue’ (*Hist.Eccles.*, III.9, V.24). The site is almost certainly Oswestry (Oman, p.280, HW 188-9). These accounts make no mention of any part played by the Welsh in the battle. “It seems quite clear that such a spot could only have been the meeting-place of the armies if the Welsh were concerned in the matter; either Oswald must have been marching against the Welsh, and have found Penda already joined with them on their frontier, or he must have heard that they were about to concentrate, and have hurried forward to give them battle, before they should attack his own dominions by way of Cheshire and Lancashire. No ordinary struggle between Northumbria and Mercia could conceivably have been fought out at such a spot as Oswestry”. (Oman, p.281).

Confirmation of the presence of the Welsh at the battle is found in two Welsh poems. One in a stanza in the *Cynddylan* poetry (CLIH XI.111):

I saw on the ground of Maes Cogwy
a host, and a shout of affliction.
Cynddylan was an ally.

See further s.n. Cynddylan. The other is in a poem by the 11th century poet Cynddelw in praise of St.Tysilio (RBP col.1167):

ll.22-23	When the hero went to Gweith Gogwy [the action of Cogwy]

ll.30-31	In the encounter of Powys, stubborn people, With Oswald son of Oswy Aelwyn,

l.35	He stood ...

That is, Tysilio was fighting from heaven (BBCS 3 (1927) pp.59-62; A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.328-9).

Edward Lhuyd (*Parochialia*, I.129), recorded in 1699 a local tradition about Treflach near Oswestry: 'There was a great battle at Maes yr Owen [Field of the Yews] in Treflach'. 'Owen' should probably be corrected to 'Onnen' [Ash-tree] referring to Oswald's Ash [Oswald's Tree Oswestry] (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.172).

COILBIN (ap PROGMAEL) ap PEDROG.

Part of a fictitious pedigree of Cornish princes; father of Dwnggerth (i.e. Dungarth, q.v.). See PP §70.

COILLUS. See Coel.

COLBRIT, abbot of Llanilltud Fawr.

He appears in several charters in the Book of Llandaf all as a contemporary of bishop Oudoceus. First, not as abbot, with, Congen [Cynien], abbot of Llanilltud, and king Morgan ab Athrwys (BLD 152, 155); then as abbot of Llanilltud with king Morgan (BLD 148, 149, 151a,b); as abbot with king Ithel ab Athrwys (BLD 157), and as abbot with no king mentioned (BLD 159b).

He evidently succeeded Congen and was succeeded by Gwrhafal. See *Trans.Cym.*, 1948, p.291 (but ignore dates), and Wendy Davies in LICH p.55. Wendy Davies dates the first two charters c.670-675 and the rest c.675-688 (*ibid.*, pp.99-102).

COLEDDOG ap CAWRDAF.

Grandson of Caradog Freichfras and grandfather of St.Collen according to one version of Bonedd y Saint (§52) and, corruptly, in Buchedd Collen. See EWGT pp.62, 30. Compare Coleddog ap Gwyn.

COLEDDOG ap GWYN. (Legendary).

He is mentioned in a triad (TYP no.74) as one of the three *anheol* of Arthur's Court, that is 'one who could not be expelled'. I take this to mean 'fixtured' as opposed to 'wanderer' of TYP no.77.

He is perhaps the Coleddog ap Gwyn who appears as father of Pedrwn, the father of St.Collen, in Bonedd y Saint (§52 in EWGT p.62).

COLEDDOG (or CLYDOG) ap MORGAN FWLCH. See Morgan Fwlch.

COLGRIN. (Fictitious).

A Saxon leader who fought against Arthur according to Geoffrey of Monmouth. He was killed at the battle of Kaerbadum [Caer Faddon, Badon] (HRB IX.1, 4).

COLL ap COLLFREWY. (Legendary).

He seems to have been famous in Welsh legend as an enchanter. In a triad (TYP no.27) Coll ap Collfrewy is called one of the 'Three chief magicians' of Ynys Prydain, and in TYP no.28 we are told that he learnt his art from his uncle, Rhuddlwm Gor, whose enchantment was one of the 'Three chief enchantments' of Ynys Prydain.

Coll's chief fame, however, rests on an exploit mentioned in a triad (TYP no.26) in which he is called one of the 'Three Powerful Swineherds' of Ynys Prydain. The two versions, which differ only in minor details, may be combined thus: Coll ap Collfrewy was in charge of the swine of Dallwyr Dallben in Glyn Dallwyr in Cernyw [Cornwall]. Henwen, one of the swine, was with young and it was foretold that Ynys Prydain would be the worse for her litter. (So Arthur collected the host of Ynys Prydain, and set out to try and destroy her, W). Henwen went burrowing as far as Penrhyn Awstyn in Cernyw and then took to the sea. She came to land at Abertarogi in Gwent Is Coed, with Coll keeping his grip on her

bristles wherever she went by land or by sea. At Maes Gwenith, 'Field of Wheat', in Gwent she dropped a grain of wheat and a bee, and thenceforth that has been the best place for wheat and bees. Then she went to Dyfed and at Llonion in Penfro she dropped a grain of barley (and a bee, or a grain of wheat), so that the barley of Llonion has passed into a proverb. Afterwards she went into Arfon and proceeded to Rhiw Gyferthwch in Eryri where she dropped a wolf-cub and an eagle-chick. The wolf was given to Menwaedd (Mergaed) of Arllechwedd and the eagle to Brynach Wyddel of the North (Breat a prince of the North), and they were the worse for having them. They became known as Menwaedd's Wolf and Brynach's Eagle. At Llanfair in Arfon, below Maen Du, she dropped a kitten, and from Maen Du Coll cast it into the Menai. But the sons of Palug reared it in Môn to their detriment, and it became known as Cath Palug, 'Palug's Cat'. It became one of the three great oppressions of Môn that were nurtured there.

For comments on the story see John Rhys, *Celtic Folklore*, pp.503-9 and TYP pp.51 - 53, where the places mentioned are identified. It is noteworthy that the progeny of Henwen was advantageous to South Wales but detrimental to North Wales, an outcome which is not quite in keeping with the prophecy. We are not told what happened to Henwen in the end. Arthur's intervention, only mentioned in the second (W) version, seems to have been introduced owing to the influence of the story of the hunting of the boar Trwyth, and then forgotten! See also TYP p.310.

COLLAWN ap TEICHI. (Legendary).

The owner of Torllydan ('wide-belly') and Gloyn ('coal'), two of the 'Three race-horses' of Ynys Prydain, according to a triad (TYP no.46b).

COLLEN, ST. ap PEDRWN.

The saint of Llangollen, Nanheudwy, Powys Fadog (PW 106). Commemorated on May 21 (LBS I.72). His pedigree appears in Bonedd y Saint in two forms (§52 in EWGT p.62). The earlier, which is probably more accurate, makes him son of Pedrwn ap Coleddog ap Gwyn. The other makes him son of Gwennog ap Coleddog ap Cawrdaf ap Caradog Freichfras, and gives his mother as Ethni Wyddeles, who properly belongs to St.Melangell of the next item (§53). Buchedd Collen gives a corrupt version of the latter (EWGT p.30).

Assuming that the earlier version is more correct, the only clue to the date of Collen is the possibility that his grandfather, Coleddog ap Gwyn, is the person of that name said to have been at Arthur's Court. This is hardly sufficient. See Coleddog ap Gwyn.

Buchedd Collen is edited from Hafod MS.19 (1536), pp.141 ff. in LBS IV.375-8. It is too legendary to be of any value in elucidating his date. He is said to have been some time abbot of Glastonbury, but to have retired from there to live a life of greater austerity on Glastonbury Tor. While there he had an encounter with Gwyn ap Nudd, 'king of Annwn and of the Fairies'. Having vanquished him with holy water he left his cell and finished up at a 'sanctuary' which must surely mean Llangollen. A legend associates Collen with Bwlch Rhiwfelen near Llangollen (LBS II.158-160).

Collen is said to be the saint of Colan in Cornwall, 3½ miles east of Newquay, and of Langolen in Brittany, near Briec in Finistère (LBS II.161; G.H.Doble, *The Saints of Cornwall*, IV.50).

COLLWYN. See Gollwyn.

COLMAN, ST.

The saint of Llangolman subject to Maenclochog, and Capel Colman subject to Llanfihangel Penbedw, in Cemais and Emlyn respectively, Dyfed (PW 30, 56). Festival on November 20 (LBS II.164).

Colman is an Irish name and there are over one hundred Colmans named as saints in the Irish Calendars and hagiographers, but LBS thinks that the Welsh churches are probably those of Colmán (or Mo-Cholmóc) of Druim Mór (Dromore) in County Down. Although the surviving 'Life' of the saint is mainly fabulous, it says that he visited Britain and taught St.David. This implies that he visited Dyfed

and tends to confirm the identification. Colman of Dromore is commemorated on June 7. (LBS II.162-4).

COLUMB or COLUMBA, ST.

The saint of St.Columb Major and St.Columb Minor, 7 and 2 miles east of Newquay, Cornwall, with feasts on November 15 and 11 respectively. The Episcopal Registers of Exeter always give the two churches as dedicated to a female saint (LBS II.166-7).

There is a Plou-goulm (= Parish of Columb) in Brittany between Carantec and Trégarantec in the Diocese of Quimper. Also Crantock in Cornwall is close to St.Columb Minor. In the legends of St.Carannog there are references to doves. (Latin *columbus*, *columba*, 'dove'). All this suggests that St.Columb was a companion of St.Carannog (G.H.Doble, *The Saints of Cornwall*, IV pp.43-44, 49-50).

COLUMBA or COLUM CILLE, ST.

Born 521 in Donegal, founded the monastery at Hy (Iona) c.563, died 597, June 9. For a short account of his life see Daphne D.C.Pochin Mould, *The Irish Saints*, pp.93-105. He had dealings with Rhydderch Hael, king of Strathclyde, and with St. Kentigern [Cyndeyrn].

COMEREG, Abbot of Mochros, Bishop.

He appears in the Book of Llandaf as eighth in the series of bishops which are supposed to have presided over the non-existent see of Llandaf. He is one of several inserted between Oudoceus and Berthwyn, but was certainly earlier than Oudoceus. Thus Inabwy, Gwrddogwy, Elhaearn and Gwernabwy, who were all disciples of Dubricius, witnessed deeds in the time of Comereg (BLD 163-6).

In two charters (BLD 163b, 164) he is described as *Mochros* and *Abbas Mochros* respectively, while the bishop is Inabwy and the king is named Gwrgan. This is certainly Gwrgan ap Cynfyn, king of Ergyng. Mochros is now Moccas in Herefordshire (Anergyng) (WATU). In another charter (BLD 165) he is named as bishop and the king is Athrwys ap Meurig, king of Gwent.

Wendy Davies dates the first two charters in 620 and the last in 625 (LlCh pp.104, 105).

COMMIUS.

A man of the tribe of the Atrebates in Gaul, whom Caesar made king over them when they were conquered by Rome. Caesar employed him on a mission to Britain where a portion of the Atrebates had settlements. But as soon as he landed he was put in bonds and not released until Caesar's first invasion in 55 B.C. Later he again acted as go-between on Caesar's second visit when Cassivellaunus decided to sue for peace (54 B.C). After that he returned to Gaul and was persuaded to become one of the leaders of a Gallic revolt. He was continually on the run and finally submitted on condition that he be allowed to go where he need not set eyes on another Roman (51 B.C.).

He probably came to Britain again, for coins bearing the same name, as well as those of three sons, have been found, which suggest that he and his family held rule over a district represented by Kent, Surrey, Sussex, Hampshire and perhaps part of Wiltshire. The names of his sons were Tincommius, Verica and Eppillus (CB pp.9-10, 18, 21-25).

CONAID. See Meven.

CONAN, fictitious archbishop of London.

Conan appears fifth in the list of archbishops of London attributed to Jocelin of Furness, being successor of Obinus and followed by Palladius. (John Stow, *The Chronicles of England*, 1580, p.56).

CONAN (2).

A prince in Cornwall(?) mentioned in the Life of St.Brioc (q.v.).

CONAN. See also Cynan.

CONDIDAN.

One of the three British kings slain by Cuthwine and Ceawlin, West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577. It is inferred that his chief city was Cirencester, which fell to the West Saxons. The other kings were Conmail and Farinmail (ASC s.a.577).

Condidan was formerly identified with Cynddylan, a prince of Powys, see e.g. Panton MS.30 p.45 in the hand of Evan Evans (d.1788), and this continued to be accepted, e.g. by John Rhys, CB p.108, E.W.B.Nicholson in Cy. XIX (1906), pp.14-15. Oman (p.246 n.1), however, dropped the idea, and suggested that Condidan derived from the Roman name Candidianus. This was approved by A.W.Wade-Evans who gave the Welsh form as Cynheiddon (*Arch.Camb.*, 85 (1930), p.326. Ifor Williams considered that the date and place were wrong for Cynddylan in any case (CLIH p.xxxiii).

CONFER. (200)

Ancestor of the kings of Strathclyde according to the unique 'Harleian' genealogy (HG 5 in EWGT p.10). Of him it is said:

ipse est uero olitauc dimor meton uenditus est.

This has never been satisfactorily interpreted. See e.g. Cy. 21 (1908) p.85; W.J.Watson, *History of the Celtic Place-Names of Scotland*, 1926, p.102. He was father of Fer, the father of Cursalem.

CONGEN [CYNIN, CYNEN], abbot of Llanilltud Fawr.

He is mentioned in two charters in the Book of Llandaf, as *Congen abbas Ilduti* (BLD 152, 155). According to these charters he was a contemporary of bishop Oudoceus, Cyngen, abbot of Llancarfan, Sulien, abbot of Llandochoau, and Morgan ab Athrwys, king of Glywysing. He appears to have succeeded Catgen and been succeeded by Colbrit. For the succession see *Trans.Cym.*, 1948, pp.291, 293 (but ignore dates), and Wendy Davies, LCh p.55. She estimates the dates of the charters as c.670-5 (*ibid.*, p.101).

The modern form of the name would be Cynnen (OP II.422; John Rhys in Cy.21 (1908), p.37) or Cynien (John Morris-Jones in Cy.28 (1918), p.262).

CONIGC [CYNIN], abbot of Llancarfan.

He appears in three of the 'Llancarfan Charters' attached to the Life of St.Cadog, where he is called *Conigc, abbas altaris sancti Cadoci* (§55), *Conigc, abbas* (§56), and *Conigc* (§66). (VSB pp.126, 134). The first of these three concerns a sword and garment which Tewdwr ap Meurig gave to St.Cadog and his *familia*, and *Samson, abbas altaris sancti Eltuti*, is a co-witness. A.W.Wade-Evans assumed this Samson to be the same as St.Samson of Dol, who is known to have been abbot of Llanilltud for a short time. Chiefly on these grounds he placed Conigc and Paul as abbots of Llancarfan between Elli and Jacob, that is, in the sixth century (*Arch.Camb.*, 87 (1932) pp.151, 155-7).

It may be agreed that Paul and Conigc were probably close to one another in time, but there are some strong arguments for putting them both at a later date. This partly depends on the existence of another Samson, abbot of Llanilltud Fawr, at a later date. See Samson (II). For the arguments see PCB in *Trans.Cym.*, 1948, pp.293-6, where it is suggested that Conigc followed Sulien in the time of bishop Cadward. By the chronology of Wendy Davies his date would be c.765.

The modern form of the name would be Cynin (OP II.421).

CONMAIL.

One of the three British kings slain by Cuthwine and Ceawlin, West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577. It is inferred that his chief city was Gloucester, which fell to the West Saxons. The other kings were Condidan and Farinmail (ASC s.a.577).

The modern Welsh form of the name would be Cynfael (Oman p.246 n.1).

CONMOR.

According to Pierre Le Baud (d.1515) *Comorus* was Count of Léon (*Histoire de Bretagne*, 1638, p.65). He is also called Count of Poher with its centre at Carhaix (Nora K.Chadwick, *Early Brittany*, pp.221-2).

In the Life of St.Hernin we are told that the saint settled as a hermit in Duault, near Carhaix, where he died and was buried. Conmor, Count of Poher, being impressed by a miracle, ordered a chapel to be erected over the saint's grave (LBS II.465 s.n. Ernin, and LBS III.282 s.n.Hoiernin).

According to the seventh century Life of St.Samson (§53, where he is un-named) Conmor was an unjust and unprincipled stranger who had caused Ionas, the hereditary ruler [of Domnonée] to be put to death, so that all the country was in distress. Iudual, the son of Ionas, had been delivered into captivity.

In the Life of St.Leonore we are told that Conmor seized power and married the widow of the dead king [Ionas] (wrongly called Righuel, see Riwal). Conmor suspected that his wife was plotting his death for the sake of her son's advancement. When she knew of his suspicions she sent Iudual to take sanctuary with St.Leonore. But hearing of Conmor's approach, Leonore sent Iudual off by sea and when Conmor arrived and demanded the surrender of Iudual, Leonore was able to tell him that he had already left and gone to sea to seek refuge with Childebert [king of Paris 511 - 558]. Conmor at once sent a deputation to Childebert and persuaded him to keep Iudual at Paris in restraint (LBS III.345-6). Childebert had confirmed Conmor in his usurpation and made him his lieutenant in Brittany (LBS I.50-1, III.345).

Conmor granted land in Léon to St.Goueznou (LBS III.222). (Gouesnou, 6 km. north of Brest). One Easter Eve St.Malo happened to be at Corseul (20km. SSW of St.Malo) and celebrated Mass before Conmor. See s.n. Malo §5.

In the Life of St.Melor we are told that Conmor befriended the saint when fleeing from his uncle Rivold, giving him his castle at Beuzit, about a mile west of Lanmeur (11 km. NE of Morlaix) (G.H.Doble, *The Saints of Cornwall*, III.22). At that time Conmor was married to Melor's aunt, the daughter of Budic (1). This was perhaps the widow of Ionas, above (See LBS I.51, 53).

Gregory of Tours calls him Chonomer and says that he befriended Macliau of Bro Weroc when he was being pursued by his brother Canao. (*History of the Franks*, IV.4).

When Samson came to Dol (c.550) he at once employed his kinsman, Meven, to agitate against Conmor (LBS III.485). Saints Leonore and Tudual were thorns in the side of Conmor. They fomented discontent and prepared the ground for the rising under the skilful leadership of St.Samson (LBS III.346). St.Armel was another who got on bad terms with Conmor. He was obliged to leave and go to Paris, where he did his utmost to induce Childebert to displace Conmor and restore Iudual. But his efforts were unavailing (LBS I.171)

In order to strike terror into the mind of Conmor and to impress on the minds of the people a conviction that he was predestined to defeat and death, a convocation was summoned to meet on the Menez Bré, a rounded hill, about 700 feet high, and conspicuous in the district. It was "an assembly of bishops and people for the excommunication of Conomerus, prefect of the king." Among those summoned was St.Huervé, a blind saint (From the Life of St.Huervé (Hoernbiu), LBS III.277-8).

Samson, filled with compassion, set forth to go to king *Hiltbert* on Iudual's account (Life of Samson §53). In spite of much opposition at first, the king was finally 'desirous of pleasing St.Samson in all things.' (§§54-58). When Samson wished to go back to Brittany with Iudual, the king willingly consented. ... Men, being well-known to St.Samson, at his request came with one accord with Iudual to Brittany. ... God gave victory to Iudual, so that with one blow he overthrew *Commorus*, the unjust oppressor and himself reigned over all Domnonia with his offspring (§59).

Conmor was defeated in three battles and was killed on the slopes of the Monts d'Arée, at Plounéour-Nevez in Léon [Plounéour-Ménez? 17 km. south of Morlaix]. Then Iudual became king over Léon and Domnonia, and richly rewarded the abbots and bishops who had worked so strenuously for him (LBS III.422, 471).

The following approximate dates are given by Arthur le Moyne de la Borderie (*Histoire de Bretagne*, Rennes and Paris, 1896): Conmor becomes Regent of Domnonée 540, befriends Macliau 552, killed 555.

In the Breton Life of St.Gildas, which is very legendary as far as Brittany is concerned, we are told that Conomerus was a tyrant who made it a practice, as soon as he learnt that his wife had conceived, to put her to death at once. As a result no man of discretion would have anything to do with him. He demanded that a certain prince named Werocus should give him his daughter in marriage (§20). Weroc would only agree if Conmor would give him St.Gildas as surety. Gildas was persuaded to undertake the protection of Weroc's daughter and to restore her safely to him (§21). When she conceived she realised that Conmor was thinking of killing her, and ran away secretly. But he found her, cut off her head and returned home (§22).

The matter was brought to the attention of Gildas who caused the destruction of Conmor's dwelling (§23), restored the girl, Trifina, to life and brought her to her father (§24). She gave birth to a son who was to be named Gildas, but to avoid confusion the Bretons call him Trechmorus. He lived a blessed and saintly life (§25).

Weroc, Count of Bro-Weroc, mentioned by Gregory of Tours, reigned 577 to 594? (De la Borderie). Thus if we are to accept the Gildas legend we must either assume two persons named Conmor or two named Weroc. De la Borderie assumed an earlier Weroc I who died c.550 (*op.cit.*, I.442).

LBS spells Conmore, but Wade-Evans prefers Conmor (= Welsh Cynfor). (WCO 229, 231). In the Life of St.Paul of Léon mention is made of 'king Marc who is called by another name, *Quonomorius*, a powerful monarch under whose rule lived people of four different languages.' (§8 translated by G.H.Doble in *The Saints of Cornwall*, I.16). It is surely unparalleled that a king should have two such different names, and it seems probable that the biographer misidentified two different princes with whom St.Paul of Léon came into contact - Marcus in Wales or Cornwall (see March) and Quonomorius (Cunomor) in Léon. Otherwise there is no mention of a prince of Léon in the Life of St.Paul, only the local chief, Withur (PCB, 6 - 8 - 83).

CONNYN ap CAW. See Caw of Prydyn.

CONSTANS. (Fictitious bishop).

Bishop of Winchester at the second consecration of the cathedral in A.D.293 (Thomas Rudborne, *Historia Major Wintoniensis* (1454) in Henry Wharton's *Anglia Sacra*, I.186. Quoted William Stubbs, *Registrum Sacrum Anglicanum*, 2nd. ed. 1897, p.215).

CONSTANS son of CONSTANTINUS. CONSTANS ap CUSTENNIN FENDIGAID. (440)

Fictitious king of Britain. According to Geoffrey of Monmouth he was the eldest son of Constantinus, who had come from Armorica to take the British throne after the departure of the Romans. On the death of Constantine there was disagreement about the succession, as Constans had become a monk at the church of St.Amphibalus in Winchester. However Vortigern persuaded Constans to quit the monastic order and allow himself to be made king by Vortigern in London. Constans allowed Vortigern to take the government into his own hands, and Vortigern, having gathered all the power to himself, finally arranged to have Constans assassinated by some Picts (HRB VI.5-8).

Brut y Brenhinedd calls him Constans Fynach, 'the monk'. In a triad (TYP no.51), where his death at the instigation of Gwrtheyrn Gwrtheneu is mentioned, he is called Custennin Fychan.

There is no doubt that Geoffrey of Monmouth obtained the basic idea of his story from that of Constans, son of the usurping emperor Constantinus. This Constans was also a monk, and nevertheless was raised to the rank of Caesar by his father. See s.n. Constantinus, usurping emperor.

Wace called him Constant, but in Arthurian Romance he first appears in the 'Merlin' of Robert de Boron under the name Moyne (Maines) (Bruce II.315), evidently because French *moine* = 'monk, friar'

CONSTANTINUS, usurping emperor. (d.411).

Britain had been devoid of troops since 402, but in the year 406 a force of Roman troops was sent to Lower Britain to protect the country against raids. These troops soon rebelled against the imperial government and a succession of local 'emperors' were set up - Marcus, Gratian, and finally in 407 Constantine. In the same year he passed over into Gaul with all the remaining Roman troops. Constantine gained a great victory over the barbarian invaders in Gaul, and soon made himself master of Gaul and Spain, so that the emperor Honorius reluctantly gave him a share in the imperial authority.

Constantine had a son Constans, who was a monk, but in spite of this fact he was made Caesar by his father. The Gallic bishops, especially Heros, bishop of Arles, were favourable to the cause of the usurper.

Constantine had an able general of British birth named Gerontius, who, however, thinking himself slighted by Constantine, began to work against him, and invited the Germans to invade Gaul and Britain which they did in 409. Most of Constantine's troops were in Spain, and Honorius, unable to render any aid to Britain, wrote to the cities of Britain urging them to fend for themselves.

Gerontius revolted against Constantine and slew Constans in 411. Honorius, holding Constantine responsible for the loss of Britain and the death of certain of his relatives, sent an army against him. Constantine shut himself up in the town of Arles but was defeated by Constantius, the general of Honorius, taken prisoner and carried to Ravenna where he and his son, Julian, were put to death in 411 (CB pp.95-7; WCO 60; William Smith's Classical Dictionary; Oman pp.173-4; Edward Gibbon, *Decline and Fall*, Ch.30-31).

CONSTANTINUS, king of Dumnonia.

A king, contemporary with Gildas who mentions him in his Epistle written about the year 540. He calls him 'Constantine, the tyrannical whelp of the unclean lioness of Damnonia. ... This same year after taking a dreadful oath ... that he would not contrive any deceit against his subjects, he, nevertheless in the garb of a holy abbot, cruelly tore the tender sides of two royal children ... together with their two guardians. ... He did this among the holy altars with accursed sword and spear. ... Many years previously he was overcome by frequent excessive deeds of adultery, having put away his legitimate wife.' (§28).

Geoffrey of Monmouth made him son of Cadwr [Cadwr], duke of Cornwall and kinsman to Arthur whom he succeeded as 'king of Britain'. The two youths whom he murdered according to Gildas were said by Geoffrey to be the sons of Modred [Medrod]. With the Saxons, they had made unsuccessful insurrection against him. After many battles they fled, one to London, the other to Winchester, and took possession of those places. But Constantine, having pursued the Saxons and reduced them under his yoke, also captured the two sons of Modred. One of them, who had fled to the church of St. Amphibalus at Winchester, he murdered before the altar. The other had hidden himself in a convent of friars at London, but was found at last by Constantine, brought before the altar and there put to death. Three years after this he was killed by Aurelius Conan, who succeeded him (HRB XI.2-4).

In Brut y Brenhinedd he is called Custennin ap Cadwr. For his relationship to Arthur see s.n. Cadwr. In a late pedigree of Cornish princes he is made the father of Bledrus, duke of Cornwall. See PP §70.

This Constantine has often been identified with Constantine 'king and monk' (q.v.) e.g. LBS II.170-176, but their identity is doubtful. The latter is therefore discussed under a separate heading.

CONSTANTINUS, king and monk.

Apparently the saint of Constantine (ruined) in the parish of St. Merryn near Padstow, Cornwall, and of Constantine about 5 miles south-west of Falmouth. At both these places the feast was held on March 9. The church of Milton Abbot in Devon, on the Tamar, is also dedicated to St. Constantine, and he was patron of chapels in the parishes of Illogan in Cornwall and Dunsford in Devon (near Exeter). (G.H. Doble, *The Saints of Cornwall*, II.15-18). Doble firmly rejected the idea that this Constantine was the same as the Constantinus of Dumnonia reproved by Gildas. (*ibid.*, p.19).

In the Life of St.Petroc (§11) we are told how Petroc protected a stag from the huntsmen of a rich man, Constantine, who would have struck Petroc, but was suddenly stricken with paralysis. The saint released him and taught him and his soldiers the Christian faith (*loc.cit.*, II.19-20, IV.143-4). Among the miracles of St.Petroc which follow his Metrical Life in the Gotha manuscript is a reference to 'the ivory horn which St.Constantine, king of Cornwall, had given to him [Petroc] when he converted him to the faith of Christ.' (*ibid.*, IV.153).

Leland (d.1552) tells us (*De Scriptoribus Britannicis*, ed. Antony Hall, 1709, Ch.35, p.61) that 'there reigned in Cornwall two princes (*reguli*), Theodore and Constantine, helped by whose piety and liberality Petroc found a most suitable place for founding a monastery ... which was called Bosmanach' [Bodmin]. (Doble, *op.cit.*, IV.152, 156).

William of Worcester (1478) found that a king Constantine was remembered at Bodmin:

Sanctus Constantinus, rex et martyr, 9 Marcij.

(*Itineraries*, ed. John H. Harvey, 1969, p.88).

In the Life of St.David (§32) it is said that *Constantinus, Cornubiensium rex*, abandoned his kingdom, and bent his proud head in lowly obedience in this father's [David's] cell; and there he lived long in faithful submission, until at length, he departed for a distant land and built a monastery there. We may conclude that Constantine, after abandoning his kingdom founded settlements in Devon and Cornwall and then moved to Wales. Cosmeston, in the parish of Penarth, near Cardiff, was called Costyneston in 1314 (WCO 125), and Cosheston, in Dyfed, 2 miles north by east of Pembroke, was called Costeyniston in the time of Edward III (1327-1377) (OP I.420).

There are references to a Constantine in Ireland and another in Scotland. The ninth century *Félire* of Oengus commemorates on March 11:

Constantine, king, of Rathin.

Various later glosses add that he was a king of Britain or a king of Scotland. Elsewhere this Constantine is said to be son of Fergus, king of the Picts, and to have succeeded St.Mo-Chuda at the monastery of Rathin after 630. Rathin is now Rahan in Offaly. The Aberdeen Breviary mentions a king Constantine son of Paternus, who went to Scotland and preached to pagans in Galvedia [Galloway]. Here he was elected abbot. Then, being very old, he retired to Kintyre where he was murdered on 11 March 576. This is combined with the other legends, that he had been a king of Cornubia, and had visited a monastery in Ireland (Doble, II.22). Constantine son of Peternus in Cornwall is also mentioned in the Life of St.Turiau, Bishop of Dol (Doble, *op.cit.* III.78).

Hector Boece (*Scotorum Historia*, 1527, IX.12) tells the same story in less detail and definitely identifies the king with Constantine of Dumnonia. There are clearly attempts to combine different traditions in the Irish and Scottish reports. (LBS II.173, 175-6; Doble, *op.cit.*, II.21-23). In fact there seem to have been three Constantines, Cornish, Irish and Scottish, to say nothing of Constantine of Dumnonia.

Finally we have the entry in *Annales Cambriae*:

[589] *Conversio Constantini ad Dominum*

Similarly the *Annals of Tigernach*, 588; *Annals of Ulster* 587 [=588].

To which Constantine does this refer? I would suggest the one who was at Rathin, which was founded by Mo-Chuda (Carthach) in 595. Mo-Chuda was expelled in about 636 (AU) (Daphne D.C.Pochin Mould, *The Irish Saints*, pp.58-59). Constantine son of Fergus, king of the Picts, reigned 789(?) - 820 (H.M.Chadwick, *Early Scotland*, p.131). He must be ruled out.

CONSTANTINUS son of RHYDDERCH HAEL. (570)

He is mentioned in the Life of St.Kentigern (§33) where he is said to have been born to Languoreth, wife of Rhydderch, after long barrenness. He succeeded his father in the kingdom, 'overcame all the barbarous nations in his vicinity without bloodshed, surpassing all the kings that had

reigned before him in Cambria, in riches, glory, and dignity ... and holiness, ... so that to the present day he is called St.Constantinus by many.'

CONSTANTINUS. See also Custennin.

CONSTANTIUS CHLORUS, Roman Emperor, A.D.305-306.

See Coel, duke of Colchester; Asclepiodotus; Helena, St.

CONUL BERNACH.. See Corfil Berfach.

CORATH son of EOCHAIÐ ALLMUIR. (370)

Father of Aed Brosca according to the Irish version of the pedigree of the kings of Dyfed (EWGT p.4). See s.n. Tryffin, king of Dyfed.

CORBRE, ST.

In Peniarth MS.176 p.272 Gruffudd Hiraethog entered a memorandum:

Eglwys Gorbre sant yMonn ydiw Heneglwys yNghymwd Malldra[eth].

The church of saint Corbre in Anglesey is Heneglwys in the Cwmwd of Malltraeth.

It is interesting that these places are associated in one of the 'Stanzas of the Graves' (No.5 in the Black Book of Carmarthen):

The grave of Ceri Cleddyf-hir is in the region of Heneglwys,
on the gravelly hillside,
bull of battle, in *mynwent Corbre* (Corbre's churchyard).

(SG pp.118/9).

In a list of parishes in Wales in Wrexham MS.1 we find:

Heneglwys neu Llan y Saint Llwydion.

Heneglwys or the Church of the Holy Saints.

In the Extent of 1352 in the *Record of Carnarvon*, 1838, p.44 Heneglwys is given as held by SS.Faustinus and Bacellinus. Presumably they are the 'holy saints' referred to. Perhaps the names should be Faustinus and Marcellinus, Roman priests who were exiled in A.D.369. The *Gwyl Mabsant* [Patronal Feast] of the parish is on September 25 (LBS II.181).

Y Saint Llwydion 'The Holy Saints' are mentioned in a poem written about 1600, invoking a number of Anglesey Saints. But 'Llwydion' or 'Llwydian' has been turned into the name of a saint, so that Brown Willis gave Heneglwys as dedicated to St.Llwydion, with festival on November 19. (LBS III.384).

CORDEILLA daughter of LEIR. (Fictitious) (Queen 810-805 B.C.)

The youngest of the three daughters of Leir, king of Britain, according to Geoffrey of Monmouth. She was the only one of the three who did not stoop to lying flattery in order to prove to Leir that she loved him better than her sisters did. King Leir was annoyed at what seemed to him her lack of filial love, especially as she was his favourite daughter. He refused to procure a marriage for her to a British noble, with a third part of his kingdom as dowry, as he had done for the others. The fame of her beauty, however, reached the ears of Aganippus, king of the Franks, and he married her, requiring no dowry (HRB II.11).

Later, when Leir had been compelled to resign his throne in favour of his two sons-in-law, Maglaunus [Maglawn] and Henuinus [Henwyn], and finding their behaviour towards him unbearable, he went to Gaul to seek refuge with Cordeilla. In spite of the unworthy treatment that she had received from him, she treated her father kindly. Aganippus raised an army, defeated the usurpers, and reinstalled Leir on the throne. Three years later Leir died as well as Aganippus, and Cordeilla obtained the government

of Britain. After five years, Margan and Cunedagius [Cunedda], the sons of Maglawn and Henwyn, rebelled, and after several battles captured the queen and imprisoned her. Cordeilla thereupon killed herself (HRB II.12-15).

Brut y Brenhinedd, the Welsh version, does not differ significantly, except that it converts the name Leir into Llŷr, which is not a proper equivalent. Welsh versions of the other names are given in [] above.

Edward Davies suggested (*The Mythology and Rites of the British Druids*, 1809, p.206) that Cordeilla was equivalent to Creiddylad ferch Lludd Llaw Ereint. This was accepted by scholars such as John Rhys (*Hib. Lect.*, pp.562-3, *Celtic Folklore*, p.547 n.2). There does not seem to be any good reason for equating the persons, whose stories are quite different, even if the names are perhaps equivalent. The Welsh translators of Geoffrey's work did not recognize any similarity, or they would surely have made the substitution (PCB). Rachel Bromwich seems to be of the same opinion. See TYP p.428.

Shakespeare obtained the story from Hollinshed's Chronicles and changed the name to the more euphonious 'Cordelia' for his celebrated Tragedy of King Lear.

CORENTIN, ST.

A thirteenth century *Vita Sti. Corentini* is printed in the *Bulletin de la Soc.Arch. de Finistère*, xii.148f. There is also one by Albert le Grand. Both are late and unreliable.

According to the Life he was born of Christian parents in Armorica and chose a hermit's life in Plomodiern in the forest of Nevet (10 km. west of Chateaulin). There he had a fountain and a miraculous fish. Each day Corentin cut from it a slice for his daily meal, and as soon as he replaced it in the water the fish was whole as before. One day Grallon, king of Cornouaille, who was hunting, found Corentin by the fountain. He asked for food for himself and his courtiers and was fed by Corentin on the miraculous fish. In gratitude Grallon gave Corentin land in the neighbourhood. He was visited in his hermitage by SS.Patern and Malo. The people of Cornouaille demanded that Corentin should be their first bishop. He was sent to Tours with SS.Winwaloe and Tudy and was consecrated bishop by St.Martin. Corentin returned to his diocese and on his death was succeeded by St.Conogan. The Sanctoral of Quimper of 1500 states that Grallon sent Corentin with Winwaloe and Tudy to Martin asking him to consecrate whichever of the three he thought most fit for the office (G.H.Doble, *The Saints of Cornwall*, II.45-47).

The diocese was known as 'Cornouaille' until the Revolution, but it is probable that Corentin lived at Quimper, which is now the name of the See, and was called Quimper-Corentin down to the Revolution. There is a holy well at Quimper bearing Corentin's name (*op.cit.*, II pp.48-49).

The Life of St.Winwaloe (II.19) has a verse of poetry which associated Winwaloe, Grallon and *Courentinus* and says that they lived after the time of the famous Tutualus [Tudual]. It does not say that Corentin and Winwaloe ever met (Doble, *op.cit.*, II. 73, 49). But the cartulary of Landévennec (Cart.20) says that king Gradlon held a council at which Winwaloe and Corentin were present (*ibid.*, II.92 n.).

Corentin's date is not well ascertained. Grallon's rule is probably to be dated c.480-510. See Grallon. Winwaloe lived c.480-532. Assuming that Corentin was roughly contemporary of these it is clear that he could not have been consecrated by St.Martin who died in 397. St.Paternus of Vannes was living in 465 (G.H.Doble, *St.Patern*, p.4). St.Malo was probably a generation or two later than Corentin. LBS states (II.181) that Corentin signed the Canons of the Council of Angers in 453. This is repeated twice, and is apparently based on Corentin's supposed identity with a bishop Chariato. See *Gallia Christiana*, Vol.14 (1856) cols.871-2. Chariato was at the Council of Angers. See DCB s.n. Chariatho (1).

Corentin's successor at Quimper is given as Guenegan or Guennuc. See Albert le Grand, *Les Vies des Saints de la Bretagne Armorique*, 5th ed., 1901, part 2 p.131.

The church of Cury, 4½ miles south of Helston in Cornwall, is dedicated to St.Corentin. It is called *Capella Sti.Corenti* in Bishop Stapledon's Register (1324/5). Cury is sometimes called Egloskerry in old deeds and sometimes Curriton, i.e. Corentin. It is called Egloscurry or Egloskerry in many documents of 1500-1700. But the saint of Egloskerry in Trigg [4½ miles west-north-west of Launceston]

is probably a different person (Doble, *loc.cit.*, II.52, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.33 n.4). See s.n. Curig Lwyd. In the parish of St.Keyne, 2 miles south of Liskeard, is a place called Lacreton, written in 1245 *Lanquerenthyn*, "which must mean the *lan* (monastery or hermitage) of St.Corentin." (Doble, *S.Nectan*, etc. p.46).

CORF ap CAENOG. (800)

Genealogical link in the ancestry of Lles Llawddeog; father of Ceidio. See ByA 24, ABT 1b, (MG 3) in EWGT pp.90, 96, 39.

CORFIL BERFACH. (Legendary).

One of the persons at Arthur's Court in the tale of 'Culhwch and Olwen', written *a Choruil Beruach* (WM 460, RM 106). It has been pointed out that, like other names in this part of the list, it is actually one of the Irish heroes of the Ultonian Cycle, namely Conall Cernach (Cecile O'Rahilly, *Ireland and Wales*, p.114). Thus the text in CO is emended to *a Chonul Bernach*, 'and Conul Bernach' (II.179-180). See CO(2) p.70. Compare Cynwal Ca(r)nhwch. For other examples see s.n. Corroi ap Dayry.

CORINEUS, eponym of Cornwall. (Fictitious).

According to Geoffrey of Monmouth he was commander of a band of Trojans descended from those who had accompanied Antenor in his flight from Troy (See *Aeneid* I.241). These people were encountered by Brutus and his company on the shores of the Tyrrhenian Sea, and finding that Brutus was of the same Trojan stock, they decided to join company. Corineus was 'a modest man in matters of council, and of great courage and boldness'. He distinguished himself against Goffarius Pictus, king of Aquitania (HRB I.12).

When the company reached Britain, then called Albion, Corineus was allotted that part which was called after him Corinea, later Cornwall. He chose this in preference to other parts of the island because it abounded with giants which he delighted to encounter. One giant, in particular, that he overcame was named Goemagog. Corineus threw him from a high rock into the sea, and the place was thenceforth called Saltus Goemagog, 'Goemagog's Leap' (HRB I.16). This is said to be 'The Haw' near Plymouth (J.A.Giles, *Six Old English Chronicles*, p.108 note). The fight was perhaps suggested by the figures of two gigantic warriors cut in the turf on the side of Plymouth Hoe (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, p.83).

Corineus had a daughter, Guendoloena, who became the wife of Locrinus, son of Brutus (HRB II.2-4).

Geoffrey of Monmouth probably took the name of Corineus from the Aeneid (IX.571) where Corynaeus appears as one of the heroes who fell when Turnus attacked the Trojan camp (E.K.Chambers, *Arthur of Britain*, p.31). In a manuscript of 1616 instead of Corineus we find "Troenius afterward called Corenen, Duke of Cornwall". (Edward Lhuyd's *Parochialia*, III.99)

COROTICUS. See Ceredig Wledig.

CORROI ap DAYRY. (Legendary).

His elegy appears in the Book of Taliesin (BT 66.18). The name is derived from the Irish hero of the Ultonian Cycle, Cú Roí mac Dáiri, genitive Con Roí maic Dáiri. The same person appears in the tale of 'Culhwch and Olwen' as Cubert map Daere, one of the warriors of Arthur's Court (WM 460, RM 106). Similarly, in the same group, we find Cnychwr mab Nes and Fercos mab Poch for Conchobar mac Nesa and Fergus mac Roich, respectively. See Kuno Meyer in *Trans.Cym.*, 1895-6, p.73, W.J.Gruffydd, *Rhiannon*, p.81.

For other examples of Welsh names derived from Irish, see Corfil Berfach, Ffin ap Coel (s.n. Edern ap Gwyddno Garanhir), Lluber Beuthach, Sgilti Ysgawndroed and perhaps Cynwal Canhwch.

CORS CANT EWIN.

‘Cors of a hundred claws’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of the persons at Arthur's Court (WM 461, RM 106-7). His leash was the only one which would hold Drudwyn, the cub of Greid ab Eri, and Drudwyn was necessary for the hunting of the boar Trwyth (WM 483, RM 123). Later we are told briefly that Arthur obtained the leash, but no details are given (RM 134). The name is spelt *Cors* once and *Cwrs* twice. The former is preferred by Gwyn Jones and Thomas Jones and in CO.

CORUN ap CEREDIG. (440)

He is mentioned in the genealogies as the father of a number of saints: Ceneu, Pedr Llanfawr, Tydiwg and Tysul, also Carannog according to one version. See Progenies Keredic §§3, 10, 13, JC 49 and ByS §§3, 3a, 4 in EWGT pp.20, 49, 55.

COULIN, a giant. See Albion.

CRALLO, ST.

The presumed founder of Llangrallo, otherwise Coychurch, in Morgannwg (PW 69). Nothing is known about him, but the Iolo MSS. are full of irresponsible inventions (pp.132, 134, and compare 100, 220).

CREDAN, saint of Bodmin.

Leland in *De Scriptoribus Britannicis*, c.xxxv, (ed. A. Hall, 1709, I.61) says ‘it appears that Credan, Medan and Dachun, men illustrious by sanctity of life, and imitators of Petroc, were buried at Bosmanach’. Again in *De rebus Britannicis*, writing of saints and their burial places, he says *S.Petrocus, S.Credanus, S.Medanus & S. Dachuna vir in Botraeme* [glossed: *Bodmin in Cornubia*]. (*Collectanea*, 1770 ed., I.10; G.H.Doble, *The Saints of Cornwall*, IV.156). According to Richard Stanton, Croidan, Medan and Dagan were disciples of Pedrog who co-operated in the foundation of Padstow, and are commemorated on June 4, the same day as Pedrog (*A Menology of England and Wales*, 1887, pp.254-5).

CREDUS, ST. of Sancreed.

The saint of Sancreed, three miles west of Penzance, is called S.Credus (1331), S.Cretus (1374), S.Sancreotus (LBS II.188); Sancti Sancreti in 1235 (CMCS 12 p.60). Nicholas Roscarrock recorded a tradition that he killed his own father by accident and was so moved that he retired from the world (LBS II.187-8).

For the saint of Creed in Cornwall see Crida.

CREIDDYLAD ferch LLUDD LLAW EREINT. (Legendary).

She is mentioned in the tale of ‘Culhwch and Olwen’ as one of the maidens, apparently at Arthur's Court. She is described as ‘the maiden of most majesty that was ever in the Island of Britain and its three adjacent islands.’ (WM 470, RM 113).

Later, a story about her is told, as follows: She went away with Gwythyr ap Greidiol, but before he slept with her Gwyn ap Nudd came and took her away by force. Gwythyr made war on Gwyn but was worsted, and the prisoners taken were ill-treated by Gwyn. Arthur heard of this and went to the North. He summoned Gwyn ap Nudd to him, freed the prisoners and made peace between Gwyn and Gwythyr. The terms of the peace were that the maid should remain in her father's house, unmolested by either side; and Gwyn and Gwythyr to fight every Calends of May for ever, from that day forward until doomsday; and the one who gained the victory on doomsday let him have the maiden (RM 134).

The story is referred to in a poem in the Black Book of Carmarthen (BBC 97.13), a dialogue between Gwyddno Garanhir and Gwyn ap Nudd, stanza 6:

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Fairy am I called, Gwyn ap Nudd,
The lover of *Creurdilad merch Lut*.

That is, Creurddilad ferch Lludd. For translation of the first line see John Rhys, *Arthurian Legend*, p.391. See further s.n. Gwyn ap Nudd.

Credeilat verch Lud, riein wastad, 'Creiddylad ferch Lludd, ever maiden', is mentioned in the 'Englynion y Clyweid' as the author of a proverb (No.60 in BBCS 3 p.14).

See also Cordeilla.

CREIRBIA, sister of Winwaloe (q.v.).

CREIRFYW or CREIRWY ferch CERIDWEN. (Legendary)

According to a triad (TYP no.78) Creirwy ferch Ceridwen was one of the 'Three Fair Maidens' of Ynys Prydain. She also appears in some versions of Hanes Taliesin as a daughter of Ceridwen. The earliest extant version (by Elis Gruffydd) omits her altogether. The next oldest (that in Peniarth MS.111 p.2) calls her Creirfyw. Similarly BL.Add.MS.14,867 fo.205. Ifor Williams took this to be the correct form, from *crair*, 'darling', and *byw*, 'lively', thus 'lively darling' (*Chwedl Taliesin*, 1957, p.4). The form Creirwy is commoner, and is so used by the poets. See quotations in TYP p.311. One poem refers to the passion of Garwy for Creirwy. See Garwy.

CREIRWY ferch CLYDNO EIDYN. (560)

The mother of St.Grwst according to some versions of Bonedd y Saint, the earliest of which is that in Peniarth MS.12. Otherwise Euronwy. See ByS §15 in EWGT p.57.

CREIRWY ap MEURIG. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Edric (MP3 in EWGT p.122).

CREURDDILAD ferch LLUDD. See Creiddylad.

CREWAN or CREWENNA, ST.

The saint of Crowan in Cornwall (4½ miles north of Helston) where the feast is held on February 1. (G.H.Doble, *The Saints of Cornwall*, 1.99). The church is called *Eggloscraweyn* (in or before 1174), *Ecclesia de Sancto Crewano* (1201), *Sancta Crewenna* and *Crouwenna* (1269), *Ecclesia Sancte Crouwenne* (1291), *Crewenne* (1342) and *Seynt Crewyn* (1432) (*ibid.*, p.97). Thus the saint's sex had changed from male to female between 1201 and 1269. John Leland (c.1538) mentions Crewenna as one of the company of St.Breaca (q.v.).

In 1702, 1782, 1801 the parish was called Uni-Crowan. This was perhaps due to the joining of two parishes, that of Crowan in [the hundred of] Penwith and the other in [the hundred of] Kerrier, which may be the *Parochia Sancti Eunini* in Kerrier mentioned in 1327. It is noteworthy that the festival of St.Euny (q.v.) is on February 1. There was a fair at Crowan on May 17. This might be the original day of St.Crewenna (*ibid.*, I.80, 84).

CRIBWR GAWR. (Legendary).

A story is told of this giant in Peniarth MS.118 (Ed. Hugh Owen in Cy. XXVII (1917), pp.140-1). He lived in Castell Cefn Cribwr by Llangewydd in Morgannwg. [Cefn Cribwr is 4 miles north-west of Bridgend]. Arthur killed three of his sisters by trickery. Arthur called himself 'Hot Potage' to the first sister, 'Warm Porridge' to the second, and 'A Morsel of Bread' to the third. When the first sister called for help against Hot Pottage, Cribwr answered 'Wench, let him cool'. Similarly with the second. When the third sister said that A Morsel of Bread was choking her, Cribwr answered 'Wench, take a smaller piece'. When Cribwr reproached Arthur for killing his sisters, Arthur replied by an *englyn milwr*, thus:

Cribwr take thy combs
and cease with currish anger:
If I get a real chance - surely
what they have had, thou shalt have too.

No one could kill the three sisters together, so great was their strength, but singly by stealth, Arthur slew them. Then he slew Cribwr. The place is still called Cribarth, namely, Garth Cribwr Gawr.

CRIDA, ST.

The saint of the parish of Creed in Cornwall on the Fal, seven miles east by north of Truro. The name is found consistently as *Sancta Crida* or *Cryda* from 1250 onwards, vernacular *Seinte Creede* in 1549. It appears as *Crite* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191 (R.L.Olson and O.J.Padel in CMCS 12 (1986), p.60). For the saint of Sancreed see Credus.

St.Creed feast is on the Sunday nearest to November 30. There was a chapel of St.Crida at Padstow (LBS II.186-7).

CRIDIOCUS or CRIDOUS, king of Alban.

According to Geoffrey of Monmouth he was one of the kings who aided Cassivellaunus against Julius Caesar (HRB IV.3). The name becomes *Creidu* in Brut Dingestow, *Caradauc* in the Cleopatra version of Brut y Brenhinedd.

CRIDOL ap DINGARTH.

Genealogical link in the pedigree of Llŷr Llediaith; father of Cerint (ByA 33 in EWGT p.94). The name becomes Greidiol ap Dingad, father of Ceraint, in a later form of the pedigree. See MP 3 in EWGT p.122.

CRISTIOLUS, ST. (500)

The patron of Llangristiolus in Môn, Penrhydd in Emlyn, Dyfed and Eglwyswrrw in Cemais, Dyfed (PW 92, 56). Late versions of Bonedd y Saint make him a descendant of Emyr Llydaw, i.e. son of Hywel Fychan ap Hywel ab Emyr Llydaw or son of Owain ab Emyr Llydaw (Bys §24a, AchS §2 in EWGT pp.58, 68). John Leland says: *Christiolus Hoeli, ut ferunt, Armorici filius* (*Itinerary*, ed.Lucy Toulman Smith, III.130). The version of Bonedd y Saint in Peniarth MS.127 calls him the saint of Lledwigan which is the name of two extinct townships in Llangristiolus (WATU). His festival on November 3. (LBS I.75, II.190)

CRYDON ap DYFNARTH. (Legendary).

Father of Cerwyd (or Cywryd) and ancestor of Beli Mawr (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121).

CRYDR FYCHAN ap CRYDR FAWR of Caerwent. (Legendary).

An addition to the material concerned with Deigr ap Dyfnwal Hen, given corruptly by Lewys Dwnn (Peniarth MS.268, p.94), where he is said to have been the father of Perwyr, who is probably to be construed as the wife of Enfael Adran. See ByA 22 note in EWGT p.150.

CU ap GWYNCU. (Fictitious).

A pair of names occurring in various positions in the pedigree of Maenyrch, ancestor of tribes in Brycheiniog. See PP §15.

CUBERT, ST.

The church of Cubert in Cornwall was dedicated to St.Cubertus. His name is associated with a well in the neighbourhood which was popular for curing children's diseases. In the fourteenth century the dedication was altered to St.Cuthbert. (*Cornwall*, by Arthur L.Salmon, revised by H.Ronald Hicks, 1950, p.59). Cubert adjoins Crantock and G.H.Doble has pointed out that there is a place called Gwbert-on-sea on the Cardiganshire coast in the parish of Ferwig, near Llangrannog. He suggests that both Cubert and Gwbert are named after a saint who was a companion of St.Carannog. (*The Saints of Cornwall*, IV.48-50).

CUBERT ap DAERE. See Corroi ap Dayry.

CUBY, ST. See Cybi.

CUHELYN, nephew of Afarwy. (Fictitious).

The name in Brut y Brenhinedd corresponding to Cuelinus nephew of Androgeus in Geoffrey of Monmouth. According to HRB IV.8, during some celebrations Cuelinus took part in a wrestling match [joust in the Brut] with Hirelglas [Hirlas in some versions of the Brut], the nephew of Cassibellaunus. But Cuelinus snatched up a sword and cut off the head of his rival. This caused enmity between Cassibellaunus and Androgeus [Afarwy]. See further s.n. Afarwy ap Lludd. We hear no more about Cuhelyn or Hirelglas.

CUHELYN, fictitious archbishop. See Guethelinus.

CUHELYN, abbot of Llanisan.

Apparently living in about A.D.800. See s.n. Arthur ap Pedr.

Perhaps the son of Sadyrnfyw (d.831), bishop of Mynyw (q.v.).

CUHELYN ap BLEIDDUD. (870)

The last of a long line of princes of Dunoding. The pedigree going back to Dunod ap Cunedda Wledig occurs in HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108. In the last two versions the line is called Gwehelyth Ardudwy, Ardudwy being a cwmwd of Dunoding. The other cwmwd was Eifionydd, evidently named from Eifion ap Dunod, who appears in the pedigree.

CUHELYN ap GWRGAN FARFDRWCH, fictitious king of Britain. See Guithelinus.

CUHELYN ab IFOR. (950)

The father of Elystan Glodrydd (q.v.) according to ABT 11 in EWGT p.104. Other versions in MG 4 and JC 30 (EWGT pp.39, 48) vary slightly, but seem less reliable. His wife was Gwen ferch Gronwy ap Tudur Trefor (PP §14(1)). This is chronologically satisfactory. See WG 1 p.46 (boxed).

CUILLUS son of CAW. See Huail ap Caw.

CULFANAWYD PRYDAIN. (Legendary).

He is mentioned in a triad (TYP no.80) as the father of the 'Three Faithless Wives' of Ynys Prydain, namely Esyllt Finwen, the mistress of Trystan [and wife of March], Penarwan, the wife of Owain ab Urien, and Bun, the wife of Fflamddwyn. The fact that Owain and Fflamddwyn were both men of the North suggests that the cognomen Prydain here stands for Prydyn (Pictland), both names being derived from earlier Prydein.

He is perhaps to be identified with Culfanawyd ap Goryon [see Gwrion] who appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 464, RM 109). Cynon ap Culfanawyd is mentioned by the poets Cynddelw and Gwgon Brydydd. See TYP p.311.

CULHWCH ap CILYDD. (Legendary)

Culhwch is the hero of the Welsh tale 'Culhwch and Olwen' which is famous as being the earliest full-length Arthurian story, and considerably antedating the *Historia Regum Britanniae* of Geoffrey of Monmouth. The tale was composed in its final form in about the year 1100. See CO(1) p.xxvii, CO(2) pp.lxxxi, 46-47.

Culhwch was the son of Cilydd ap Cyleddon Wledig by Goleuddydd ferch Anlawdd [Amlawdd] Wledig, and he was therefore first cousin to Arthur. Soon after his birth his mother died and after seven years his father married again. The step-mother wanted Culhwch to marry her daughter but Culhwch put her off by saying that he was still too young to marry. Then she put a destiny on him that he should never marry till he got Olwen the daughter of Ysbaddaden Pencawr. The boy blushed, and love of the maiden entered into every limb, although he had never seen her. When Cilydd saw this he advised Culhwch to go to Arthur, his first cousin. 'Go to Arthur to trim your hair, and request as his gift that he get Olwen for you.' (WM 452-4, RM 100-2).

Culhwch set off on horseback for Arthur's court very richly arrayed. He arrived on the first day of January when the meal was in progress. For that reason Glewlwyd Gafaelfawr, the porter, was unwilling to allow him in, but after consulting with Arthur, it was decided to admit him owing to his noble bearing. Although it was the custom to dismount at the mounting block by the gate, Culhwch rode in on his steed. After an exchange of greetings, Culhwch made himself known to Arthur and asked him to trim his hair. When that was done he made his request to Arthur to get Olwen for him. Arthur had never heard of her, but he gladly sent messengers in search of her. After a year they returned without finding her (WM 454-470, RM 102-113).

It was then decided that Culhwch himself should go in search of her, accompanied by Cai, Bedwyr, Cynddelig Cyfarwydd, Gwrhŷr Gwalstawd Ieithoedd, Gwalchmai and Menw ap Teirgwaedd. After much journeying they found the dwelling of Ysbaddaden, but lodged at the house of his neighbour, Custennin Heusor [the shepherd] ap Mynwyedig. Olwen came to the house and said that she would marry Culhwch if he promised to do all that her father, demanded of him (WM 470-6, RM 113-8).

Culhwch and his companions next went to the house of Ysbaddaden, who knew that his life would last only until Olwen was wedded. Three days running he put them off and each time tried unsuccessfully to kill one of them. On the fourth day he enumerated a large number of difficult, and some apparently impossible, tasks, which Culhwch must perform before the wedding could take place. Culhwch assured him that with Arthur's aid he would accomplish the tasks. They set out to return to Arthur's court, and on the return journey accomplished one task, that of obtaining the sword of the giant Gwrnach (q.v.) (WM 477-488, RM 118-128).

Apparently Culhwch did not take part in the remaining tasks. These were accomplished by Arthur and other warriors of his court. When all the tasks had been performed Culhwch set forth with Goreu ap Custennin and those who desired ill for Ysbaddaden Pencawr. Caw of Prydyn shaved Ysbaddaden according to his request, and then Goreu slew him. 'And that night Culhwch slept with Olwen, and she was his only wife so long as he lived.' (RM 142-3).

Richard Fenton (*Tour through Pembrokeshire*, 1903 ed. p.14) says in connection with Llanwnda parish (about 5 miles west of Fishguard): "There is a tradition of a town having existed here, called Tref Culhwch." This idea apparently derives from Edward Lhuyd, the antiquary, who refers to entrenchments called by the neighbouring inhabitants *Tre Gyllwch*. These entrenchments are located on a small farm east of Garn Fychan which was called Gilfach Goch in 1785, but Gilfach in 1817. It seems possible that some local antiquary, or Lhuyd himself, may have invented the name 'Tre Gyllwch' on the basis of the simple name Gilfach (Communication from Dr B.G.Charles, 2 - 10 - 91).

CUNEDAGIUS son of HENUINUS. See Cunedda ap Henwyn.

CUNEDDA ap HENWYN. (Fictitious). (805-772 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Cunedagius son of Henuinus, Duke of Cornwall, by Regau, daughter of Leir. He and his cousin Margan made insurrection against

Cordeilla, daughter of Leir, when she was queen of Britain, and put her in prison where she made away with herself. The two cousins then divided the island between them, Margan having the part north of the Humber and Cunedda the rest. Margan invaded the lands of Cunedda, but was defeated and slain. Cunedda then reigned over the whole island gloriously for thirty-three years, and on his death was succeeded by his son, Rivallo [Rhiwallon] (HRB II.15-16). Brut y Brenhinedd tells the same story of Cunedda ap Henwyn.

CUNEDDA, father of BRWYN. See Brwyn ap Cunedda.

CUNEDDA WLEDIG. (370)

The *Historia Brittonum* (§62) says:

Maelgwn, the great king, was reigning among the Britons in the region of Gwynedd, for his ancestor, *Cunedag*, with his sons, whose number was eight, had come previously from the northern part, that is from the region which is called Manaw Gododdin, one hundred and forty-six years before Maelgwn reigned. And with great slaughter they drove out from those regions the Scotti who never returned again to inhabit them.

The 'Harleian' genealogies supplement this (HG 32, 33 in EWGT p.13) as follows:

These are the names of the sons of Cunedda, whose number was nine: [1] Tybion, the first-born, who died in the region called Manaw Gododdin and did not come hither with his father and his aforesaid brothers. Meirion, his son, divided the possessions among his [Tybion's] brothers. 2. Ysfael, 3. Rhufon, 4. Dunod, 5. Ceredig, 6. Afloeg, 7. Einion Yrth, 8. Dogfael, 9. Edern.

This is their boundary: From the river which is called Dyfrdwy [Dee], to another river, the Teifi; and they held very many districts in the western part of Britain.

A similar account is given in the second Life of St. Carannog (§§2, 3 in VSB 148) except that the southern boundary is made the Gwaun instead of the Teifi. The secular boundary of Ceredigion was always the Teifi. The variant version is due to the fact that the Archdiaconical region was later extended to the Gwaun, so that it included part of Dyfed (VSB pp.xi-xii).

All the sons of Cunedda listed above, except Tybion and Einion Yrth, gave their names to the kingdoms which were allotted to them, namely, Ysfeilion, Rhufoniog, Dunoding, Ceredigion, Afloegion, Dogfeiling and Edeirnion; Meirion, son of Tybion, gave his name to Meirionydd, and Einion's kingdom appears to have been Rhos.

The sons of Cunedda thus held the north and west coastal districts of Wales, from the mouth of the Clwyd to the mouth of the Teifi, with the exception of Llŷn, Arfon, Arllechwedd, and most of Anglesey. These seem to have been conquered later by Cadwallon Lawhir ab Einion Yrth. The position of these conquests suggests that entry was made by the sea. (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.333; WCO 39, 88).

William of Malmesbury says that there were twelve sons of Cunedda, but made a serious blunder about their names. See s.n. Glast.

It is possible that further sons were born in Wales. Later sources add Gwron, Mael, Coel and Arwystl (ByA 29 in EWGT p.92). Of these Gwron is possibly a real person, while the rest are certainly fictitious. Further fictitious sons are mentioned by Lewys Dwnn (LD ii.104).

Two daughters are assigned to Cunedda, namely Tegeingl or Tegid and Gwen, the wife of Amlawdd Wledig (JC 7 and ByA 29 (13, 14) in EWGT pp.45, 92). The wife of Cunedda is said to have been Gwawl ferch Coel Hen (JC 7 in EWGT p.45). A later version calls her the mother of Cunedda (ByA 27b in EWGT p.91), but chronology favours the former version (PCB). The mother of Gwawl is said to have been Ystradwel ferch Gadeon and it was made out that through this descent Cunedda claimed Gwynedd for his inheritance (ByA 27a,b in EWGT pp.90-91).

Cunedda was the son of Edern [Aeternus] ap Padarn Beisrudd [Paternus of the Red Tunic] ap Tegid [Tacitus] (HG 1 in EWGT p.9, etc.). Thus, though Cunedda bore a British name, his ancestors for three generations bore Roman names. Also 'Red Tunic' suggests the official purple under the Roman administration. It has therefore been suggested that the family was ruling subject to Roman authority in North Britain (CB p.118; WCO 36-37).

In spite of the precise interval of time mentioned by the *Historia Brittonum* between Cunedda's arrival and the reign of Maelgwn (who died in the year 547), it seems from the genealogies that Cunedda could not have been born before about A.D.370. Since his son Tybion died before the migration and already left a son Meirion, we can hardly put the migration before about A.D.430 (PCB; P.H.Blair, *The Origins of Northumbria*, 1948, p.46; H.M.Chadwick, *Early Scotland*, 1949, p.148).

In the *Historia Brittonum* (§14) it is said that 'the sons of Liethan' occupied the region of Dyfed, and other regions, namely Gŵyr and Cedweli, until they were expelled by Cunedda and by his sons from all British districts. 'The sons of Liethan' were the Irish tribe *Uí Liatháin* of Munster, supposed to be descended from Eochu Liathán, a prince of Munster (CGH 195). They made settlements in South Wales and Cornwall (F.J.Byrne, *Irish Kings and High Kings*, pp.72, 183-4). However the sons of Cunedda did not establish any kingdoms in that part of Wales, nor did they remove the Irish dynasty in Dyfed, descended from the Déisi, who were neighbours of the *Uí Liatháin* in Munster. See Eochaid Allmuir. Cunedda's name appears in *Allt Cunedda*, a hill near Kidwelly (Rhestr). A.W.Wade-Evans (*Arch.Camb.*, 85 (1930) p.333) thought that the hill was named after Cunedda Wledig, but this is uncertain as the name Cunedda re-appears in the thirteenth century. See WG 1 Vol.2 p.327, Vol.4 pp.772, 852, the first two being in Ystrad Tywi.

Owing to the large number of saints among his descendants the offspring of Cunedda is called one of 'The Three Saintly Lineages' of Ynys Prydain (TYP no.81) and one of 'The Three Kindreds of Saints' (Plant Brychan §5 in EWGT p.83).

There is a poem in the Book of Taliesin (BT 69.9) beginning *Mydwyf Taliessin*. It has no title but was called 'Marwnad Cunedda' when edited in the *Myvyrian Archaiology*. It was discussed by Sir John Morris-Jones in *Y Cymmrodor* 28 (1918) pp.202-223. He discounted the idea that it was an Elegy on Cunedda Wledig, but it seems to contain traditions concerning Cunedda who is mentioned by name five times. In particular ll.5-6 suggest some association with Caer Weir [Durham] and Caer Liwelydd [Carlisle], and there is reference to his death (l.15) and the girdle of Cunedda (l.30)

CUNEGLASUS. See Cynlas Goch ab Owain Danwyn.

CUNGAR, ST.

The saint of Congresbury in Somerset. A monastery called Cungresbyri is mentioned in the ninth century by Asser, and Cungar is the patron of the nearby parish of Badgworth. In these places St.Cungar's commemoration was invariably on November 27 (G.H.Doble, *The Saints of Cornwall*, V.5). Congresbury claimed that the body of the saint rested there. This is stated in a document written about 1000 (*ibid.*, p.6).

There is a Life of which two versions exist. The earliest (W) was discovered in 1918 and published by Dr.Armitage Robinson in the *Journal of Theological Studies*, XX no.78, pp.97-108 (1919). The last five chapters (13-17) are missing, but the chapter headings are given which show that it contained the full account as given in the second version (H) published by Capgrave in the second edition (1516) of *Nova Legenda Anglie*, ed. Carl Horstman, Oxford, 1901, I.248-254. (Doble, *loc.cit.*, pp.8-9). The Life is translated by Doble (pp.10-16); it tells us practically nothing that can be believed (p.26). We are told that he was born the son of the emperor of Constantinople (§1) and forsaking the life of the court came to Somerset and settled at a place now called Congresbury (§6).

Then the earlier Life says (§6) that Cungar was recalled to the Britons and taught in his native land. This shows that the true tradition was that he was originally from Wales, and this is in keeping with his name. But Capgrave altered the Life at this point and stated that the saint was known as *Congarus* among the English and *Doccuinus* among the Britons. §§13-16 describe Cungar's work in

Glamorgan, where he is said to have founded a monastery (un-named). They are pure invention, being a re-hash of materials from the Lives of Illtud, Cadog and Dyfrig. In §16 Capgrave repeated the identification with Docuinus. This seems to have been a guess, founded on the supposition that the monastery Cungar founded in Glamorgan was Llandochau (Llandough-juxta-Cardiff). It is certain that the identification is false (Doble, pp.20-23).

Congar seems to be the saint who gave his name to Ingonger, a farm at Lanivet, two miles south of Bodmin, on which is the site of a chapel; also of St.Congard in the Morbihan, Brittany (Doble pp.3-4, 28, LBS II.253). In both places there are nearby dedications to Cadog and Pedrog, which suggests that he took part in their missionary enterprises (Doble p.29). At St.Congard the festival is on May 12 (LBS II.253). St.Congard is the patron saint of Landéda, on the coast of Léon, near Lannilis. Congar appears in many place-names in Brittany, but is not necessarily that of the saint (Doble p.4). The name appears as *Cuncar* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.43.

Cungar may be the same as Cyngar ap Geraint, but as the feast is on a different day (November 7), the identification is doubtful (Doble pp.4-5).

CUNIN COF ap TUDWAL BEFR. (Legendary).

Cunin Cof (glossed 'i.e. of memory') appears in De Situ Brecheniauc (§12(4) in EWGT p.15) as the son of Tudwal 'flavus' [= Befr] by Hunydd a daughter of Brychan. This becomes slightly corrupt in Cognatio Brychan (§15(3) in EWGT p.18), and is not repeated in later Brychan documents.

According to the poem 'Can y Meirch' in the Book of Taliesin (BT 48.9), the horse of Cunin was named Grei ['Grey']. See TYP pp.c, 314.

Elsewhere he appears only as the father of Dalldaf ail Cunin Cof, that is, in the tale of 'Culhwch and Olwen' where he is called *Kimin Cof* (WM 460, RM 106), and in two triads (TYP nos.41, 73) where the name is spelt Cunin or Cunyn. A.W.Wade-Evans spelt *Cynin* for which there is no good authority, and his various identifications (WCO 260-1) are unacceptable (PCB). See a similar misidentification s.n. Cynin (ap Brychan).

CUNOBELINUS.

He was the son of Tasciovanus of the Catuvelauni. During the reign of his father he appears to have expelled Dubnovelaunus from the kingdom of the Trinovantes and to have ruled over them with his capital at Camulodunum [Colchester] in the heart of their country. He continued the policy of his tribe, the Catuvelauni, which was conquest and aggression, and apparently succeeded his father over all his dominions. Suetonius (Caligula §44) calls him 'Rex Britannorum', which suggests that his dominions were extensive and reached the southern coast of Britain. Possibly owing to the representations of fugitives from Britain, Augustus is said to have contemplated an expedition against the island, but this never came to anything, for the princes of Britain hastened to send ambassadors to him to prevent war. Some of them gained the friendship of Augustus, and Cunobelinus was probably one of them. They dedicated their offerings in the Capitol of Rome, and brought the island well-nigh to a state of close connection with the Roman power (Strabo).

Towards the end of his reign Cunobelinus was involved in troubles with his son Adminius whom he expelled (A.D.40) for attempting to seize the throne (Suetonius). Cunobelinus died at an advanced age. Other sons of his were Togodumnus and Caratacus (CB pp.26-28, 32-35). His reign began about A.D.10 and ended between A.D.40 and 43 (C & M, p.58).

Cunobelinus was known to Geoffrey of Monmouth who called him *Kimbelinus* son of *Tenuantius*. He says that he was brought up by Augustus Caesar, and contracted so great a friendship with the Romans that he freely paid them tribute when he might very well have refused it. He was the father of Guiderius [Gwydr], who succeeded him, and Arviragus (HRB IV.11-12). Through Hollinshed's *Chronicle*, the name reached Shakespeare, who wrote it Cymbeline. In Brut y Brenhinedd the name is correctly rendered Cynfelyn, and his father's name becomes Tenefan.

There may have been some other Welsh legend about Cynfelyn, for in 'Hanes Taliesin', Taliesin claims to have been 'in Gwynfryn (q.v.), in the court of Cynfelyn, in stock and fetters for a day and a year.' See s.n. Taliesin.

That Cunobelinus was the son of Tasciovanus is known only through the medium of coins, not from any contemporary historian whose writings survive. Nevertheless there is evidence that some kind of tradition to this effect survived as we find the series of names: *Caratauc map Cinbelin map Teuhant* in one of the 'Harleian' genealogies (HG 16 in EWGT p.11). See John Rhys and David Brynmor-Jones, *The Welsh People*, p.90 note 2. The pedigree never seems to have been reproduced later, but part of the tradition was apparently known to Geoffrey of Monmouth who makes his Kimbelinus to be son of Tenuantius, a name evidently derived from Teuhant (*ibid.*). But Geoffrey has nothing corresponding to Caratauc of that pedigree. See Caratacus.

CUNOMORUS. See Conmor, Cynfor ap Tudwal.

CURIG LWYD, ST.

The saint of Llangurig in Arwystli, Eglwys Fair a Churig in Amgoed, Dyfed, Capel Curig in Arllechwedd, Gwynedd, Porthceri in Glamorgan, Capel Cirig (extinct) in Newport, Dyfed, and a chapel (extinct) under Langstone, Gwent (PW 98, 47, 85, 68, 58, 78). He has been confused and misidentified with the child-martyr, Cyriacus or Quiricus, the son of Julitta, a widow of Iconium, said to have been martyred at Tarsus during the Diocletian persecution, about A.D.304. His mother Julitta has become Ilid in Welsh. They are commemorated on June 16. (Rice Rees, *Welsh Saints*, p.307). Owing to the confusion Capel Curig has been called *Capel Curig a'i fam Iulitta*, and Llanilid, a church in Glamorgan dedicated to the Welsh saint Ilid, has been called *Llanilid a Churig* (*Welsh Saints*, p.307, PW 71 n.1).

The supposed staff of St.Cyric was preserved at St.Harmon's, near Llangurig, according to Giraldus Cambrensis (*Itin.Kamb.*, I.1). The Welsh poets called him Curig Lwyd, and Lewys Glyn Cothi spoke of the coat of mail of the brave Curig Farchog (LBS II.193, 195).

Buchedd Ciric, a translation into Welsh of the latin Life of SS.Cyriacus and Julitta is found in Llanstephan MSS.34 (end of 16th cent.) and 104 (18th cent.). The Life has an appendix which is edited in LBS IV.378-9 from Llanstephan 34. In it we are told that Ciric had an uncle, Maelgwn, who was a monk and lived at the place now called Llangurig. The story is hopelessly confused. We gather that Maelgwn Gwynedd confronted Maelgwn the monk and Curig, was discomfited, and made a grant to Maelgwn the monk and Curig for ever. Two other grants are mentioned, one by Mael, Duke of Maelienydd, to Maelgwn the monk, and the other by Ceredig, prince of Ceredigion, to Curig (LBS II.193-4). The fictitious nature of the story is clear. In one of the windows of Llangurig church Curig is portrayed as a bishop with pastoral staff, but in another, the martyrdom of the boy! LBS suggests that by eliminating all that pertains to Cyriacus the boy-martyr and his mother Julitta, we obtain the following as the current tradition relative to Curig:

1. That he was of unrecorded genealogy; 2. That he had been a warrior, but was converted and became a monk; 3. That he lived in the time of Maelgwn Gwynedd, and had a cell and church at Llangurig; 4. That near him lived a holy nun, named Elidan; 5. That he was esteemed to have become a bishop (LBS II.195-6). We may further eliminate No.4, since Elidan is none other than Ilid/Julitta. See s.n. Elidan. Regarding No.1 it may be suggested that there was no such person as Maelgwn the monk, but that Curig was really nephew to Maelgwn Gwynedd, who is said to have become a monk for a time (PCB).

Egloskerry, 4½ miles west-north-west of Launceston in Cornwall, is said to be dedicated to Curig (LBS II.196). Kerry seems to be the 'Keri' in the Cornish list of the children of Brychan, but the church is styled 'the chapel of St.Keria of Egloskery' in Bishop Oldham's Register, 1506 (G.H.Doble, *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, p.33 n.4). The form Keria suggests a female saint as assumed by Catherine Rachel John, (*The Saints of Cornwall*, 1981, p.41). See also Corentin. The church of Luxulyan in Cornwall claimed SS.Cyric and Julitta as patrons though the name Loc-sulian [=Locus Julianae?] suggests a Juliana. See Juliot. (Doble, *loc.cit.*, p.16). The church of

Calstock, near Plymouth, is dedicated to SS.Cyriacus and Julitta, while Newton St.Cyres, near Exeter, is dedicated to St.Cyriacus (LBS II 199-200).

Owing to the popularity of SS.Cyriacus and Julitta among the Normans it is not possible to assert that all the churches dedicated to them, together or separately, have supplanted foundations of Curig and of Ilid. But in purely Welsh [and Cornish?] districts, the Welsh saints Curig and Ilid, are to be regarded as the probable patrons in most cases (LBS II.199).

The Welsh Curig has taken over the day of Cyriacus, June 16 (LBS I.72, II.200).

CURSALEM ap FER. (270)

Genealogical link in the ancestry of Ceredig Wledig; father of Cluim (HG 5 in EWGT p.10).

It is probably from some such source as this that Geoffrey of Monmouth obtained the name, *Cursalem ex Caicestria*, for one of the princes who, he says, were present at Arthur's coronation (HRB IX.12). He is also represented as aiding Arthur in his wars against the Romans (X.6), during which he was slain (X.9). In Brut y Brenhinedd the name is Cursalem or Gwrsalem, and the place Caergeint (except in some corrupt passages).

CURY, ST. See Corentin.

CUSTENNIN, ST.(?)

The patron of Llangystennin in Llandudno, Gwynedd (PW 102). LBS II.177 identified him with Custennin Gorneu on the grounds that Digain ap Custennin Gorneu was patron of Llangernyw, not far off in Rhos, Gwynedd. Wade-Evans thought he was perhaps Custennin ap Macsen Wledig (WCO 186-8). Neither identification is convincing (PCB).

CUSTENNIN, king in Eryng(?). (500)

The king of an un-named locality mentioned in a charter in the Book of Llandaf as Constantinus, father-in-law of Peibio ab Erb, king of Eryng. The deed records the grant of Llangustennin Garth Benni (now Welsh Bicknor on the Wye in Eryng, Herefordshire) by Peibio to Dubricius. *Custenhin* appears as a witness (BLD 72). According to the Life of St.Dubricius, the saint was grandson of Peibio, and therefore great-grandson of Custennin. The charter is at least partly faked. See s.n. Dyfrig.

A.W.Wade-Evans proposed to identify this Custennin with Custennin ap Macsen Wledig (WCO 57-58), while LBS had earlier identified him with Custennin Gorneu (II.177, 375). Both identifications are doubtful (PCB).

CUSTENNIN ap CADWR. See Constantinus, king of Dumnonia.

CUSTENNIN ap CYNFOR. See Custennin Fendigaid, Custennin Gorneu.

CUSTENNIN ap MACSEN WLEDIG. (360)

He is a mere name occurring in the Welsh pedigrees (JC 4 and 13, and ABT §18a in EWGT pp.44, 46, 106). In all except the first reference he appears at the head of a line of princes of Dyfed, which, however is probably corrupt. See s.n. Tryffin, king of Dyfed.

There is a tradition recorded by Gutun Owain in the tract on the 'Twenty-four Mightiest Kings' (§19 in *Études Celtiques*, XII (1968-9) p.172), where we are told that Custennin was one of the three sons of Macsen by Elen. He was prince in Britain and ancestor of all [the princes] there. Similarly in *Buchedd Wrsula* in Peniarth MS.182 (c.1514) which begins 'At that time Custennin son of Maxen by Elen daughter of Eudaf of Caer Sallawc, his mother, was king in Prydyn ...'

There is no suggestion in the genealogies that this Custennin was ancestor of any princes except those of Dyfed, but there may be some forgotten tradition here. This is suggested by some additions to the Historia Brittonum in the Book of Ballymote (c.1400). Here we are told that Muirchertach mac Erca, an Irish king (d.c.536) was the father of Constantin and Gaedhal Ficht, who are said to have been

ancestors of the provincial kings of Britain and the kings of Cornwall. See *Lebor Bretnach*, edited by A.G. Van Hamel, Dublin, 1932, §24.

In the *Historia Brittonum* §25 we are told that the fifth Roman emperor to visit Britain was 'Constantine son of Constantine the Great, and there he dies and his tomb is shown near the city which is called Cair Segeint [Caernarfon], as letters tell which are on the stone of his tumulus. And he sowed three seeds, that is of gold, silver and bronze, in the pavement of the aforesaid city, that no poor person might ever dwell in it, and it is called by another name, Minmanton.' From this we cannot doubt that there existed an inscribed tombstone to an imperial person of the name Constantine. Some learned person early "corrected" the *Contantinus*, *Constantini magni filius* of the above text into *Constantius*, *Constantini magni filius* (Vatican MS.) and at least one learned copyist changed this to *Constantius*, *Constantini magni pater*, and there was added to Cair Segeint the words *vel Cair Costain* (The Cambridge MSS, and Durham MS.).

In *Hanes Gruffudd ap Cynan* we read that Earl Hugh built a castle 'in Arfon in the old fortress of Constantine, emperor, son of Constans the Great'. (Ed. Arthur Jones p.7). Again in *Flores Historiarum* (ed. Rolls iii.59) we are told that in the year 1283 'at Carnarvon the body of a great prince (var. emperor) father of the noble Constantine was found, and it was honourably interred in the church by the joyful king [Edward I]'.

From the above evidence Wade-Evans concluded (1) that on a tombstone near Segontium there appeared the name *Constantinus* and also forms of the words *princeps* or *imperator*, and *magnus* or *maximus* (or both); (2) that the format of the epitaph was unfamiliar to the author of the passage in the *Historia Brittonum*, much more so to the men of the thirteenth century; and (3) that since Maximus (Macsen Wledig), his wife Elen, and his son Peblig are associated with that locality, there is a strong presumption that the *Constantinus* of the tombstone was the son of the emperor Maximus, that is, Custennin ap Macsen Wledig of the pedigrees. See *Arch. Camb.*, 85 (1930), pp.334-5.

It should be noted, however, that Constantine was the name of the eldest son of Constantine the Great. He was emperor 337-340 and received Gaul, Britain and part of Africa at his father's death. He made war on his brother, Constans, who governed Italy, but was defeated and slain near Aquileia (Smith's Classical Dictionary). Of over 1000 Roman coins discovered in the neighbourhood of Segontium there are 12 of Helena, mother of Constantine the Great, 74 of Constantine the Great, and 43 of his son Constantine II. See Cy. 33 p.123, *Arch. Camb.*, 77 pp.314f. R.S. Loomis suggested that the large number of coins inscribed with the name of Constantine was perhaps the reason for the legend concerning the seeds of gold, silver and brass mentioned in the *Historia Brittonum* (*Wales and the Arthurian Legend*, pp.2-4).

The Breton saint Nennoch is said to have been the daughter of Brychan by Meneduc the daughter of Constantine, descended from Julius Caesar. According to Wade-Evans the implication was that this Constantine was the son of a Roman emperor, and that he was probably Custennin ap Macsen Wledig (WCO 141). See also Custennin, St.(?), Custennin, king in Eryng(?).

CUSTENNIN ap MYNWYEDIG. (Legendary).

He is called Custennin Heusor, 'the shepherd', ap Mynwyedig (Dyfnedig, RM) in the tale of 'Culhwch and Olwen'. When Culhwch and his six companions were searching for Olwen ferch Ysbaddaden Pencawr they first found Custennin the shepherd on the top of a knoll guarding a huge flock of sheep, covered in a coat of skins, and near him an enormous shaggy mastiff (WM 472, RM 114-5). His wife was an un-named daughter of Anlawdd [Amlawdd] Wledig and therefore aunt to Culhwch and to Arthur. It was 'because of her' (we are not told how) that Ysbaddaden the giant had injured Custennin and slain twenty-three of his twenty-four sons (WM 472-5, RM 115-7). The last remaining son joined Culhwch and his six companions, and later received the name Goreu. It was at the house of Custennin that the seven warriors stayed while Culhwch negotiated with Ysbaddaden for the hand of Olwen (WM 475f, RM 475f). The implication in the story is that both Custennin and his wife were rather larger than normal human beings.

This Custennin does not seem to be mentioned elsewhere except as the father of Goreu, but a similar rough, gigantic personage appears in Arthurian Romance, that is, in the romance of 'Ivain' by Chrétien de Troyes, in the corresponding Welsh romance of 'Owain and Luned' (WM 228-9, RM 166-7), and in the English romance, 'The Carl of Carlisle'. See R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, pp.99, 118-122, 130-132.

CUSTENNIN DDU ap IAGO. (d.980).

According to ByT (980) Custennin ap Iago and Godfrey son of Harold ravaged Llŷn and Anglesey, and thereupon Custennin was slain at the battle called Gwaith Hirbarwch or Hirbarth. ABT 7e in EWGT p.101 calls him Custennin Ddu ap Iago ab Idwal Foel, and says that he was slain at Gwaith Hiraddug.

CUSTENNIN FENDIGAID. (415)

The name used in Brut y Brenhinedd for Geoffrey of Monmouth's Constantinus, brother of Aldroenus. After the departure of the Roman armies and the fruitless appeal to 'Agitius' [Aetius] for protection against invaders, the Britons, according to Geoffrey, sent a delegation to Armorica to ask for assistance. Aldroenus [Aldwr], the fourth king from Conan [Meriadoc], agreed to send his brother, Constantine, with 2000 men to help free the country from the barbarians and obtain the crown (HRB VI.4). They landed in Britain, assembled an army and obtained the victory over the enemy. Constantine was proclaimed king. After ten years he was assassinated by a Pict, leaving three sons, Constans, Aurelius Ambrosius [Emrys Wledig] and Uther Pendragon [Uthr Bendragon] (HRB VI.5). Brut y Brenhinedd tells the same story with the Welsh forms shown above in [].

This Custennin is included in the tract of 'The Twenty-four Mightiest Kings' (§20 in *Études Celtiques*, XII, pp.172-3). Here it is added that he founded Caer Wimbyr, Caer Went and Caer Wrangon which are identified with Warwick, Chepstow and Worcester, and that he was called Custennin *Waredwr*, 'the deliverer', and Custennin Fendigaid, 'the blessed'.

This Constantine was the grandfather of Arthur according to HRB. The genealogies of Arthur call him Custennin or Custennin Fendigaid ap Cynfor ap Tudwal, and so to Cynan [Meiriadog] (MG 5, ByA §30 in EWGT pp.39, 93).

There seems to be no good reason to doubt this pedigree as essentially correct. But we must doubt Geoffrey's statement that Constantine and his ancestors came from Armorica. It seems more probable that he, or his near ancestors, came directly from Arfon, like Conan Meriadoc. It may be noted that according to 'Culhwch and Olwen' Arthur had relatives who are represented as coming from Caer Dathal (WM 461, RM 107), presumably the same as Caer Dathyl in Arfon, where Math ap Mathonwy 'found his tranquility' (WM 81-82, RM 59). See PKM p.251. See further Custennin Gorneu.

The fact that the story told by Geoffrey about Constans son of Constantine is clearly based on that of Constans son of the usurping emperor of A.D.407, has led some writers to assume that Geoffrey's Constantine is to be identified with the usurping emperor, for example LBS I.94, II.177. Nothing, however, that Geoffrey says about Constantine himself is drawn from the history of the emperor. It is suggested that he got the name from an existing pedigree of Arthur such as those given in MG 5 and ByA §30, mentioned above.

CUSTENNIN FYCHAN ap CUSTENNIN FENDIGAID. See Constans son of Constantinus.

CUSTENNIN GORNEU. (415)

He appears in Bonedd y Saint as the ancestor of SS.Cybi and Iestyn through his son Erbin (§§26, 27 in EWGT p.58) and a later text makes him father of St.Digain (§73 in EWGT p.65). In Bonedd y Saint §76 his ancestry is given for the first time, viz. Erbin ap Custennin Gorneu ap Cynfar ap Tudwal, etc. i.e. the same as that of Custennin Fendigaid (see above). This is confirmed by the much earlier pedigree of Erbin (JC 10 in EWGT p.45) which makes Erbin the son of Cynfor ap Tudwal. Here it is evident that the name Custennin has been accidentally omitted. Thus Custennin Gorneu and Custennin,

the grandfather of Arthur, have been tacitly identified. Further confirmation of this is the fact that Erbin ap Custennin is said to have been uncle to Arthur, and Geraint ab Erbin first cousin to Arthur in the tale of 'Geraint and Enid' (WM 409, 438, RM 263, 285).

From his cognomen it is evident that this Custennin was a man of Cornwall, and in agreement with this we find his descendants, including Arthur, to be people of Devon and Cornwall. A late pedigree also makes king March of Cornwall to be son of Meirchion ap Custennin ap Cynfarch (*sic*) ap Tudwal (PP 58).

See also Custennin, St.(?), Custennin, king in Eryng(??).

CUSTENNIN GORONOG. (Literary error).

The cognomen, 'crowned', is a corruption of 'Gorneu' which can be traced through a series of versions of ByS 26 in EWGT p.58. Henry Rowlands believed that this Custennin was the same as Geoffrey of Monmouth's Constantine ap Cadwr, for he says: (1) "Constantine ap Cadwr ... called by the Britons Cystennyn Goronawg" and (2) [Geraint ab Erbin] "was the grandson of Constantine, duke of Cornwall, the successor of king Arthur" (*Mona Antiqua Restaurata*, 2nd.ed. 1766, pp.168, 155). He was unaware of, or ignored, the texts which made Custennin Gorneu the son of Cynfor ap Tudwal.

CUSTENNIN. See also Constantinus.

CWCH ap CYCHWEIN. See Trystan ap Tallwch.

CWM CAWLWYD.

In the tale of 'Culhwch and Olwen' it was necessary to find Mabon ap Modron, whose whereabouts was unknown. This involved enquiring of the most ancient animals, beginning with the Stag of Rhedynfre. He led the search party to one even older, the Owl of Cwm Cawlwyd, and he led them to the oldest animal, the Eagle of Gwernabwy, who led them to the Salmon of Llyn Llyw, who led them to where Mabon ap Modron was imprisoned (RM 128-131).

Caw of Cwm Cawlwyd is another name of Caw of Prydyn, and there are implications that a place of this name may have been in Edeirnion. See s.n. Caw of Prydyn.

John Rhys identified Cwm Cawlwyd with Cwm Cowlyd, 2½ miles north of Capel Curig in Snowdonia (*Hib.Lect.*, p.555 n.3). There is a township of Cwmcawlwyd in Llandeilo Fawr, Ystrad Tywi (WATU), and a place of the same name in Llandegla, Radnorshire (Melville Richards in *Trans.Cym.*, 1969 p.256 n.22), perhaps represented by 'Cowlod', grid ref. SO 1663 (PW 44-45, n.5). *Stagnum Cawlwyd* is mentioned in the charter by Llywelyn ap Iorwerth to the Abbey of Aberconwy in 1198 (William Dugdale, *Monasticon Anglicanum*, 1846 edition, V.673).

CWMLLAN. See Camlan.

CWNWS DDU ap CILLIN YNFYD. (880)

Ancestor of tribes in Anglesey; father of Greddyf (HL 1a, m, 2a, m in EWGT pp.111-3).

CWRS CANT EWIN. See Cors Cant Ewin.

CWYFEN or CWYFAN, ST.

The saint of Tudweiliog in Llŷn, Llangwyfan in Môn, Llangwyfan in Dyffryn Clwydd, and Diserth in Tegeingl, now dedicated to St.Brigit (PW 87, 93, 97, 100; LBS II.201-2). His pedigree is variously given in Bonedd y Saint (§50 in EWGT p.62), being based apparently on two versions, one making him son of Bwrrwinen Hen or the like, by a woman of Bod Angharad in [Llanfwrog], Colion [a cwmwd of Dyffryn Clwyd], the other identifying him with the Irish saint Cóemgen (Kevin) son of Cóemlug (Welsh, Carfi), of Glendalough (Welsh, Glyn Achlach) whose mother was Cóimell (Welsh, Cainell). Every variety of the pedigree is a mixture of these two versions.

Wade-Evans thought he might have been a follower of St.Beuno (*Arch.Camb.*, 85 (1930) pp.325, 331). In the Welsh Calendars his commemoration is on June 3, which is the day of St.Cóemgen (LBS I.72, II.202).

CWYLLLOG ferch CAW. (500)

She has been supposed to be the saint of Llangwyllog in Anglesey. (Rice Rees, *Welsh Saints*, pp.228, 324; LBS II.279). She is listed as a saint, one of the children of Caw in Achau'r Saint (§31 in EWGT p.70), and as Cywyllog, a daughter of Caw in ByA 3 in EWGT p.85. Wade-Evans regards the name as having been manufactured from the place-name, Llangwyllog, the saint of which seems originally to have been Gwrddelw (q.v.), also a child of Caw (*Études Celtiques*, I (1936) p.289; PW 92). It is noteworthy that the festival in the parish of Llangwyllog was on January 7 and this day is given to Gwrddelw in two calendars (LBS I.70, III.206) while Cwyllog does not appear in any calendar.

It was apparently Lewis Morris who first had the idea that Cwyllog ferch Caw was the wife of Medrod. The idea perhaps began with the statement by Hector Boece that the wife of Medred was a daughter of Gawolane, a great prince of the Britons (*Scotorum Historia*, IX.6). It was then suggested that Gawolane was Caw of Prydyn (P.K.Johnston in *Antiquity* 12 (1938) pp.340-1). It followed therefore that Medrod's sons were nephews of Gildas. But these sons, according to Geoffrey of Monmouth were the youths slain by that Constantine against whom Gildas had inveighed so strongly. Thus Lewis Morris wrote (*Celtic Remains*, p.lix): "Gildas was an angry monk who had run over to Armorica from a party who had got the upper hand in Britain, in which Cwstenyn, the reigning prince, had killed two of his nephews, the sons of Medrawd, and Arthur had killed his brother Howel [*recte* Huail]. Sir J.Pryse and Usher *Primordia*." (N.B. Neither of these authors says that Gildas was the uncle of the sons of Medrod). Similarly in *Celtic Remains* p.195 s.n.Gildas and p.289 s.n. Maelgwn Gwynedd. But according to Celtic Remains the wife of Medrod was Gwenhwyfach (p.219), and Cwyllog was merely the saint of Llangwyllog (p.110). It was when he was drawing up his 'Alphabetic Bonedd' in BL.Add.MS.14,928 (1760) that he wrote (fo.17):

Kwyllog Stes chwaer i Gildas ap Caw, medd H.R., a gwraig Medrawd.

(H.R. = Henry Rowland, who mentions 'Cwillog' but does not give her a husband. *Mona Antiqua Restaurata*, 1766 ed. p.154, 1st ed. 1723).

This fiction found its way into the *Myvyrian Archaiology*, (MA¹ II.36, MA² p.422), and as a result was copied widely, at least till 1908, when it appeared in LBS II.279.

CYBI, ST. (485)

There are two versions of his Life, edited by A.W.Wade-Evans in VSB. They are similar in matter but differ in style. He is called Kepius or Kebius son of Salomon son of Erbin. Bonedd y Saint (§26 in EWGT p.58) differs in making him son of Selyf ap Geraint ab Erbin, which is less probable. See s.n. Selyf ab Erbin. A later version of Bonedd y Saint adds that his mother was Gwen (or Tonwen) ferch Cynyr of Caer Gawch in Mynyw. If so, Cybi would be first cousin to St.David, whose mother was Non ferch Cynyr of Caer Gawch. However in the next item (§27) one version makes Gwen the mother of Iestyn ap Geraint. The former version appears better and it seems probable that the brief concerning Gwen was accidentally transferred from §26 to §27.

Cybi was born in Cornwall between the rivers Tamar and Limar [Lynher], that is, the region of which Callington is the principal town (§1). The Life then tells of his visit to Jerusalem, and his consecration as bishop by Hilary, bishop of Poitiers [d.368!] - clearly fictitious (§§3, 4). He returned to his own country, refused a request to become king, and then went forth with ten disciples, Maelog, Llibio, Peulan, Cyngar 'and the rest' (§5). He went to Edeligion where king Edelig was ruling and pitched his tent on the kings meadow (§6). Edelig tried to expel him but was discomfited (§7). Edelig gave Cybi two churches, Llangybi [on the Usk] and Llanddyfrwyr [-yn-Edeligion, in the same parish,

WATU], where he left his small mottled finger-bell. [Cf. s.n.Dochau]. After that he went to the monastery of St.David at Mynyw and sojourned there three days and nights (§8).

Cybi then went to Ireland, to the Isle of Aran, where he remained for four years and built a church there. His kinsman Cyngar being an old man was unable to eat solid food, so Cybi bought him a cow with its calf. There his disciples bravely tilled the land (§9). Maelog, one of the disciples, annoyed a little man named Crubthir Fintam [cruimther = presbyter] by digging the ground outside his door. Cybi and Fintam went together to the abbot, named Enna, and they were pacified. But friction continued between Fintam and Cybi with his disciples, so that Cybi decided to leave the island (§§10-12). He went to Meath where he stayed forty days and nights and founded a church which to this day is called the great church of Mochop [Kilmore of St.Mochop near Artaine, LBS II.207]. But Fintam followed him there and claimed that also as his land. Cybi went to two other places but continued to be pestered by Fintam until Cybi and his disciples entered a boat and arrived in Anglesey (§§13-15).

Cybi sojourned for a while at a place called Cundab (§16). Caffo, a disciple of Cybi, was murdered by the herdsmen of Rhosyr [Newborough] at a place called Merthyr Caffo [now Llangaffo] (§17 in 1st Life only). Maelgwn Gwynedd came across Cybi while hunting, and as usual was discomfited by the saint. Maelgwn conveyed his fortress [Caergybi, Holyhead] to God and St.Cybi as a perpetual offering of alms (§§17-19). Cybi died there on November 8 (§20).

From his genealogical connections the birth of Cybi can be put in about A.D.485 (PCB). Enda [Enna] of Aran may have died as early as 520 (Daphne D.C. Pochin Mould, *The Irish Saints*, 1964, p.147).

Is there an attempt in the Life to identify Cybi with the Irish saint MoChop? MoChop's father does not seem to be recorded, but his mother was Ethne, daughter of Conchrad, and sister of Mugain, the second wife of Diarmait mac Cerbaill, High King, d.565. (LL 1697; CGH 222; F.J.Byrne, *Irish Kings and High Kings*, pp.168, 281). His commemoration is on November 13 (*Martyrology of Donegal*). The identification would fail on genealogical and chronological grounds (PCB).

In spite of the hostility, recorded in the Life, between Cybi and Fintam, Wade-Evans believed that Fintam was the same as St.Gwyndaf whose dedications are close to places associated with Cybi (WCO 183-4).

Teulu Cybi Sant, 'The Household of St.Cybi' is the title of a poem found in Wrexham MS.1 (c.1600) p.451 and edited in LBS IV.383. It lists the 'twelve sailors' with Cybi as Daniel [Deiniol], Mwrog, Cenau, Cyngar, Cynfarwy, Adwarwy, Padern and Edern, Maelog, Caffo, Llibio and Peulan. The poem also occurs in Mostyn MS.110 p.189 by Thomas Wiliems where it is attributed to Hywel Rheinallt (LBS IV.384 n.).

Cybi is also listed as one of 'The seven Happy Cousins' the others being Beuno, Cawrdaf ap Caradog, Deiniol, Seiriol and Dewi (Achau'r Saint §51 in EWGT p.71). That is only six. Another version in the form of a cywydd adds Dingad and Cynfarch and drops Cawrdaf, who is mentioned as the author of the cywydd (Wrexham MS.1 p.451, as above).

There is a rather obscure poem, *Ymddiddan y Saint a Chybi wrth fyned i Ynys Enlli*, 'Dialogue of the Saints with Cybi about going to Ynys Enlli'. The earliest version is in Peniarth MS.74 p.179 (16th century) possibly in the hand of Simwnt Fychan. It begins:

When the saints of the Synod of Brefi,
after Dewi's fine sermon
were going to Enlli
by command of the prophets ...

Among the saints mentioned is Eleri. See Morfydd E.Owen in *Astudiaeth ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones. pp.144ff. It appears that many of the saints at the Synod were in fear of the Saxons and asked Cybi's advice as to whether they should go to Bardsey. Cybi bade them go, as they would find sufficient maintenance there through labour. (Canon Fisher in *Arch.Camb.*, 81 (1926) p.344).

It is implied that Cybi was at the Synod which is supported by the existence of Llangybi (PW 60) a little south-west of Llanddewibrefi (LBS II.212).

Cybi is said to have had frequent meetings with St.Elian Geimiad at Llandyfrydog (Rice Rees, *Welsh Saints*, p.267) and with St.Seiriol at Clorach in the same parish. Cybi faced east in the morning and west in the evening so that his face became tanned. Seiriol walking in the opposite directions preserved his fair complexion. So they were called 'Seiriol Wyn a Chybi Felyn'. (Richard Llwyd, *Beaumaris Bay*, 1800, p.2; Lewis Morris, *Celtic Remains*, p.351; HW 232 and n.23).

In the Life of St.Winifred by Robert of Shrewsbury Winifred [Gwenfrewy] is said to have been buried near the grave of St.Cybi. This would put the grave of Cybi near Gwytherin. It contradicts the Life of Cybi and must be dismissed. See LBS II.212.

Besides the foundations of Cybi mentioned above there was one at Llangybi near Pwllheli (PW 96). His name also appears off the coast of Pen-caer, Dyfed, north-west of Fishguard, where there is a submerged islet called Ynys Gybi and not far off, Carreg Gybi (WCO 184). Another Carreg Gybi is near Aberdaron in Llŷn (LBS II.214). In Cornwall he is the patron of Cuby by Tregony, six miles east of Truro, and Duloe, five miles SSW of Liskeard. LBS II.214 adds Cubert, but this is denied by G.H.Doble (*The Saints of Cornwall*, III.126 n.61). See s.n.Cubert. Wade-Evans suggested that Landulph between the Tamar and the Lynher was also his, built on an estate which appears to bear the name of Edelig (WCO 183).

Although the Life says that Cybi died on November 8, most of the Welsh Calendars give November 5, while at Duloe his day is November 9 and at Tregony October 4 (LBS II.211).

See also G.H.Doble, *The Saints of Cornwall*, III.105-132.

CYBRDAN. Father of Budic (2), q.v.

CYCHWEIN, father of Cwch. See Trystan ap Tallwch.

CYDFAN ab ARTHUR. See Iaen.

CYDIFOR ap RHUN.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Cyfnerth. See PP §25(1).

CYFEILIOG, bishop of Eryng. (d.927).

The Anglo-Saxon Chronicle records under the year 915 (MSS. B, C, D give the correct date. HW 332 n.45) how the Danes plundered Wales, captured Cameleac, the bishop of Archenfield [Ergyng], and led him to their ships. King Edward later released him for forty pounds. The Book of Llandaf calls him Cimeilliauc and treats him as a bishop of Llandaf. But there was no see of Llandaf at that time and there is no doubt that Ergyng was the region where he operated (WCO 123, 150, 159). Cyfeiliog would be the modern Welsh form of the name. See HW 327f.

In the list of bishops (of Llandaf) in the Book of Llandaf he is placed between Nudd and Llibio, which is chronologically correct even if they did not actually succeed one another. In the charters recorded he appears as a contemporary of Brochwel ap Meurig king of Gwent, Hywel ap Rhys of Glywysing and Arthfael ap Hywel of Glywysing (BLD 231-237). His death is put in 927 (BLD 237). Wendy Davies dates his earliest charter (BLD 236) in c.885 (LlCh p.123).

In *Liber Landavensis*, edited by W.J.Rees, p.490 note 1, it is said that "[Cyfeiliawg] ... was consecrated bishop by Ethelred, archbishop of Canterbury, at his own house, in the year 872." No authority is given. So also LBS II.215.

He is perhaps the same as Camelauc, mentioned in a list of abbots of Llanilltud Fawr between Segin and Bletri. See David Williams, *A History of Monmouthshire*, 1796, Appendix p.50; OP II.286; LBS II.216.

CYFELACH, ST.

The saint of Llangyfelach in Gŵyr. Cyfelach was evidently the true founder but it was later dedicated to Dewi, and included in the list of his foundations in his Life by Rhygyfarch (§13), there called *Langemelach*.

It has been customary to identify Cyfelach with Cyfeiliog (e.g. Rice Rees, *Welsh Saints*, pp.274, 305), but this is improbable (Wade-Evans in Cy.24 (1913) p.41 n.1). See also LBS II.215-6).

CYFLIFER (ap DINGAD) ap BRYCHAN.

He is mentioned in the Brychan documents as a son of Brychan from whom Merthyr Cyflifer is named (DSB 11(9), CB 14(9), PB 2e in EWGT pp.15, 18, 81), but son of Dingad ap Brychan in JC 2(9) (EWGT p.43). Merthyr Cyflifer is mentioned in the Book of Llandaf (BLD 32, 44), but the site seems to be unknown (LBS II.217). One version (G) of PB 2e says that Cyflifer was a saint in Ceredigion.

CYFNERTH ap CYDIFOR.

Genealogical link in the pedigree of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Cynddelw. See PP §25(1).

CYFNERTH ap MADOG MADOGION. See Dwyfnerth.

CYFWLCH. See Tudfwlch Hir.

CYHĒIG. (Legendary). See Trystan.

CYHORED ail CYNAN. (Legendary).

He is mentioned in two triads (TYP nos.38 (Pen.47 version) and 39) as the owner of the horse, Awydawc Breichir, 'Eager Long Fore-legs', one of the 'Three Chief Steeds' of Ynys Prydain.

According to the Stanzas of the Graves in the Black Book of Carmarthen (No.71 in SG pp.132/3) the grave of Cyhored is at Rhyd Gynan.

Egerton Phillimore thought that this might be the ford which preceded Canaston Bridge, three miles west of Narberth, Dyfed. Canaston is for older Cananyston = Cynan's Town (OP II.348).

CYLEDON or CELYDDON WLEDIG. (Legendary).

The father of Cilydd, the father of Culhwch in the tale of 'Culhwch and Olwen'. In the White Book text the name occurs as *Kyledon* (cols.452, 460) but *Kelydon* (col.474). The Red Book text has *Kelydon* throughout. John Rhys regarded the name as connected with Celyddon, the Welsh equivalent of Caledonia (*Hib. Lect.*, pp.486-7, *The Arthurian Legend*, p.322). He did not consider the form Cyleddon, which is preferred by Gwyn Jones and Thomas Jones in their translation (*The Mabinogion*, 1948).

A note on Olwen in the MS. Gwyneddion 3 fo.177b says: ... *Celyddon Wledic; o'i henw y gelwid Coed Celydon yn yr Alban*. (Ed. Ifor Williams, p.357). See also CO(2) p.43.

CYLEDR WYLLT ap NWYTHON. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen'. In the war between Gwyn ap Nudd and Gwythyr ap Greidiol, Gwyn had gained the victory and among others had captured Nwython and Cyledr Wyllt, his son. Gwyn slew Nwython, took out his heart, and compelled Cyledr to devour his father's heart. Because of that Cyledr went mad. But Arthur made peace between Gwyn and Gwythyr, and released Gwyn's prisoners (RM 134). Presumably it was the madness of Cyledr which gave him the cognomen, *gwyllt*, 'wild'.

It appears that Cyledr took part in the hunting of the boar Trwyth, for we are told that towards the end of the hunt, when the boar had been forced into the river Severn, Mabon ap Modron assailed him on one side and Cyledr Wyllt on the other and took from him the pair of scissors which were required for the wedding of Culhwch and Olwen (RM 140-1).

See also Cynedr Wyllt.

CYLLIN ap CARADOG ap BRÂN.

Genealogical link in the fictitious pedigree of the kings of Morgannwg; father of Owain. See MP 3 in EWGT p.122.

The name was adopted by Iolo Morganwg for his fictions in the Iolo MSS. and the 'Myvyrian Third Series' of triads.

CYLLIN. See also Cillin.

CYMAN ap DÔN. See Dôn.

The name is variously spelt Kymman, Kynan, Kynunan in ByA §25 in EWGT p.90; and Kyman in BT 42.14, 43.11.

CYMORTH ferch BRYCHAN. (Fictitious). See Brychan, Brynach.

CYNAN 'of the Prophecies'.

Cynan and Cadwaladr are frequently mentioned together in prophetic literature as the future saviours of the Welsh people from their submission to the Saxons. The earliest datable references are in the poem *Arymes Prydein Vawr* in the Book of Taliesin (BT 13) edited by Ifor Williams in *Armes Prydein*, Cardiff, 1955. The title means 'The Great Prophecy of Britain' not 'The Prophecy of Great Britain' (Ifor Williams, *loc.cit.* p.xxxv). He dates the composition of the poem in about 930 (*ibid.* p.xvii).

The following references occur:

- | | |
|-------|---|
| 1. 89 | Cynan, leading the attack in every onset |
| 1. 91 | Cadwaladr, a support with his lords |
| 1.163 | Cynan and Cadwaladr with splendid hosts
will be honoured till [the day of judgment];
[good] fate will come to them;
two strong lords, wise their counsel;
two treading down the Saxons on the side of the Lord. |

Another poem in the Book of Taliesin, *Glaswawt Taliesin*, 'Taliesin's Fresh-song' of about the same date mentions Cynan and Cadwaladr as the promised deliverers (BT 31, ll.12-13). See TYP p.318 n.2.

In the poems ascribed to Myrddin in the Black Book of Carmarthen known as 'Hoianau' and 'Afallennau' there are frequent references to the future coming of Cynan and Cadwaladr.

The poet Gwalchmai (fl.1130-80) declared that there would be none like Madog ap Maredudd [king of Powys, d.1160]:

Till Cynan come, the jewel of gentleness,
And great Cadwaladr, tower of each township.

(Thomas Parry, *History of Welsh Literature*, translated by H.Idris Bell, Oxford, 1955, p.52).

Geoffrey of Monmouth knew about these prophecies which he put into the mouth of Merlin in his *Historia Regum Britanniae* (VII.3):

Cadwaladr shall call upon Conan and take Albania into alliance. Then shall there be a slaughter of foreigners.....From Conan shall proceed a warlike boar...

And later in the *Vita Merlini*, ll.965-8:

... The Britons their famous kingdom
shall lose for many ages through weakness,

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till Conan shall come in his chariot from Armorica,
and Cadwaladr, revered leader of the Cymry.

There is a poem, *Dyhuddiant Elffin*, 'Elffin's Consolation', attributed to Taliesin, the best text of which is in Peniarth MS.113, by John Jones of Gelli Lyfdy, p.45, edited by Ifor Williams in BBCS 5 pp.133-4 (1930). This refers to *Kynan* and *Kydwaladyr* and on line 16 we find *ar Gynan ab Bran*, with which compare Cynan ap Brân Galed.

"It is impossible to say with certainty who Cynan was or what exploits he accomplished to merit this honour." (Thomas Parry, *History of Welsh Literature*, translated by H.Idris Bell, Oxford, 1955, p.28). But Geoffrey of Monmouth makes Merlin say that he would come from Brittany, and the implication is that he was Conan Meriadoc [Cynan Meiriadog]. This has been the usual opinion, though it is not at all clear that it was the view of the pre-Geoffrey writers. But see TYP pp.317-8. Wade-Evans thought he was Cynan Garwyn (*Arch.Camb.*, 85 (1930) p.329).

CYNAN, ST. See Cynon, St.

CYNAN, a 'tribune' in Cornwall. See Pedrog.

CYNAN ab AFARWY. See Afarwy ap Lludd.

CYNAN ab ARTHAFAD.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Elgan Wefl-hwch (ABT 18b in EWGT p.106).

CYNAN ap BRÂN GALED. (Legendary).

See Brân Galed, Cynan of the Prophecies.

CYNAN ap BROCHWEL ab EDNYFED. (800)

The last of a line of princes of Meirionydd whose pedigree is given in HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108. Estimating by generations his date of birth is probably about A.D.800.

CYNAN ap CASANAUTH WLEDIG. (470)

Father of Cenelaph Dremrudd and ancestor of Madog ap Rhun (JC 16 in EWGT p.46).

CYNAN ap CAW. See Caw of Prydyn.

CYNAN ap CYNDRWYN. See Cynddylan, Cyndrwyn.

CYNAN ap CYNFEDDW. See Iddig ap Nudd.

CYNAN ab EINION[†] ap GWRYDR GOCH.

Genealogical link in the ancestry of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd; father of Pill (PP 11).

CYNAN ab ELFYW.

Father of Marchudd (q.v.) (ABT 9a, HL 7a, b in EWGT pp.103, 116).

CYNAN ab EUDAF HEN. CYNAN MEIRIADOG. (330)

He is associated in legend with the first colonisation of Armorica by people from Britain. The colonisation is described in the *Historia Brittonum* §27. In this account Cynan is not mentioned:

The seventh emperor, Maximianus [Maximus], reigned in Britain. He went forth with all the soldiers of the Britons from Britain, and slew Gratian, king of the Romans, and held sovereignty of the whole of Europe. As for the soldiers who had set forth with him, he was unwilling to send them back to Britain, to their wives and sons and possessions, but he gave them many regions from the

tarn on the top of Mons Jovis, as far as the city called Cant Guic, and as far as the western mound, that is, Cruc Ochidient. These are the Armoric Britons and they have never returned hither to this day.

The tarn is on the Great St. Bernard Pass, where stood the Temple of Jupiter Penninus, whence the old name Mont Joux. Cant Guic is Wicquingham [Quentovic, Oman p.237], at the mouth of the Canche, Pas de Calais. Cruc Ochidient [Occident] is probably the western extremity of Brittany. See A.W. Wade-Evans, *Nennius*, p.50.

The area thus described is at least half of modern France, if not more, and can hardly be regarded as a peopling of Brittany, except incidentally.

In the Welsh tale 'The Dream of Macsen Wledig' the migration to Armorica is described as occurring simultaneously under Cynan ap Eudaf and Macsen Wledig. The probable date of the existing redaction is 12th or 13th century (T.P. Ellis and John Lloyd, *The Mabinogion*, I.134). However, the story shows no definite signs of influence from Geoffrey of Monmouth, and therefore probably took shape before 1135 (PCB).

According to the tale, Macsen Wledig, who was emperor in Rome, came to Britain in search of the woman of his dreams, and reached the fort of Aber Saint in Arfon [Caer Saint, Caernarfon]. There he saw Cynan ab Eudaf and Adeon [Gadeon] ab Eudaf, playing at *gwyddbwyll*; and he saw Eudaf ap Caradog, and his daughter, Elen, the maiden of his dreams, who became his wife and was named Elen Luyddog (WM 178-188, RM 82-89).

After seven years in Britain Macsen set out to return to Rome where a new emperor had been set up. He conquered France and Burgundy and all the countries as far as Rome and laid siege to the city. But after a year he had not succeeded in taking the city. Then the brothers of Elen Luyddog arrived with a small host. While the opposing sides were relaxing at their mid-day meals Cynan and Adeon used ladders to climb the ramparts, killed the emperor and in three days subdued all in the city. They then handed it over to Macsen and Elen (WM 188-190, RM 89-91).

Macsen gave Cynan and Adeon a host with which to conquer such lands as they wished. This they did, and slew all the men, but allowed the women to live. After many years Adeon returned to his own land, but Cynan remained. And they decided to cut out the tongues of their women, lest their language should become corrupted. And because the women were silent and the men spoke on, the men of Llydaw were called Brytanieid (WM 190-1, RM 91-92). At this point the text seems to be corrupt (Ellis and Lloyd translation, p.150 n.46) but the ending is explained by one version of HB §27 (MS.C - Mommsen p.167) which says that because of the silence of the women the people of Armorica were called Letewicion [Welsh Lledewigion], that is, Semitacentes [Half-silent people]. This implies that Llydaw, the Welsh name for Brittany was supposed to be derived from *lled*, 'half' and *taw*, 'silent'. See TYP pp.316-7.

Another reference which apparently antedates Geoffrey of Monmouth appears in the Life of the Breton Saint Gurthiern in the Cartulary of Quimperlé, composed between 1119 and 1128:

Beli et Kenan duo fratres erant, filii Outham Senis. Ipse Kenan tenuit principatum quando perrexerunt Britones ad Romam. Illic tenuerunt Laeticiam [Letauiam].

See Léon Fleuriot in BBCS 26 p.2 (1974). Beli the brother of Kenan is made the ancestor of St. Gurthiern. Outham Senex is clearly Eudaf Hen.

The Life of the Breton saint Goznovius may be basically pre-Geoffrey (G.H. Doble, *The Saints of Cornwall*, I.142; Léon Fleuriot, *ibid.*, pp.2-3). If so it may be the first to give Conan the surname Meriadoc:

Then Conan Meriadocus, a catholic and warlike man, with a large number of the same, who had increased so much that one region would hardly hold them, crossed the sea to the Armorican part of Gaul. His first settlement was by the river Guilidona in the borders of Plebs Columba [Plougoulm, 5 km. SW of St. Pol de Léon], in the place which is called Castrum Meriadoci to this

day. By praiseworthy courage, he and his Britons acquired all that land from each sea as far as the nation of the Andegavi [Anjou] with all the Nannetensian and Redonic territory [Nantes and Rennes]. All the natives which had hitherto been pagans were slain, whence they are also called Pengouet, which signifies Canica Capita [Dog-heads]. [Compare the *Cynbyn* mentioned s.n. Gwrgi Garwlwyd]. As for the women, however, they merely cut out their tongues lest they should alter the Britannic tongue, and used them as wives and for other work, according to the needs of the time. So having built churches throughout the land to the praise of God, all that country is called Lesser Britain by divine grace, after the people and tribes.

Thus the Armoricans and the insular Britons, using the same laws and united by fraternal attachment, were ruled for a long time under one empire as a single people.

(From the Latin text printed by E.K.Chambers in *Arthur of Britain*, 1927, pp.241-2).

A triad (TYP no.35) tells of the 'Three Levies' that departed from this Island and not one of them returned. The first went with Elen Luyddog and Cynan her brother. Another version says that the army went with Elen Luyddog and Maccsen Wledig to Llychlyn [read Llydaw].

Cynan ab Eudaf is mentioned in the genealogies as father of Gadeon (q.v.) in MG 5 (slightly corrupt), JC 11, ByS 76, ByA 27a, 30b, 31 in EWGT pp.39, 45, 65, 90, 93, 94. In JC 4 (EWGT p.44) we are told that when Maccsen Wledig, king of the Britons, became emperor of Rome, Cynan ab Eudaf became king in his stead. This seems to be an independent tradition not recorded elsewhere.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth knew something of the story but had his own individual way of telling it. Conanus Meriadocus [Cynan Meiriadog] was the nephew of Octavius [Eudaf] who had been enjoying the crown of Britain, and Conan was expecting to inherit the crown. But Octavius was advised to invite Maximian [Maccsen] to take the throne, and marry the daughter of Octavius. When this was done, Conan was highly incensed and retired into Albania, where he raised an army and ravaged the country on each side of the Humber. At last after much indecisive warfare between Maximian and Conan, a reconciliation was brought about (HRB V.9-11).

Five years later Maximian invaded Gaul and with Conan first conquered Armorica. They killed all the men of the towns and spared only the women. Having extirpated the inhabitants of all those provinces they garrisoned the cities and towns with British soldiers. He then assembled 100,000 of the common people of Britain to settle the conquered lands. He distributed them through all the countries of Armorica and made another Britain of it. Maximian bestowed the land on Conan Meriadoc and continued his conquest of Gaul (HRB V.12-14).

Conan then decided to send for wives for his soldiers. He sent messengers to Dionotus [Dunod], king of Cornwall, asking him to supply the deficiency, and in particular to send over his daughter, Ursula, with whom Conan was in love. In this way Geoffrey of Monmouth introduced the story of Ursula and the eleven thousand virgins who were all lost at sea or murdered by barbarians (HRB V.15-16).

Further on in the 'History' we are told that Aldroenus [Aldwr], king of Armorica, was fourth from Conan Meriadoc (HRB VI.4).

Brut y Brenhinedd tells the same story using the name-forms shown above in []. In particular they follow Geoffrey in making Cynan Meiriadog nephew of Eudaf, rather than son as in the 'Dream'.

The cognomen Meiriadog is never given to Cynan ap Eudaf in genuine Welsh tradition. Meriadoc belongs to Breton tradition, where he occurs more than once without the addition of any 'Conan' (Egerton Philimore in Cy. XI (1892) p.72). Even in the genealogies we do not find the cognomen until manuscripts of the late 16th century, e.g. Mostyn 113 p.102, Mostyn 212b p.33, Llyfr Baglan p.137.

George Owen Harry reconstructed the pedigree of Kynan Meriadock, as he calls him, in order to overcome an imagined chronological inconsistency due to the misidentification of Coel, Duke of

Colchester, with Coel Godebog. He made Kynan the son of Karadawc, Lord of Meriadock or Denbighland, brother of Eudhaf or Octavius, Earl of Ewias and Ergyng. (*The Genealogy of the High and Mighty Monarch*, James, London, 1604, p.23).

It was perhaps inevitable that the cognomen Meiriadog would be connected with the township of Meiriadog, formerly in the parish of St.Asaph, but in Denbighshire. Thus George Owen Harry's statement was imitated by Iolo Morganwg in his 'Myvyrian Third Series' triad no.14 (corresponding to TYP no.35). His Welsh text had Cynan Meiriadawc, while his English translation was 'Conan, Lord of Meiriadoc'. See Rachel Bromwich in *Trans.Cym.*, 1968, p.308. See also Ifor Williams, *Breuddwyd Maxen*, p.xiii.

Later Breton historians and romancers accepted the story in HRB and made Conan Meriadoc the first of the kings of Brittany. See e.g. the *Chronicon Briocense* edited by Dom Pierre Hyacinthe Morice, *Mémoires pour servir de Preuves*, Paris, 1742, I. Col.9. Another fiction said that Conan Meriadec was the son of Agripinus and Demetia. See *Les Vies des Saints de la Bretagne Armorique*, by Albert Le Grand, 1901 ed. part 2 p.295, but no authority is given.

See Cynan 'of the Prophecies'.

CYNAN ap HYWEL. (d.1003).

In Brut y Tywysogion he is mentioned as having ruled Gwynedd in A.D.1000 and died in 1003. According to J.E.Lloyd his father was Hywel ap Ieuf (HW 346).

CYNAN ab IDWAL FOEL. (920)

He is known only from the genealogies. See ABT 7c in EWGT p.101.

CYNAN ap SEISYLL. (d.1027).

His death is mentioned in Brut y Tywysogion. He was brother of Llywelyn ap Seisyll (ABT 7f in EWGT p.101).

CYNAN CANHYSGWYDD ap SAWYL FELYN.

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Cynfyn. See PP §63.

CYNAN y CWN ap IEUAF ap IEUAF. (900)

Mentioned in the augmented Hanesyn Hen tract (ABT §7d in EWGT p.101). He also appears without parentage in the prophetic dialogue, *Cyfoesi Myrddin a Gwenddydd* (RBP col.579 ll.19-21). From there he got into the tract *Disgyniad Pendefigaeth Cymru* (§8) where he seems to be made son of Ieuf ab Idwal Foel and then confused with Cynan (d.1027) ap Seisyll. See NLWJ 16 (1970) pp.256, 259.

CYNAN CYLCHED ap TRYFFIN FARFOG.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Llywri. See ABT 18b in EWGT p.106.

CYNAN DINDAETHWY ap RHODRI MOLWYNOG. (d.816).

He appears in the pedigrees of the line of Gwynedd as the father of a daughter, Esyllt, from whom the later princes were descended. See HG 1, (GaC 1), MG 1, JC 22, ABT 1a in EWGT pp.9, 36, 38, 47, 95. The cognomen first appears in GaC 1: *o Gastell Dindaethue*, then in turn as Tindaethwy, Tintaethwy and Dindaethwy, the last of which is the name of a cwmwd in Môn. From the genealogies it would seem that he was born in about A.D.750 while his father died in 754 (AC). Thus Cynan was probably too young at the time of his father's death to succeed him in the government of Gwynedd. At any rate we find Caradog, probably Caradog ap Meirion of the line of Rhos, styled king of Gwynedd in the *Annales Cambriae* under the year 798 when he died. After the death of Caradog it appears that

Cynan Dindaethwy and a certain Hywel contended for the supremacy in Gwynedd. Thus in the year 813 there was war between Hywel and Cynan and Hywel was probably driven out. Then in 814 Hywel triumphed in Anglesey and drove Cynan from it with great loss to his own army. In 816 Hywel was expelled again from Anglesey, but in the same year Cynan died (AC and ByT s.aa. 813, 814, 816). This Hywel was probably Hywel Farf-fehinog (q.v.) ap Caradog.

Through his daughter, Epyllt, the legal claim to the throne of Gwynedd was transmitted to the house of Merfyn Frych. This is stated in a late triad (ByA §27c in EWGT p.91).

From a tract which has been called *Disgyniad Pendefigaeth Cymru* (edited in NLWJournal 16 pp.253-263) combined with the poem *Cyfoesi Myrddin a Gwenddydd i chwaer* in the Red Book of Hergest, it seems that there was an allegation that Cynan Dindaethwy was not the son of Rhodri Molwynog, but the son of Calydigan, Rhodri's woodman. 'Nevertheless Cynan got the whole sovereignty.' In 'Cyfoesi' Cynan's adversary is called *Howel vab Kadwal*, and it may be noted that Hywel Farf-fehinog ap Caradog, above, was descended from Cadwal Crysban (HG §3 in EWGT p.10).

According to Peniarth MS.270 (late 16th century) p.246 the wife of Cynan Dindaethwy was *Mahallt ferch Iarll y Phlynt*.

CYNAN GARWYN ap BROCHWEL YSGITHROG ap CYNGEN. (520)

A famous prince of Powys. He appears in the earliest genealogies, HG 22, 27 (with a slight error), JC 18, ByS 62, 79 in EWGT pp.12, 46, 63, 66. In these his sons are Selyf Sarffgadau and Eiludd. In ByA 28b EWGT p.91 he is said to have had a daughter Tandreg (or Afandreg) Ddu, the mother of Cadwallon ap Cadfan. Another son, Dinogad, is mentioned in a triad (TYP no.44).

The cognomen 'Garwyn' first occurs in JC 18. It may be the unlenited form, meaning 'white-shank' as preferred by Gwyn Jones and Thomas Jones, (*The Mabinogion*, Everyman edition p.150), and by J.J.Parry (*Brut y Brenhinedd, Cotton Cleopatra Version*, p.203), or the lenited form of 'Car(r)wyn', meaning 'of the white chariot' as preferred by J.E.Lloyd (HW 181). The latter seems most probable as it appears as *Carguinn* in the Life of St.Cadog (see below), and if Garwyn were the unlenited form, surely the lenited form 'Arwyn' would have appeared in later texts (PCB). See also TYP p.318.

In the Book of Taliesin there is a poem entitled *Trawsganu Kynan Garwyn mab Broch[fael]* (BT 45) which could well be a genuine poem by Taliesin. See John Morris-Jones in Cy.28 pp.199-202; Ifor Williams, *Canu Taliesin*, pp.xlii-xliv; TYP pp.319, 509. It is a eulogy, listing the famous battles won by Cynan (and perhaps his forebears), and gives details of the gifts made by Cynan to the poet. It describes him as being of the line of the Cadelling, that is, descended from Cadell Ddyrnllug (l.8), a war-attack on the Wye (l.9), men of Gwent were killed (l.10), a battle in Môn (l.11), an expedition beyond Menai (l.12), a battle in Crug Dyfed - Aergol agitated (l.13), threatening Cornwall (l.16), a battle in Gwlad Brachan [Brycheiniog] (l.20), of the same nature as Cyngen (l.23). John Morris-Jones thought that the poem mentions only one battle fought by Cynan himself, namely that in Brycheiniog (*loc.cit.*, p.201). But Ifor Williams did not take this view. He pointed out that there is no mention of a battle against the Saxons. It was civil war which sowed hatred against Powys (pp.xix, 21). Compare Cynan Wledig.

The battle in Brycheiniog may have preceded the invasion of Morgannwg mentioned in the Life of St.Cadog. Here Cynan *Carguinn* is described as king of *Reinmuc* [Rheinwg or Rhieinwg, q.v.] which probably meant a region including Brycheiniog. He encamped on the bank of the river Nedd and the local king asked Cadog's clergy to beg for peace. This was done, Cynan left the land in peace and returned to his habitation (§44 in VSB p.114).

In his capacity of king of Powys Cynan ap Brochwel is mentioned in the Life of St.Beuno as giving the saint land at Gwyddelwern north of Corwen (§10 in VSB p.17). On his deathbed he gave Beuno a golden *gwaell* (probably a pin or brooch, CT p.xxi) worth sixty cows (§14 in VSB p.19).

According to a triad (TYP no.39) one of the 'Three Chief Steeds' of Ynys Prydain was Du Hir Tynnedig (Tall Black-Tinted), the horse of Cynan Garwyn.

See also Cynan 'of the Prophecies'.

CYNAN GENHIR ap CYNWYD CYNWYDION. (550)

He is mentioned in *Bonedd Gw_r y Gogledd* (§3 in EWGT p.73). Nothing seems to be known of him, but he is apparently mentioned by the poet Cynddelw as *Kynan ab Kynwyd* (LIH 148 l.9; TYP p.323).

CYNAN GLODRYDD ap DOS. (Legendary).

He appears first in a sixteenth century manuscript. See ByA §21 in EWGT p.89, and note thereto p.149. Nothing seems to be known of him. Compare Cyngen Glodrydd.

CYNAN MEIRIADOG. See Cynan ab Eudaf Hen.

CYNAN WLEDIG. (520?)

The Welsh name used as the equivalent of Geoffrey of Monmouth's Aurelius Conan, which in turn derives from the Aurelius Caninus of Gildas.

Aurelius Caninus is the second of the kings against whom Gildas inveighed (§30). *Caninus*, 'Canine', is probably an intentional pun on his real name, Cynan (WCO 260). Gildas accused him of being swallowed up in the filthiness of murders, fornications and adulteries, and thirsting unjustly after civil wars and frequent spoil. His proud fathers (*sic*) and brothers had suffered early and untimely death.

Geoffrey of Monmouth called him Aurelius Conan, the successor of Constantinus (See Constantinus, king of Dumnonia), his uncle, as monarch of the whole island. A youth of great valour who would have been worthy of the crown if he had not delighted in civil war. He raised disturbances against his uncle who should have reigned after Constantine, and cast him into prison; then killing his two sons, obtained the kingdom, but died in the second year of his reign (HRB XI.5).

Brut y Brenhinedd calls him Cynan Wledig and says much the same.

A person named *Kynan Gwledic*, *sant y anyan*, 'of a saintly nature', appears as the author of a proverb in 'Englynion y Clyweid' (§55 in BBCS 3 p.14). This sounds more like the poet Gwalchmai's description of Cynan of the prophecies (q.v.).

Gildas does not name the kingdom ruled by Aurelius 'Caninus', and there has been no consensus among historians. J.E.Lloyd thought that his kingdom was to be looked for in the neighbourhood of the English settlements (HW 132). James Usher suggested that he was king of Powys (*Britannicarum Ecclesiarum Antiquitates*, 2nd ed. London, 1687, p.280). This seems very reasonable and chronology suits his identification with Cynan Garwyn (q.v.) (PCB).

CYNAN. See also Cunin, Cynin, Cynon.

CYNBRYD (ap Brychan).

The saint of Llanddulas (also called Llangynbryd, WATU) near Abergele in Rhos, Gwynedd (PW 103). He only appears in late genealogical texts where he is said to be a son of Brychan (Plant Brychan §2p, Achau'r Saint §23 in EWGT pp.82, 70). Commemorated on March 19 (LBS I.71, II.229).

CYNDAF. Father of Meugan ap Cyndaf.

CYNDELIG ap NWYTHON. See Nwython.

CYNDELIG CYFARWYDD. (Legendary).

Cynddelig Cyfarwydd, 'the Guide', is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 460, RM 106). He was chosen by Arthur to be one of the seven to go in search of Olwen. 'He was no worse a guide in the land he had never seen than in his own land'. (WM 471, RM 114).

CYNDELIG. See also Cynddilig.

CYNDELW ap CYFNERTH.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Morudd. See PP §25(1).

CYNDELW GAM ab ELGUDY. (890)

The father of Cynwrig and ancestor (1) of Gwenllïan ferch Rhys ap Marchan, mother of Einudd, patriarch of a tribe in Dyffryn Clwyd, (2) of Afandreg ferch Gwair ap Pill, mother of Cynan ap Iago of the line of princes of Gwynedd, and ancestor (3) of Llywelyn Eurdorchog, patriarch of a tribe in Iâl and Ystrad Alun (ABT 1c, 6i, HL 5a,b in EWGT pp.96, 100, 115; PP §29).

CYNDDILIG, ST.

He is the saint of an extinct chapel, Capel Cynddilig, in the parish of Llanrhystud, Ceredigion (PW 62, WATU). Commemorated on November 1 (LBS I.75, II.230).

CYNDDILIG ap CORCNUD. (Legendary).

His grave is mentioned in the 'Stanzas of the Graves' where he is described as *alltud*, 'foreigner' or 'exile'. (No.41 in SG p.124).

CYNDDILIG or DILIG ap LLYWARCH HEN. (Legendary). (550)

He is mentioned in the Llywarch Hen poetry in two identical stanzas (CLIH VII.9, VIII.11 on pp.28, 31). In the former context it appears that there is a dialogue between two persons, Mechydd? and Cynddilig? in which one speaker is thinking up excuses for not going to war, while the other is denouncing cowardice. Then occurs the stanza:

Thou art not a cleric; thou art not a greybeard, chief.
Thou wilt not be called on in the stress of battle.
Ah Cynddilig! why wert thou not born a woman?

(Translated by Ifor Williams in *Early Welsh Poetry*, Dublin, 1944, p.15). The texts read *Och Gindilic/Och Kindilic* but Ifor Williams spells Cynddyilig. He is probably the same as Dilig, who appears in the lists of the children of Llywarch Hen. See ByA §5 in EWGT p.86.

There was a Bedd Dilig in the parish of Baglan (Edward Lhuyd's *Parochialia*, III. 28).

CYNDDILIG. See also Cynddelig.

CYNDDYLAN ap CYNDRWYN. (570)

A prince of Powys who was evidently the subject of a lost saga of which only the verse parts survive. It is similar to, and perhaps a continuation of, a similar saga in which Llywarch Hen and his sons figure. The poetry was edited by Ifor Williams in *Canu Llywarch Hen*, Cardiff, 1935, pp.33-52.

The main poem (XI) consists of a number of dramatic monologues put into the mouth of Heledd, sister of Cynddylan, lord of Pengwern.

We gather from the poem that Cynddylan had held his court at Llys Pengwern (v.1), that he and many of his brothers were slain defending a town named Tren (vv.3-6 etc.). He is distinctly called the son of Cyndrwyn (vv.8, 12, 13).

In one stanza Cynddylan is said to have been present as an ally at the battle of Cogwy. Heledd says:

(v.111) I saw on the ground of Maes Cogwy
A host, and a shout of affliction.
Cynddylan was an ally.

This was the battle which took place near Oswestry in 642, when Oswald of Northumbria was slain in battle against Penda of Mercia. The place was called Maserfelth by Bede (*Hist.Eccles.*, III.9). Although

Bede and the ASC do not mention that the Welsh took part in the battle, “it seems quite clear that such a spot can only have been the meeting place of the armies if the Welsh were concerned in the matter.” (Oman, p.281). Penda had earlier been allied with the Welsh under Cadwallon ap Cadfan in 633-4. See Cogwy.

It was evidently after the battle of Cogwy that the main events in the poem occurred. It is impossible to come to any definite conclusion about the story behind the poetry; the allusions are too few and elusive. The following is based on the discussion by Ifor Williams in *Canu Llywarch Hen*, pp.lxi-lxvi:

In the defence of a town named Tren Cynddylan is coupled with his brothers, Cynwraith and Cynan. Heledd says:

- | | |
|---------|--|
| (v.83) | Slain were my brothers at the same time,
Cynan, Cynddylan, Cynwraith.
Defending Tren, a town laid waste. |
| (v.110) | Slain is Cynddylan, slain Cynwraith,
Defending Tren, a town laid waste.
Woe is me, hardly great their [my?] death. |

In three different stanzas (vv.46, 57, 86) Heledd cries out in agony that she herself is responsible for these disasters; everything is due to her tongue. It appears that during the battle in which Cynddylan and his brothers were slain, Heledd had fled to the hills with her maidens, and that they were hiding in a hut there. She calls to her companions and says:

- | | |
|-------|--|
| (v.1) | Stand forth, maidens, and look
On the land of Cynddylan.
Llys Pengwern is a raging fire. |
|-------|--|

When night falls they dare to go down as far as the burning ruins of Pengwern, and as she looks at the destruction and desolation, Heledd raises her cry (vv.18-33):

Cynddylan's Hall is dark tonight.

They next set out in the darkness to find the body of Cynddylan. As they approach the field of battle they hear the triumphant cry of the ‘Eagle of Eli’, answered by the ‘Eagle of Pengwern’ (vv.34-44). At last they find the dead chieftain, and it must be supposed that he was carried to Eglwysau Bassa (i.e. Baschurch), where he was cremated in burning cinders. That he was buried here seems clear from the following stanzas (vv.45, 47):

- | | |
|--------|---|
| (v.45) | Eglwysau Bassa [his] resting place tonight;
In the end it contains him,
Pillar of battle, heart of the Argoedwys. |
| (v.47) | Eglwysau Bassa are narrow tonight
For the heir of the Cyndrwyn[yn];
Land of the burial-place of Cynddylan Wyn. |

And so she goes on from place to place bewailing the deaths of another brother, Elfan Powys, and her sisters, Ffreuer, Medwyl, Medlan, Gwledyr, Meisyr and Ceinfryd, commenting from time to time and comparing her present plight with her former comfortable existence. When someone meets her and asks who she is, she says (vv.78, 79):

Heledd *hwyedig* am I called.

(See discussion s.n. Heledd).

Later we find Caranfael, son of Cynddylan, down in the valley fighting the enemy. Heledd stands on the hill watching but cannot see much because of the dust of battle. Then a messenger comes with the news that Caranfael has fallen (vv.90-97).

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Another poem 'Marwnad Cynddylan', an elegy on Cynddylan, attributed to Meigant (q.v.), is found in later manuscripts. See CLIH XIII pp.50-52. The poem is from the seventh century, pre-dating the Heledd poems that deal with the same tragedy. It is very obscure. See Joseph P.Clancy, *The Earliest Welsh Poetry*, 1970, p.201. Here one reads of a raid on Caer Lwytgoed [Letocetum = Lichfield] by Morfael ap Cyndrwyn (ll.48, 54) and a reference to *mab Pyd* (l.28) which presumably means Penda (See Panna ap Pyd). The following lines (except l.28) are from the translation by Joseph P.Clancy, *loc.cit.*, pp.87-89:

- | | |
|------|---|
| 1.4 | I shall mourn till I enter my oaken grave
Cynddylan, slain at the height of his power. |
| 1.20 | When he fought for Pennawg's land, I lost
A valiant man, savage, sparing none.
He launched the assault past Tren, proud land. |
| 1.25 | Height of sword-strife, how it has been undone,
What Cynddylan won, lord of warfare!
Seven hundred heroes behind him,
When the son of Pyd desired, how ready he was! |
| 1.48 | At Caer Lwytgoed they were not sated:
There were blood-stained crows, fresh plundering. |
| 1.54 | At Caer Lwytgoed, Morfael captured
Fifteen hundred cattle, and five bondsmen,
Four-score stallions, and noble trappings. |

Compare the translation s.n. Morfael ap Cyndrwyn.

After the death of Penda in 655 in battle against Oswy of Bernicia, Oswy added North Mercia to his dominions, but left South Mercia to his son-in-law, Peada, the Christian son of Penda. Peada, however, was murdered by domestic treachery in 656, and it seems that Oswy annexed the remnant of Mercia and held it for three years (656-659) (Oman, pp.285-7).

It is perhaps to this period of Northumbrian supremacy that we must ascribe the destruction of Pengwern and the extinction of the kingdom of Cynddylan. One may suspect that the 'misfortune of Heledd's tongue', through which calamities fell upon the house of Cynddylan, was in her constant urging of her brothers to daring exploits and raids (e.g. that on Caer Lwytgoed). This may have brought on the whole family the vengeance of Oswy (PCB). Note the entry in *Annales Cambriae* s.a.658: *Osguid venit et predam duxit*, 'Oswy came and took booty'.

Melville Richards suggested a somewhat different historical background in NLWJ 18 pp.141-3 (1973).

All these conclusions rule out the old idea that Cynddylan is the Condidan (q.v.) of the Anglo-Saxon Chronicle s.a.577. See CLIH p.xxxiii.

The grave of Cynddylan is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.15 in SG pp.120/121):

After wound and field of blood
and wearing harness, and white steeds,
this is the grave of Cynddylan.

Although Cynddylan was the most important of the sons of Cyndrwyn it is a strange fact that he was omitted from the list of sons of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85), but the name appears in late versions of the list, e.g. in Cardiff MS.4.22 (1716) p.56.

CYNDEYRN ap CYNGAR. (500)

He appears in a few versions of Bonedd y Saint (§6b in EWGT p.55) as a descendant of Ceredig ap Cunedda. Wade-Evans calls him an 'otherwise unknown saint' (*Arch.Camb.*, 86 (1931) p.160). He is presumably the saint of Llangyndeyrn, in the cwmwd of Cedweli, Ystrad Tywi. See PW 49. According to Browne Willis his festival was on July 25 (Old Style) and is now held on August 5 and 6 (LBS II.240).

CYNDEYRN ap GWRTHEYRN.

Error for Cateyrn, found in Brut y Brenhinedd corresponding to HRB VI.12, 13. Also in some late genealogical manuscripts. See ABT 6k, 9b(E), 20, HL 2f in EWGT pp.100, 103, 107, 113.

CYNDEYRN GARTHWYS. ST.KENTIGERN. (550)

As Cyndeyrn Garthwys his pedigree appears in Bonedd y Saint (§14 in EWGT p.56) which makes him the son of Owain ab Urien by Denw ferch Lleuddun Luyddog of Dinas Eidyn in the North.

His Life by Jocelin of Furness, written c.1185, and an earlier anonymous fragment are edited by Bishop Alexander Penrose Forbes, *The Lives of St.Ninian and St.Kentigern*, (The Historians of Scotland, Vol.5), Edinburgh, 1874. See also "The Sources for the Life of St.Kentigern" by K.H.Jackson in *Studies in the Early British Church*, ed. Nora K.Chadwick, Cambridge, 1958, pp.279ff.

The anonymous fragment, which is acknowledged to be the basis of Jocelin's fuller narrative, gives details of his parentage not given by Jocelin. In it we recognise the Welsh tradition. We are told that *Thaney*, the mother of Kentigern, was seduced by *Ewen filius Erwegende nobilissima Brittonum prosopia ortus*, and it adds, *In gestis histrionum vocatur Ewen filius Ulien* (p.245). Jocelin does not give the name of Kentigern's father. The Aberdeen Breviary has *patre Eugenio Eufurenn rege Cumbriae, matre vero Tenew filia Loth regis Laudoniae* [Lothian] *ortus* (LBS II 233).

Jocelin's Life says that when his mother was found with child (§1) she was condemned to be thrown over a precipice (§2). That was done at Dimpelder but by a miracle she was unhurt, and was then set adrift in the sea (§3). She came to shore at Culenros where St.Servanus was dwelling. There she brought forth a son and they were baptized, as *Taneu* and *Kyentyern* respectively. The boy was educated by St.Servan and given the pet name *Munghu* (§4).

Kentigern settled at Glasgow (§10) and was later elected bishop (§11). Kentigern was opposed by Morken, the proud and greedy king of the Cambrian region (§§21-22). See s.nn. Morgan Fwlch and Morgan Mawr ap Sadyrnin. When Morken was dead, Kentigern went to bishop Dewi in Menevia. K's fame led him to familiarity with king Cathwallain who reigned in that country, and gave him land at Nantcharvan (§23). K. founded a monastery at a place on the river Elgu [Elwy] (i.e. Llanelwy) in spite of a heathen prince named Melconde Golganu who tried unsuccessfully to stop the work (§24). Asaph was a disciple of Kentigern (§25). The death of Dewi became known to K. (§26).

King Rederech [Rhydderch] sent messengers to invite K. back to Cambria (§30). K. appointed Asaph as his successor [at Llanelwy], left Wallia and was received by king Rederech in Cambria (§31).

Legends of Rederech and his queen, Languoreth (§§33-37). See s.nn. Rhydderch Hael and Languoreth. St.Columba visited Kentigern at Mellindenor where the saint abode at that time (§39).

Kentigern died at the age of 185 on January 13 (§44).

Of Rederech and the fool Laloecen (§45). See s.nn. Rhydderch Hael and Llallogan.

NOTES ON THE 'LIFE'

(§4) Culenros is Culross. (§39) Columba and Kentigern met at the Molendinar Burn, where they talked as friends and exchanged croziers, in 584. There are still nine churches in Carlisle bearing Kentigern's name (Agnes Muir Mackenzie, *Foundations of Scotland*, pp.39-40). (§3) Dimpelder or Dimpelder is Traprain Law near Haddington (W.J.Watson, *The Celtic Place-names of Scotland*, Edinburgh, 1926, p.345). (§4) Munghu is Brythonic My-nghu, 'my dear' (WCO 170). The corresponding Gaelic is given in the fragmentary Life, viz. Mochohe, cf. Kirkmahoe in Dumfriesshire,

dedicated to Kentigern. (Cf. K.H.Jackson, *loc.cit.*, pp.297, 301-2). In Scotland dedications to him are under his name of Mungo (LBS II.240).

(§§23-26) The Rev.S.M.Harris has shown that the connection of St.Kentigern with St.Asaph is an artificial Norman invention of the twelfth century (*Journal of the Historical Society of the Church in Wales*, VI.5ff; K.H.Jackson, *loc.cit.* p.315 n.3; WCO 192-3). Although Cathwallain is associated in the Life with Nantcarfan in Glamoorgan, the writer was probably thinking of Cadwallon Lawhir of Gwynedd, while Melconde Galganu is perhaps for *Mailcun de Deganui*, i.e. Maelgwn Gwynedd, his son. These were more or less contemporary with Asaph, but not with Kentigern. But see Cadwallon Lyw.

(§44) St. Kentigern is said to have died on January 13 and, according to Jocelin, a Sunday . This could have been in 603 or 614 (Life, *loc.cit.*, p.370). The Annales Cambriae give 612, which suggests 614 as most likely. So e.g. WCO p.194.

(§45) Kentigern is brought into direct connection with *Lailoken* in an independent tale. See s.n. Llallogan.

There is a fictitious grant by Maelgwn Gwynedd to Kentigern in The Red Book of St.Asaph, pp.117-9, in the Episcopal Library, St.Asaph. It is printed by Forbes, *loc.cit.* pp.lxxix f. and in LBS IV.384-6. Robert Vaughan of Hengwrt made a transcript in Peniarth MS.231. See Maelgwn Gwynedd.

In a triad (TYP no.1) Cyndeyrn Garthwys is described as bishop of Pen Rhionydd in the North. See Penrhyn Rhionydd. The cognomen, Garthwys, has not been satisfactorily explained (TYP p.320).

CYNDRWYN, prince of Powys. (535)

He appears in the Cynddylan poetry as the father of Cynddylan (CLIH XI.8, 12, 13), and of daughters (XI.107). Other names occur in the poetry which are, by implication, those of his sons. He appears in Bonedd y Saint (§36 in EWGT p.60) as Cyndrwyn of Llystyn Wynnann in Caereinion, the father of Cerfael, and grandfather of the saints Aelhaearn, Llwchaearn and Cynhaearn. He is also mentioned in a triad (TYP no.60) as the father of Gwion who was present at the battle of Perllan Fangor (c.616). See Caerlleon (Chester).

Llystynwynnann has been identified with a camp near Moel Feliarth, a township in the parish of Llangadfan, Caereinion (OP II.627-8). See also WATU, CLIH p.xxxii, and references there.

The ancestry of Cyndrwyn is nowhere given but in a cywydd to Llwchaearn, grandson of Cyndrwyn in Peniarth MS.100 (16th Century) and Peniarth MS.167 (early 17th century) Llwchaearn is said to be first cousin to Beuno (LBS III.382). He is perhaps the same as Cyndrwyn ab Ermid. See BBCS 29 pp.526-7 (1981)

A list of his sons and daughters is given in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). It is not quite complete, omitting, in particular, Cynddylan, the most important. The following is a complete list in alphabetic order with references to Canu Llywarch Hen, ByS §36 and ByA §1:

SONS						
1.	Cerfael (q.v.)	ByS	|	8.	Gwion (q.v.)	XI.32 ByA
2.	Cynan	XI.83 ByA	|	9.	Gwyn	XI.32 ByA
3.	Cynddylan	XI, XIII	|	10.	Haearnllen	ByA
4.	Cynon	XI.32, 103	|	11.	Heddyn (q.v.)	XI.88-89
5.	Cynwraith	XI.83, 110 ByA	|		Ehedyn	ByA
	Ehedyn, see Heddyn		|	12.	Morfael (q.v.)	XIII.54 ByA
6.	Elfan Powys (q.v.)				Moryal	XI.77
		XI.28,etc.ByA		13.	Pasgen	ByA
7.	Gwenalogid	ByA		14.	Rhiadaf (q.v.)	XIII.36 ByA

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DAUGHTERS

1.	Ceinfryd	XI.109	ByA		5.	Gwledyr	XI.109	ByA
2.	Ffreuer (q.v.)	I.57 etc.			6.	Heledd (q.v.)	XI.78, etc.	
	Ffefur		ByA	|	7.	Medlan	XI.65, 108	ByA
				|	8.	Medwyl	XI.108	
3.	Gwenddwyn	XI.107	ByA	|		Meddfyl		ByA
4.	Gwladus	XI.107	ByA	|	9.	Meisir (q.v.), XI.37,109		ByA

For a fictitious Cuog ap Cyndrwyn, see CLIH pp.162 and lxi. See also Maoddyn.

CYNDRWYN ab ERMID.

Cyndrwyn and Gwyn, sons of Ermid, are mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court (WM 462, RM 107). Compare *Kyndrwyn Fachan ap Kyndrwyn Fawr ab Aelvred brenin Cornwall* in LD.ii.98. See s.n. Deigr ap Dyfnwal Hen.

CYNDUR, CYNDWR FENDIGAID ab OWAIN. (430?)

Cyndwr bendigeit appears in one version of the pedigree of the line of Dyfed, that in Jesus College MS. 20 (§13 in EWGT p.46). Here he is son of Owain and father of Owain Fraisc. A similar pedigree in ABT 18a (EWGT p.106) calls him *Kyndeyrn vendigeit*. There is considerable confusion in the Dyfed pedigree at this point. See discussion s.n. Tryffin, king of Dyfed.

A person named Cyndur is mentioned in a poem in the Black Book of Carmarthen, which is a dialogue between Myrddin and Taliesin. The poem was edited by A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951. Line 14 reads *llas Kyndur tra messur y kuynan*, 'Cyndur was killed, lamentation beyond measure'. It appears that Cyndur was a Dyfed hero, slain in battle against Maelgwn Gwynedd who invaded the kingdom. The termination -ur is proved by the rhyme, and *Cyndwr* of the pedigree may well be a mistake for *Cyndur* (*loc.cit.*, p.35).

CYNDWLFF ap GORFLWNG.

One of an otherwise unknown line of princes in Penllyn; father of Pandwlff (ABT §22 in EWGT p.107).

CYNDWR. See Cyndur.

CYNEDR WYLLT.

He is mentioned in the tale of 'Culhwch and Olwen' as *Kyuedyr Wyllt mab Hettwn Tal Aryant*, one of the persons at Arthur's Court (WM 468-9, *Kyvedyr* RM 112). Later he appears as *Kynedyr Wyllt ap Hettwn Clauyryawc* [Hetwn Clafrog, 'H. the leprous'] and we are told that he was 'nine times wilder than the wildest wild beast on the mountain.' He was the only huntsman who could hold a certain pair of whelps necessary for the hunting of the boar Trwyth (WM 484, RM 124). The two whelps were probably those of the bitch Rhymhi. See Rhymhi.

He is probably to be identified with Cyledr Wyllt ap Nwython. In favour of this Professor Idris Foster said that Hettwn could be derived by scribal corruption from Nethon = Nwython [= Pictish Nectan]. He further suggested that Tal Aryant is derived from the Pictish name Talargan (Verbal communication. 18.11.69).

CYNFAB, ST.

The saint of Capel Cynfab in the parish of Llanfair-ar-y-bryn, formerly under Llandingad, in Hirfryn, Ystrad Tywi (PW 51, WATU). Commemorated on November 15 (Rice Rees, *Welsh Saints*, p.307, LBS II.241).

CYNFAEL. See Conmail.

CYNFAN ap HEFAN.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Morgynhor. See PP §25(1).

CYNFARCH, ST.

(1) The saint of Llanfair Dyffryn Clwyd (PW 97). Commemorated on September 8 (LBS I.74, II.242). He is perhaps the Cynfarch included in the list of 'The Seven Happy Cousins' in Wrexham MS.1 p.451. See s.n. Cybi.

(2) There was a Cynfarch among the disciples of St.Dubricius (BLD 80, WCO 122). He is supposed to be the saint of Llangynfarch, now St.Kinmark's in the parish of Chepstow, and as such is mentioned by Spenser in *The Faery Queen* (II.x.24). (LBS II.242). A Cynfarch is mentioned in Jesus College MS 20 (JC 5 in EWGT p.44) among the sons of Glywys. Chronology would support the possibility of his being a disciple of St.Dubricius.

CYNFARCH ap CAW ap CAWRDAF.

Genealogical link in some versions of the ancestry of Maenyrch, patriarch of a tribe in Brycheiniog; father of Ceindeg. See PP §15(3).

CYNFARCH ap GLYWYS. See Cynfarch, St.(2).

CYNFARCH ap SEISYLL ap CUHELYN. (Fictitious). (305-284 B.C.)

A fictitious king of Britain called by Geoffrey of Monmouth Kimarus, Kinarius or Kymarius in the various texts. Nothing is said of his reign. He succeeded his father, Sisillius, and was succeeded by his brother, Danius [Dan] (HRB III.14). Brut y Brenhinedd calls him Cynfarch ap Seisyll and adds nothing more.

CYNFARCH ap SEISYLL ap GWRWST. (Fictitious). (711-683 B.C.)

A fictitious king of Britain called Kinmarcus son of Sisillius by Geoffrey of Monmouth. He succeeded Iago and was succeeded by Gorbodugus [Gwrifyw Digu]. Nothing is said of his reign (HRB II.16). Brut y Brenhinedd calls him Cynfarch ap Seisyll and some versions make him father of his successor, Gwrifyw Digu.

CYNFARCH OER ap MEIRCHION GUL. (480)

A man of the North, the father of Urien Rheged according to the genealogies (HG 8, JC 34, ByS 14(G), BGG 1, ByA 11 in EWGT pp.10, 48, 56, 73, 88). His wife was Nyfain ferch Brychan (CB 15(14) in EWGT p.18), and she was mother of Urien, and Efrddyl the wife of Eliffer Gosgorddfawr (DSB 12(14), PB 3e in EWGT pp.15, 82). He was also the father of Enynny (q.v) the mother of a certain Meurig (V.Cadoci 46b, JC 5 in EWGT pp.25, 44).

In a triad (TYP no.70 - Pen.50) we are told that Nevyn [Nyfain] bore twins to Cynfarch *Hen*, namely Urien and Efrddyl, and this was one of the 'Three Fair Womb-Burdens' of Ynys Prydain. A corrupt reference to this occurs in JC 3(5) (EWGT p.43). Another version of the triad (in Pen.47) says that the 'Womb-Burden' of Nevyn ferch Brychan was triplets, Urien, Llew and Arawn. ByA §6 gives him four sons: Llew, Arawn, Urien and Anarawn, 'archesgob Llydaw' (EWGT p.87). Compare Anarun ab Urien. See s.n. Urien.

His cognomen, *Oer*, 'dismal', is only rarely found, e.g. in ByS 14(G), ByA 6(G, H) in EWGT pp.56, 87. DSB 12(14) calls him Cynfarch *Cul*, but this cognomen belongs properly to his father.

Cynfarch is unknown in Welsh tradition except as a link in the genealogies (TYP p.322), but his descendants were known as the Cynferchyn. Bonedd Gwŷr y Gogledd speaks of 'The Three Hundred Swords of the Cynferchyn' (§7 in EWGT p.73). See s.n. Coel Hen. The Three Hundred Swords of the Cynferchyn are also mentioned in the tale of 'Owain and Luned' as belonging to Owain ab Urien (RM 192), he being a grandson of Cynfarch.

CYNFARWY ab AWY LUYDDOG.

The saint of Llechgynfarwy (or Llangynfarwy), formerly in the parish of Llantrisant, Môn (PW 90). Commemorated on November 8, 10 or 11 according to the Calendars (LBS I.75, II.243). He belonged to 'The Household of St.Cybi' according to a poem in Wrexham MS.1, (see s.n. Cybi), and was presumably regarded as a disciple of Cybi (WCO 184).

He appears in some late versions of Bonedd y Saint as Cynfarwy ab Awy Luyddog of Cernyw (§78 in EWGT p.65).

CYNFEDDW.

The name occurs in the Book of Llandaf:

- (1) as *Conuetu*, a witness to a charter of the time of king Meurig and bishop Oudoceus (BLD 144).
- (2) as *Cynuetu*, who was slain by king Meurig. The king gave land to bishop Oudoceus in atonement (BLD 147).
- (3) as *Cinuedu*, the father of a king named Cynan (BLD 150b). See Iddig ap Nudd.

Another person of this name occurs in a triad (TYP no.68) as the father of Cadafael ap Cynfeddw.

CYNFELYN ab ARTHWYS ap MAR. (490)

He appears as a link in the genealogies of the Men of the North only as the father of Cynwyd Cynwydion. See BGG 3, ByA 12, ABT 9a (Arthwys omitted) in EWGT pp.73, 88, 103.

CYNFELYN ap BLEIDDUD. (490)

Bonedd y Saint mentions Cynfelyn ap Bleiddud ap Meirion ap Tybion ap Cunedda (ByS §8 in EWGT p.55). It does not say where his church was, but he was presumably the saint of Llangynfelyn in the north of Ceredigion. There is no Cynfelyn in the Calendars, but according to Browne Willis the commemoration at Llangynfelyn is on November 1 (*Parochiale Anglicanum*, 1733, p.195, LBS II.244). Compare Cynfelyn ap Meirion, below.

CYNFELYN ap DYFNWAL HEN. (500)

He is mentioned only in the 'Harleian Genealogies' (HG 7 in EWGT p.10) as the father of *Clinog Eitin*, probably Clydno Eidynd (q.v.).

CYNFELYN ap IACEU. (790?)

The father of Enflew (JC 16 in EWGT p.46). See Lleucu ferch Enflew.

CYNFELYN ap MEIRION. (470)

Cynfelyn ap Meirion ap Ceredig ap Cunedda Wledig is mentioned in Jesus College MS.20 (JC 47 in EWGT p.49) in a group of descendants of Ceredig, many of whom are known to have been saints. He is probably intended as the saint of Llangynfelyn in Ceredigion. Compare Cynfelyn ap Bleiddud, above.

CYNFELYN ap TEGFAN.

In *Gwarchan Kynfelyn*, a poem appended to the 'Gododdin' in the Book of Aneirin (CA pp.53-55), we find:

Kynvelyn....vab Tecvann....wyr Catvan (ll.1390-7).

Cynfelyn is here one of the heroes who lost their lives at the battle of Catraeth. The following are excerpts from the translation by Kenneth Jackson in *The Gododdin*, p.156:

Cynfelyn, the furious, the bold, the foremost with his spear (ll.1367-8). ... It is mine to bewail him (l.1376). A sagacious man of war, Gwynedd was his land (l.1383). ... The son of Tegfan (l.1395). ... The grandson of Cadfan (l.1397).

Rachel Bromwich thought that he might be the Cynfelyn, father of Melyn ap Cynfelyn, of a triad (TYP no.31), otherwise called Belyn of Llŷn. See TYP pp.280-1, 323, 457. The name has been compared with Cynfelyn (q.v.) ap Teuhant (CMCS 14 (1987) p.17), but the correspondence seems to be accidental (PCB).

CYNFELYN ap TENEFAN. See Cunobelinus.

CYNFELYN ap TEUHANT. See Cunobelinus, Caratacus.

CYNFELYN ap TRUNAT. (Fictitious).

Kinbelin map Trunat was one of the princes said by Geoffrey of Monmouth to be present at Arthur's coronation (HRB IX.12). Similarly Brut Dingestow. The Cambridge MS. gives Kymbelin, Edelnauth map Trunat (HRB ed. Griscom p.453) and this version also appears in the 'Brut' in Jesus College MS.61, the so-called 'Brut Tysilio'.

CYNFELYN DRWSGL ap CYNWYD CYNWYDION. (545)

The modern meaning of *trwsgl* is 'clumsy' but in the present context it probably means 'leprous' or the like (TYP p.323). Cynfelyn was one of the 'Men of the North' mentioned in Bonedd Gwŷr y Gogledd as the son of Cywnwyd Cynwydion, of the family of Coel (§3 in EWGT p.73). In a triad (TYP no.5) he is called one of the 'Three Pillars of Battle' of Ynys Prydain. In another, (TYP no.44), he is mentioned with Gwrgi and Peredur and Dunod Fwr as having been carried on Cornan, the horse of Eliffer Gosgorddfawr, to see the battle-fog of the host of Gwenddoleu in Arderydd. This was one of the 'Three Horse-Burdens'.

He appears to be described loosely as one of the seven sons of Eliffer [Gosgorddfawr] in a poem in the Black Book of Carmarthen which refers to the battle of Arderydd. (Actually he was grand-nephew, see WG 1 p.10 'boxed'). The text is edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951. Lines 29 and 32 on p.58 may be translated:

The seven sons of Eliffer, seven men when put to the test,
The seventh Cynfelyn, foremost in every onset.

There was a family in Eglwys-bach, Rhos, Gwynedd, who traced their descent from Cynfelyn Drwsgl. See PP §27.

CYNFOR ap CYNGEN. See Cyngen ap Pawl.

CYNFOR ap TUDWAL. (390)

He appears in the genealogies as the father of Custennyn Gorneu or Custennyn Fendigaid (MG 5, JC 11, ByS 76, ByA 30 in EWGT pp.39, 45, 65, 93). In some versions of Brut y Brenhinedd he is also made father of Aldwr (q.v.).

As ancestor of persons in Devon and Cornwall he is perhaps the person named as Cunomorus on a stone discovered near Castle Dore, a hilltop camp on the old trade route between the Padstow and Fowey estuaries. It is situated about 400 ft. above the sea near Tywardreath. The stone is now standing opposite the lodge-gates of Menabilly, a mile north of the town of Fowey. The present received reading is:

DRUSTAVS HIC IACIT / CVNOMORI FILIUS

(The M of Cunomori is inverted and appears as W).

(C.A.Ralegh Radford in *Journal of the Royal Institution of Cornwall*, New Series, I, Appendix, 1951). The identification was suggested by Rachel Bromwich (TYP p.445).

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This inscription may be the basis of John Leland's statement "Sum say that Conin had a sun caullid Tristrame" (*Itinerary* ed. L.T.Smith, 1.188) but this was in reference to Tregoning, some way from Castle Dore (PCB).

On the basis of a passage in the Life of St.Paul of Léon it has been suggested that this Cunomorus = Quonomorius = king Mark of the Trystan romance. This is discussed and rejected by Rachel Bromwich in *Trans.Cym.*, 1953 p.47, TYP p.445. "The identification of Mark with the Cunomorus of this inscription rests on particularly shaky evidence." (Helaine Newstead in *Arthurian Literature in the Middle Ages*, edited by R.S.Loomis, 1959, p.125 note 3). See also March ap Meirchion, Conmor, Paul of Léon, Trystan.

CYNFOR CADCATHUG. (Fictitious?).

He appears in two Brychan Documents as the father of Cyngen of Powys [Cyngen Glodrydd]. See DSB 12(9) and JC 3(10) in EWGT pp.15, 43. This version is not confirmed elsewhere and this Cynfor Cadcathug appears to be a 'ghost' (PCB). See discussion s.n. Cyngen Glodrydd.

CYNFOR CADGADDUG ap CYNWYD CYNWYDION. (570)

He is mentioned in a triad (TYP no.6) as one of the 'Three Bull-Protectors(?)' of Ynys Prydain. He is also mentioned in some late versions of Bonedd Gwŷr y Gogledd (§3 in EWGT p.73).

The poet Casnodyn refers to his patron as 'a second Cynfor Cadgaddug' (RBP col.1240 1.6). Rachel Bromwich translates the cognomen as 'Host-Protector' (TYP pp.11-12, 322-3). Compare the Irish *Cétcathach*, 'of the hundred battles', the cognomen of the legendary high-king, Conn (EIHM 191 n.4).

CYNFRAN.

Said to be a disciple of St.Dubricius (BLD 77, 80). He witnessed two charters at the same time as Peibio, king of Ergyng (BLD 72a, 76a). The presence of Dubricius as witness in these charters is doubtful.

CYNFRAN, ST. (ap BRYCHAN).

The saint of Llysfaen, also called Llangynfran, in Rhos, Gwynedd. (PW 103, WATU). Edward Lhuyd mentioned his holy well, Ffynnon Gynfran, at Llysfaen, in his *Parochialia* I.40. Commemorated November 11 or 12 (LBS II.246). He is said to be a son of Brychan in some late documents (AchS §23 and PB 2q in EWGT pp.70, 82).

CYNFRIG. See Cynwrig.

CYNFWR, ST.

(1) The saint of Llangynfwr, an extinct chapel in Llanrhidian, G_yr. (WATU), formerly under Bishopston (= Llandeilo Ferwallt) (PW 53). It was called *Monasterium Sancti Cinuuri* in the Book of Llandaf (BLD 239) and *Lann Conuur*, *Lann Cynuur* in BLD 144, 145. He was a disciple of St.Teilo according to BLD 115 (*Cynmur*) and is also perhaps the Cinmur who appears as a witness to an 'agreement of refuge' appended to the Life of St.Cadog (§70 in VSB p.140).

(2) A person named *Cinuur* in the Book of Llandaf who went from Penychen to Merthyr Clydog [Clodock] with his uncles Llibio and Gwrfan, and became a hermit there (BLD 194-5). See s.n. Penbargod.

Compare Cynnwr.

CYNFYN ap CLODRI. See Clodri, king in Ergyng?

CYNFYN ap CYNAN CANHYSGWYDD.

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Seisyll. See PP §63.

CYNFYN ap GWRGAN.

Cynfyn and his brothers, Gulfer and Nir, sons of Gwrgan, are mentioned in the Book of Llandaf as contemporaries of bishop Grecielis (BLD 171a). Cynfyn ap Gwrgan is also mentioned as a contemporary of bishop Cerenhir and king Brochwel ap Meurig (BLD 216a). Wendy Davies dates the charters in 855 and 872 respectively (LlCh pp.107, 119).

CYNFYN ap MORGAN HEN.

Mentioned in the Book of Llandaf (BLD pp.246, 252).

CYNFYN ap PEIBIO. (550)

The son of Peibio ab Erb, mentioned in the Book of Llandaf as king, presumably of Ergyng. As king he appears in a grant of land to bishop Aeddan, a disciple of Dubricius, and in another charter in which bishop Elwystl figures (BLD 162-3). He was the father of Gwrgan, king of Ergyng (BLD 163). He probably succeeded Gwrfoddw as king. There are earlier charters in which he appears as witness (not king) with disciples of Dubricius (BLD 73b, 76a). Wendy Davies dates the earlier charters c.575-595, and those when he was king c.595-605 (LlCh 104, 94).

CYNFYN GLAER ap TUDWAL TUDCLYD.

This seems to be an erratic entry in Peniarth MS.127. See ByA §18 in EWGT p.89.

CYNFYW, ST., ap GWYNLLYW. (520)

Owing to the confusion of two persons of the name Gwynllyw it is not clear whether Cynfyw was a brother of St.Cadog or of Bugi, the father of St.Beuno (ByS §31, AchS 4 in EWGT pp.59, 69). A.W.Wade-Evans preferred the latter, choosing Gwynllyw ap Tegid, thus making Cynfyw uncle of Beuno (WCO 167, 198).

The name is liable to be reduced to Cynyw and Cyfyw, whence Llangynyw (Llangyniew) in Caereinion, Powys (PW 81) and Llangyfiw (Llangeview) in Gwent (PW 78). There was also an *Ecclisia S.Ciuiu* between Caerleon and Caer-went (BLD 31, 43, 90). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.327-8. No festival is mentioned in the Welsh calendars (LBS II.247).

CYNGAR ap CAW. See Caw of Prydyn.

CYNGAR ap DYFNWAL MOELMUD ap GARBANION. (480)

The father of Morgan Fwlch (q.v.) according to the 'Harleian Genealogies' (HG 10 in EWGT p.10). A later version (ByA 15 in EWGT p.88) omits Dyfnwal Moelmud, perhaps because of the influence of Brut y Brenhinedd. See Dyfnwal Moelmud.

CYNGAR ap GARTHOG. (470)

He appears in Bonedd y Saint as the father of St.Gwynlleu and of St.Cyndeyrn, the latter of doubtful existence (ByS §§6b, 7 in EWGT p.55). The name seems to appear in corrupt form as Bangar ap Gardan in Jesus College MS.20 (JC 49 in EWGT p.49). Compare Cyngar ap Caw.

Cyngar himself is the subject of an item in a few manuscripts (ByS 6a in EWGT p.55) although he is not known as a saint. Some late manuscripts substitute Cowair in this item, perhaps rightly. See Cywair, St.

CYNGAR ap GERAINT. (490)

He appears in later versions of Bonedd y Saint as a son of Geraint ab Erbin by Gwyar ferch Amlawdd Wledig. His church is given as Llangefni [in Môn] (ByS 76 in EWGT p.65). He is also the patron of Trefilan in Ceredigion, and Hope (also called Llangyngar) in Powys Fadog, and his name appears at Ynys Gyngar off Cricieth. (PW 63, 102, 96, WCO 203). He is commemorated on November 7 (LBS I.75, II.253).

In the two Lives of St.Cybi he is mentioned as one of the disciples of that saint (§5 in VSB p.236). Apparently he went with Cybi to the Isle of Aran Mor. He was then an old man for whom Cybi bought a cow with its calf, because he was unable to eat solid food (§9). At one time the calf was removed and the cow would give no milk so that Cyngar almost died (§11). Accordingly he is mentioned as one of *Teulu Cybi Sant*, 'The household of St.Cybi'. See s.n. Cybi.

He is probably to be distinguished from St.Cungar (q.v.).

CYNGAR ap GWERTHEFYR. (510)

He appears in the pedigree of the kings of Dyfed as father of Pedr (De, HG 2, JC 12, ABT 18a in EWGT pp.4, 10, 45, 106).

CYNGAR ap PRWTECH[†] ab OWAIN.

He appears in some versions of the pedigree of the kings of Dyfed, in that part where there is much disagreement (JC 13, ABT 18a (Prwtech omitted) in EWGT pp.46, 106). See discussion s.n. Tryffin, king of Dyfed.

CYNGEN, abbot of Llancarfan.

He is mentioned in several charters as *Concen, abbas Carbani uallis* in the Book of Llandaf (BLD 147-9, 151, 152, 154, 155, 157. 159). In these he is a contemporary of bishop Oudoceus throughout, while the kings mentioned are Meurig [ap Tewdrig] and Morgan ab Athrwys of Glywysing. In the Life of St.Oudoceus also he is mentioned as abbot of Llancarfan, being one of those who 'chose' Oudoceus as successor of Teilo (BLD 131-2). He succeeded Iacob and was succeeded by Sulien. See *Trans.Cym.*, 1948, pp.291, 293, (but ignore dates), and Wendy Davies in LCh p.55. Wendy Davies suggests dates of c.665-685 for the charters (*ibid.*, pp.98-102).

CYNGEN ap CADELL ap BROCHWEL. (d.855).

A king of Powys whose death is recorded in the *Annales Cambriae* s.a.854 [*recte* 855, HW 325], where we are told that he died in Rome. It was this Cyngen who erected the Valle Crucis Pillar, commonly called 'The Pillar of Eliseg', in honour of his great-grandfather, Elise ap Gwylog. See EWGT p.2. As well as on the pillar his genealogy is given in HG 27 in EWGT p.12. Three sons, Elise, Ieuaf and Aeddan, are also mentioned in HG 31 (slightly defective). Another son, Gruffudd, died in 814 (AC).

Cyngen presumably succeeded his father, Cadell, when the latter died in 808. His own retirement may have taken place in about 822 when we are told that Powys fell into the power of the Saxons (AC). He was apparently the last king of Powys of this line, and after him the title seems to have gone to Rhodri Mawr, through Nest ferch Cadell, Cyngen's sister (HW 324-5). See more in *Welsh History Review*, 17 (1994), pp.34-39.

CYNGEN ap CADELL DDYRNLLUG. See Cyngen Glodrydd.

CYNGEN ap CYNFOR CADCATHUG. See Cyngen Glodrydd.

CYNGEN ap DYFNWAL HEN. See Henwyn, Duke of Cornwall.

CYNGEN ab ELISE [ab ANARAWD]. (d.945).

His death by poison is recorded in AC and ByT. Sometimes wrongly called Cynan. See HW 337 n.64.

CYNGEN ab ELISE (ap GWYLOG).

Father of Aeddan and grandfather of Brochwel ab Aeddan in some pedigrees. See ABT 20(C), HL 2f in EWGT pp.107, 113.

CYNGEN ap MAWGAN. See Cyngen Glodrydd.

CYNGEN ap PAWL. (600?)

He is mentioned in a charter attached to the Life of St.Cadog (§65 in VSB p.132) which also mentions his son, Cynfor, in the time of Iacob, abbot of Llancarfan . A.W.Wade-Evans thought that this Pawl was Pawl Penychen ap Glywys (*Arch.Camb.*, 87 (1932) p.159, WCO p.125), but this is improable.

CYNGEN GLODRYDD, king of Powys. (460)

He was the father of Brochwel Ysgithrog, Cadell, Ieuaf, Maig Myngfras, Mawn and Sanan by Tudglid ferch Brychan. See HG §§22, 27, DSB §12(9), JC §3(10), ByS §§33, 39, 62 in EWGT pp.12, 15, 43, 59, 60, 63). His ancestry is variously given but all authorities are agreed that he was descended from Cadell Ddyrnllug. Cadell Ddyrnllug was probably his father as stated in ByS §§33, 38, 62, PB 3c, ABT 6k, 20, HL 2f in EWGT pp.59, 60, 63, 82, 100, 107, 113. Other versions, which are almost certainly wrong, make him son of Mawgan (HG 22, 27) which becomes Manogan in JC 18, or son of Cynfor Cadcathug (DSB 12(9), JC 3(10)). The cognomen *clodrydd*, 'famous', occurs only in ABT 6k and HL 2f.

Hugh Thomas (d.1714) compromised by making him son of Cynfor ap Cadell (Harl.MS 4181 p.264, Harl.MS. 6831 fo.327), and this was followed by A.W.Wade-Evans (WCO 167).

CYNGU ab YSPWYS. (425)

Father of Carcludwys and ancestor of St.Tegfan and St.Elian Geimiad (ByS 46, 47, AchS 25 in EWGT pp.61, 70).

CYNHAEARN ap CERFAEL. (580)

The saint of Ynyscynhaearn, Eifionydd, formerly under Cricieth. (PW 96). According to Bonedd y Saint he was the son of Cerfael ap Cyndrwyn (ByS 36 in EWGT p.60). No known commemoration date (LBS II.256).

CYNHAETHWY ap CENO. (745)

Father of Gronwy and ancestor of Lleucu (q.v.) ferch Enflew (JC 16 in EWGT p.46).

CYNHAFAL ab ARGAD ap CADFARCH. (560)

The saint of Llangynhafal, Dyffryn Clwyd (PW 97). Commemorated on October 5 (LBS I.74, II.255). He appears in Bonedd y Saint §§68+69 (See EWGT p.64 and note p.144) from which we gather that his mother was Tubrawst (q.v.) of the Tithlwmiad. A.W.Wade-Evans came to the same conclusion (*Arch.Camb.*, 86 (1931) p.172).

One version of Bonedd y Saint (Peniarth MS.75) calls him 'Spear-thruster of Ynys Prydain and one of the three Bull-Chieftains'. This identifies him, probably correctly, with the subject of a triad (TYP no.7) in which he is called Cynhafal ab Argad, one of the 'Three Bull-Chieftains' of Ynys Prydain. Cynhafal is connected in a legend with the giant, Enlli Gawr. See s.n. Benlli Gawr.

CYNHEIDDON ferch BRYCHAN.

The saint of a now extinct chapel, Llangynheiddon, in the parish of Llandyfaelog, Cedweli (PW 49, WATU). In the Brychan documents she is mentioned as *Keneython filia Brachan in y Minid Cheuor in Kedweli*, 'in Mynydd Cyfor in Cedweli' (DSB 12(22) in EWGT p.16). Similarly in later versions with various corrupt forms of her name. Mynydd Cyfor is a hill four miles south-east of Carmarthen and Capel Llangynheiddon still survives as the name of a hamlet in the vicinity (LBS II.257) in the parish of Llandyfaelog Fawr (WATU).

CYNHEIDDON ab YNYR GWENT. A 'ghost'. See Ceidio ab Ynyr Gwent.

CYNIDR GELL ap CYNON ap CEREDIG. (470)

He is only mentioned in the tract 'Progenies Keredic' (§4 in EWGT p.20). Nothing seems to be known of him. He is perhaps the same as *Cenuur* ab Einion ap Ceredig in a similar list in Jesus College MS.20 (JC 45 in EWGT p.49).

CYNIDR of GLASBURY. (485)

According to the tract 'De Situ Brecheniauc' he was the son of Ceingair ferch Brychan, but his father is not given (DSB 12(7), similarly CB 15(7), PB 3k in EWGT pp.15, 18, 83). In a tract 'Generatio Sancti Egwini' he is said to have been brother of St.Cadog and St.Egwinus [Eigion] and son of Gwynllyw. See EWGT p.21.

Besides Glasbury he was patron or co-patron of Aberysgyr, Llan-y-wern, Cantref and Llangynidr (Eglwys Iail), all in Brycheiniog (PW 43, 35, 36, 37, 38), also formerly of Kenderchurch in Ergyng, called *Lanncinitir* in the Book of Llandaf (BLD 277, WATU, LBS II.258).

He is mentioned in the Life of St.Cadog (§22 in VSB p.68) as having been present with Dewi, Teilo, Dochau and Maeddog to judge in a dispute between St.Cadog and Arthur. See s.n. Llyngesog Lawhir. He is also mentioned in the same Life among the witnesses to a charter (§70 in VSB p.140). See s.n. Rhain Dremrudd ap Brychan.

Keneder is listed in a fourteenth century manuscript as the second bishop of *Clas Chenedre* [i.e. Clas Cynidr], which presumably means Glasbury. See Léon Fleuriot in *Études Celtiques*, 15 (1976-77) pp.225-6.

Cynidr is commemorated on December 8 (LBS I.76, II.260).

The Life of St.Nectan gives a list of sons and daughters of Brychan who were all apparently saints in Cornwall. One of them is Kenhender and it has been suggested that he is Cynidr of Glasbury and really a grandson of Brychan. See LBS II.260, 456; G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.17. But there is no church obviously dedicated to him in Cornwall, and the suggestion of St.Enoder (LBS) seems to be mistaken (PCB). See s.n. Enoder.

CYNIEN. See Congen.

CYNIN. (d.851).

A person mentioned in *Annales Cambriae* s.a.850:

Cinnen, was killed by the 'gentiles' [i.e. pagans].

The corrected date is probably 851 (HW 327 n.17). The entry apparently corresponds to an entry under 848 [*recte* 849] in the *Annals of Ulster*:

Conaing, son of Fland, king of Bregia, died.

In Brut y Tywysogion (852) the name has become Cyngen, which is not a proper equivalent.

CYNIN(?) ab ANLLECH. (600)

The father of Merfyn Mawr (q.v.) of the line of princes of Man. See JC 19 (Kywyn), ABT 6 l. (Kynfyn, Kynyn, Kynin, Kymiyn) in EWGT pp.46, 100-1.

CYNIN (ap BRYCHAN).

The saint of Llangynin, originally a chapel subject to St.Clears, Dyfed (PW 48). The dedication was formerly to "Cynin a'i Weision", (Cynin and his servants). He was frequently invoked by the poet Lewis Glyn Cothi and 'Cynin' occurs frequently in local place-names. He does not appear in the Welsh calendars, but Nicolas Roscarrock gave January 7 as the date of his festival (LBS II.261-2).

Rice Rees (*Welsh Saints*, p.144) identified him with Cunin Cof (q.v.) a grandson of Brychan; similarly LBS II.261. This is unacceptable (PCB).

As a son of Brychan he only appears in late versions of the Brychan documents, i.e. PB 2t in EWGT p.82. One version has Cynon, and it may be that Cynin has supplanted Cynon of the older texts.

CYNIN (ap HELIG).

Error for Celynin (q.v.) (ap Helig). See ByS 42(F) in EWGT p.60.

CYNIN ap MILLO. (500)

He appears as *Cinnin*, father of *Elbodgu* [Elfoddw] in an unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

CYNIN. See also Conigc, Cunin, Cynan, Cynon.

Anglo-Saxon *cyning*, 'king', yielded Welsh Conigc Cynin, and Irish Conaing. See OP II.421, LBS II.262, F.J.Byrne, *Irish Kings and High Kings*, 1973, pp.111-2.

CYNLAS GOCH ab OWAIN DANWYN. (470)

He appears in the genealogy of the kings of Rhos, Gwynedd, as father of Maig (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108), except that JC inserts Owain between Maig and Cynlas. The association with Rhos and the cognomen 'goch' occur only in ABT.

There is little doubt that he is the Cuneglasus against whom Gildas wrote in his epistle (§32). Gildas calls him 'driver of a chariot belonging to a bear's den'. Wade-Evans thought this referred to Dinerth, a township in Llandrillo-yn-Rhos (WATU), which can be translated 'bear's fortress' (John Rhys, *Celtic Britain*, 1904, p.123 n.1; A.W.Wade-Evans in *Arch.Camb.*, 1918, p.83, WCO 262). Gildas further translates his name as 'tawny butcher', accuses him of maintaining strife against men and God, driving out his wife and casting eyes on her dastardly sister, who had vowed the perpetual chastity of widow-hood, and so on.

He may have given his name to Cynlas, an ancient township in Llandderfel, Penllyn (WCO 191).

Lewis Morris said that "Cunoglas's grave is to this day shewn in Bangor Church, Caernarvonshire." (Letter to Thomas Carte, 1745, edited in Cy. 49 part 1 (1947) p.145).

CYNLLO, ST. (470)

The tutelary saint or founder of the churches of Llanbister and Llangynllo in Maelienydd, and of Nantmel and Rhaeadr Gwy (formerly) in Gwrtheyrnion (PW 44, 45, WCO 197). He also had foundations in the south of Ceredigion, at Llangoedmor (PW 60) and Llangynllo (WCO 163). Most calendars give his festival on July 17 (LBS I.73, II.263). His ancestry is only given in two late versions of Bonedd y Saint one of which makes him son of Ensych and brother of Teilo, and the other makes him son of Mar ap Ceneu ap Coel and the saint of Rhaeadr Gwy (ByS 5(F) and 94 in EWGT pp.55,67). Both of these must be doubted.

It was suggested by Egerton Phillimore (OP II.454) that he is the *Ketinlau* who appears in the Life of St.Padarn as one of the leaders of the ecclesiastical company of monks that migrated from Letavia [Llydaw] with Cadfan, Tydecho and Padarn (§4 in VSB p.254). This was accepted by LBS (s.n. Padarn) and, tacitly, by Wade-Evans (WCO 161, 163, 197). The fact that Cynllo's foundations are in Maelienydd and Ceredigion like those of Padarn suggests that he was a companion of Padarn and supports his identification with Ketinlau.

The Letavia here mentioned is probably not Armorica but a district on the borders of Wales. See s.n. Llydaw. And the foundations in Maelienydd and Gwrtheyrnion perhaps indicate the area of the activities of Cynllo before his migration, as in the case of Padarn. (PCB).

CYNLLUG ap CYNAN GENHIR. (580)

He is the subject of an item in a late version of Bonedd y Saint (§86 in EWGT p.66). Nothing seems to be known about him.

CYNLLUG ap LLYWARCH HEN. (550)

The name appears in a collection of stanzas in the Black Book of Carmarthen referring to sons of Llywarch Hen (CLIH VIII.9). It is evidently Llywarch Hen who says:

A cry is made on the top of Llug Fynydd,
From over the head of the grave of *Kinlluc*.
It was my fault. It was I who caused it [his death].

Llug Fynydd is the name of a mountain near Clocaenog in Dyffryn Clwyd. The word *kinlluc* was also used to mean a prince or a soldier (CLIH p.189).

His name appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA 5 in EWGT p.86).

CYNLLWG.

He is mentioned in 'Englynion y Clyweid' as a bard to whom a proverb is ascribed (No.4 edited in BBBS 3 p.10).

CYNLLWYB ap CINHIL. (380)

Father of Ceredig Wledig and ancestor of the line of kings of Strathclyde (HG 5 in EWGT p.10).

CYNNEN. See Congen.

CYNNWR.

A disciple of St.Dubricius, mentioned in the Life of Dubricius in the Book of Llandaf, where the name is given in the form *Congur* (BLD 80). Cynnwr is the modern form according to A.W.Wade-Evans (WCO 121).

He is perhaps the saint of Llangynnwr, and Capel Cynnwr in Pen-bre, both in Cedweli (PW 49). Compare Cynfwr.

CYNOG, bishop of Llanbadarn and Mynyw. (d.606)

According to Geoffrey of Monmouth he had been bishop of Llanbadarn when he was chosen to succeed St.David as 'archbishop' (HRB XI.3). This is at least partly fictitious, but the name Cynog appears after that of David in the list of bishops of Menevia (Giraldus Cambrensis, *Itin.Kamb.*, II.1), and in *Annales Cambriae* 'the burial of Cinauc, bishop' is entered under the year 606, five years after the entry of the death of St.David (601).

There seems to be no reason for supposing that he was patron of any of the Llangynog churches. Compare Rice Rees, *Welsh Saints*, pp.139-140 note; LBS II.271. This is perhaps the Cynog mentioned in one Calendar under March 14 (LBS I.71, II.272).

CYNOG ap BRYCHAN. (420?)

According to the tract *De Situ Brecheniauc* Cynog was the eldest son of Brychan. Anlach had given his son, Brychan, as a hostage to Banadl, king of Powys. But Brychan violated Banhadlwedd, daughter of Banadl, and she bore a son who was baptized and named Cynog. Brychan took a torque from his arm and gave it to Cynog. Cynog became very celebrated in Brycheiniog and the torque was preserved as one of its most precious relics. His tomb was at Merthyr Cynog in Brycheiniog (§§8, 9, 13 in VSB pp.314-5).

The later tract 'Cognatio Brychan' adds that Cynog was baptized by St.Gastayn, whose church was situated by Mara [Llangasty Tal-y-llyn] (§§8, 9, 16 in VSB pp.316, 318).

Giraldus Cambrensis described the torque or armlet of Cynog. 'It is most like to gold in weight, nature and colour; it is in four pieces, wrought around, joined together artificially, and clefted as it were in the middle, with a dog's head, the teeth standing outward.' (*Itin.Kamb.*, I.2). The Lord Rhys ap Gruffudd had the torque concealed in his possession at Dinevor (*Itin. Kamb.*, II.2).

Hugh Thomas recorded a legend of St.Cynog, and how he obtained the cognomen Camarch, in Harleian MS.4181 fos.70r-71v. See LBS II.266-8. The story was intended to explain the name of his church, Llangamarch in Buellt, which was really named from the river Camarch (PW 39 and n.7).

Cynog appears in the Cornish list of Brychan's children, and apparently as Mochonóc in the Irish list, but the identity of Mochonóc with Cynog is doubtful. See s.n. Brychan. However, as Cynog appears in the Cornish list, we would expect to find a foundation of his in Cornwall. LBS suggested Boconnoc (Bod-conoke in 1382) (II.269). It is three miles east-north-east of Lostwithiel. This is in the same area as the foundations of the other saints in the Cornish list as shown on the map by G.H.Doble in *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, 1930, p.10. The suggestion by LBS that Pinnock, four miles east-north-east of Boconnoc, is another Cynog site is unacceptable (PCB).

Cynog had a great many dedications in Wales. PW mentions six in Brycheiniog, two in Buellt, one in Elfael, one in Mochnant Uwch Rhaeadr, Powys Wenwynwyn, two in Gwent, one in Ystrad Tywi, and one, doubtful, in Dyfed. See the index, p.119. There is also Llangunnoch (Llangynog) in the parish of St.Weonard's, Eryng (LBS II.265, WATU).

His festival in Wales is on October 8 or 9 (LBS I.74, II.271).

CYNOG MAWR ap IORWERTH HIRFLAWDD. (800)

Father of Bledrus and ancestor of Trahaearn ap Caradog (d.1081), who was ruler of Gwynedd (HW 378) and patriarch of a tribe in Arwystli (ABT 2a, 13 in EWGT pp.97, 104).

CYNON (or CYNAN), ST., companion of Cadfan.

He appears in Bonedd y Saint as one of the saints who came to this island with St.Cadfan and joined with him in Ynys Enlli (Bardsey). 'Cynan' is the name in the oldest texts but 'Cynon' has almost as good authority (ByS 20, AchS 1 in EWGT pp.57,68). A.W.Wade-Evans preferred 'Cynan' (WCO 164).

If, however, the spelling Cynon is correct he may be the saint of Capel Cynon under Llandysiliogogo in Ceredigion (PW 60) and perhaps of Tregynon in Cedewain, Powys Wenwynwyn (PW 109 n.1). A saint Cynon may have been associated with Croesgynon in Llanbister, Maelienydd (PW 44 n.1). The saint of Tregynon was commemorated on November 9 (LBS II.272).

CYNON, a chieftain of Mawddwy. See Tegfedd, Tydecho.

CYNON (ab ARTHEN[†]) ap BRYCHAN. See Arthen ap Brychan.

CYNON ap CEREDIG ap CUNEDDA. (440)

Father of Cynidr Gell.

CYNON ap CLYDNO EIDYN. (550)

A warrior celebrated in Welsh legend. He took part in the famous raid on Catraeth celebrated by Aneirin in the 'Gododdin'. The following stanzas in CA refer to him:

- | | |
|----------|--|
| 66 1.806 | Of all the wearers of gold torques who went to Catraeth
on the expedition of Mynyddog, lord of hosts,
no one came without reproach from among the Brython
of Gododdin better at all than Cynon. |
| 36 1.405 | On the day of wrath his blades were destructive,
when Cynon sped forth with the green dawn. |
| 37 1.412 | Of all I have seen and shall see
in fight, plying their weapons in the battle-shout,
his valour was the boldest;
he slew the enemy with the sharpest blade, |

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like rushes they fell before his hand.
Son of Clydno of enduring fame to you will I sing;
fame without bounds, without limit.

(Based on the translation by Kenneth Jackson, *The Gododdin*, 1969, pp.142, 131, 139).

Rachel Bromwich regarded Cynon ap Clydno as one of the most, if not the most, distinguished of Mynyddog's army (*Astudiaethau ar yr Hengerdd*, p.12). She said also: "there is no statement in the poem to the effect that Cynon was the sole survivor from the Catraeth expedition [as Ifor Williams supposed, CA pp.liv, lviii] nor does it seem credible, in the terms of heroic warfare, that a leading warrior, who is so highly praised in the poem, should have been capable of the act of escaping alone from the battle-field." (*loc.cit.* p.13).

The best text of the *Gododdin* states that only one man survived and he is not named (Stanzas 60, 61, 77, 90). There are two passages which mention a certain Cynon as having survived the battle. The first, in stanza 21, is certainly a late addition, the other is in *Gwarchan Kynfelyn*. See s.n. Catraeth. If Cynon ap Clydno died at Catraeth, these passages may refer to another Cynon, which is unlikely, or more probably they come from a different, later, tradition. Compare the Stanzas of the Graves, below. (PCB).

Cynon ap Clydno is celebrated also as the lover of Morfudd daughter of Urien Rheged. For this reason he is mentioned in a triad (TYP no.71) as one of the 'Three Lovers' of Ynys Prydain. In this capacity he is mentioned by the poet Gruffudd ap Maredudd (fl.1352-82):

Lover of Urien's fair daughter ... the sigh of Cynon.

(RBP col.1326 ll.30-32).

In a variant version of the triad of the 'Three Unfortunate Assassinations' of Ynys Prydain (TYP no.33) in Peniarth MS.50 Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn are said to have slain Urien ap Cynfarch. This goes counter to the ordinary tradition. See further s.n. Dyfnwal ap Mynyddog Eidyn.

In the Stanzas of the Graves in the Black Book of Carmarthen there are four consecutive stanzas (Nos.8 - 11) referring to a man named Cynon. Two of these call him Cynon ap Clydno Eidyn; the other two refer perhaps to different Cynons:

- | | |
|----|---|
| 8 | At Llanbadarn is the grave of Cynon. |
| 9 | The grave of a man extolled in song is on a lofty homestead
in a lowly place of rest,
the grave of Cynon ap Clydno Eidyn. |
| 10 | The grave of Cynon is at Rheon ford. |
| 11 | Whose is the grave at the foot of the hill?
The grave of a man mighty in attack,
Cynon ap Clydno Eidyn. |

(SG pp.118-121). It is noticeable that the two stanzas which speak of Cynon ap Clydno are quite indefinite about the site of the grave.

ARTHURIAN ROMANCE

Like other heroes of a different age, Cynon was wrongly made a contemporary of Arthur by the romancers. Thus he appears in the tale of 'Owain and Luned' as one of the warriors of Arthur's Court (WM 225 - 232, RM 162 - 172, 179), taking the place, in the Welsh tale, of Calogrenant in the French poem, 'Ivain', by Chrétien de Troyes.

Likewise he is mentioned in a late triad (TYP App.IV.8) as one of the 'Three Counsellor Knights' of Arthur's Court.

CYNON ap CULFANAWYD. See Culfanawyd Prydain.

CYNON ap CYNDRWYN. See Gwion ap Cyndrwyn, Maoddyn.

CYNON. See also Cynan, Cynin.

CYNWAL or CYNWALAN.

He is mentioned in the Book of Llandaf as *Congual* a disciple of Dubricius (BLD 80). There was a *Lann Cingualan*, otherwise *Cella Cyngualan*, in Gŵyr, also called *Monasterium Sancti Cinguali* (BLD 90, 144, 239). See LBS II.273-4. Melville Richards suggested that the extinct Llangynwalan was perhaps at Rhosili in Gŵyr (WATU).

CYNWAL ap CAW. See Caw of Prydyn.

CYNWAL ap FFRWDWR. Father of Amlawdd Wledig (ByA 31 in EWGT p.94).

CYNWAL CANHWCH or GARNHWCH. (460)

He is mentioned in the tale of 'Culhwch and Olwen' as *Kynwal Canhwch* (WM 469) and *Kynnwyl Canhwch* (RM 112), the father of Gwen Alarch, one of the ladies of Arthur's Court. In ByA §29(14) (in EWGT p.92) he appears as *Kynwal garnhwch*, son of Amlawdd Wledig by Gwen ferch Cunedda.

The name seems like a Welsh equivalent of the Irish Conall Cernach, a celebrated Ulster hero (PCB). Both names derive from Kuno-valo-s. But compare Corfil Berfach.

CYNWALAN. See Cynwal or Cynwalan.

CYNWAS ap CAW. See Caw of Prydyn.

CYNWAS ap RHYCHWYN FARFOG. (470)

Father of Garannog Glewddigar. See ByS 72, HL 11 in EWGT pp.65, 119.

CYNWAS CWRYFAGYL. (Legendary)

One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 460, RM 106). When the boar Trwyth landed in Dyfed from Ireland he was found slaying the cattle of Cynwas Cwryfagyl, somewhere in the region of Deu Cleddyf, that is, near Milford Haven (RM 138).

Patrick K.Ford translated the cognomen as 'clumsy' (*The Mabinogi and other Welsh Tales*, 1977, pp.126, 154), but 'Pointed Staff'? according to CO(2) p.73.

CYNWAYW. See Dyfrwyr.

CYNWRAITH ap CYNDRWYN. See Cyndrwyn, Cynddylan ap Cyndrwyn.

CYNWRIG ap CYNDELW GAM. See Cynddelw Gam.

CYNWRIG ab ELAETH. See Meurig ab Elaeth.

CYNWYD, ST.

The saint of Llangynwyd Fawr, Morgannwg (PW 70). The festival is given as September 28 or October 15 (LBS II.275).

Cynwyd is commemorated also in the place-name Langunnett in Cornwall and there was a Breton saint Conet (R.L.Olson and O.J.Padel in CMCS 12 (1986) p.46).

CYNWYD ap CEREDIG WLEDIG. (435)

Father of Dyfnwal Hen of the line of kings of Strathclyde (HG 5 in EWGT p.10).

CYNWYD CYNWYDION ap CYNFELYN. (520)

One of the 'Men of the North' and father of Clydno Eiddyn, Cynan Genhir, Cynfelyn Drwsgl, and Cadrod Calchfynydd (BGG §3 in EWGT p.73). Another son, Cynfor Cadgaddug, is added in later versions and in a triad (TYP no.6). It would appear that 'Cynwydion' is a tribal name, for BGG §7 speaks of 'The three hundred shields of the Cynwydion'. See further s.n. Coel Hen.

Lewys Dwnn in Peniarth MS.268 p.110 (= LD ii.105) adds two more sons, Caradog Lyfn and Gwion Goch, and gives the wife of Cynwyd Cynwydion as Peren ferch Greidal ab Arthrwys (*sic*) ap Garmon. See EWGT p.146.

CYNWYL SANT.

He is mentioned in the tale of 'Culhwch and Olwen' as the third man who escaped from the Battle of Camlan. He was the last to separate from Arthur on Hengroen, his horse (WM 463, RM 108). In another tradition which tells of seven who escaped the battle, his name has become Cynfelyn Sant. See s.n. Camlan.

The name of his horse is perpetuated in the township of Dinhengroen or Nantdinhengroen in the parish of Abergele (WATU).

He is perhaps the same as the Cynwyl who was patron of Cynwyl Gaeo and Cynwyl Elfed in Ystrad Tywi, of Aberporth in Ceredigion, and Penrhos [Llangynwyl] in Llŷn (PW 46, 50, 58, 86). "Gwyl Gynwil" is entered on January 8 in the Calendar in BL Add.MS.14,866 (1643-4). See LBS IV.442.

Cynwyl Gaeo is said to be named after a giant, Cynwil Gawr (Pen.118 p.832, Cy 27 (1917) p.134).

Iolo Morganwg (*Iolo MSS.* p.126) produced a St.Cynwyl ap Dunod ap Pabo from a misreading of a line in the 'Gododdin'. See s.n. Gwarthan ap Dunod.

CYNWYL. See also Cynwal.

CYNY ap LLYWARH HEN. See Ceny ap Llywarch Hen.

CYNYR of Caer Gawch. (430)

Cynyr of Caer Gawch in Mynyw was the father of Non, the mother of St.David (ByS 1 in EWGT p.54). Later versions of Bonedd y Saint add that his daughter Gwen or Tonwen was the mother of St.Cybi (ByS 26(G) in EWGT p.58). Other late additions to Bonedd y Saint make him the father of Ewryd (§100 in EWGT p.67), and of Danhadlwen the wife of Dirdan and mother of Ailfyw [Eilfyw, q.v.] (ByS 92 in EWGT p.67).

Caer Gawch perhaps = Caer Goch. There are three places in the neighbourhood of Mynyw called Castell Coch (Cy. 24 (1913) p.37 note).

According to Geoffrey of Monmouth St.David was uncle to Arthur (HRB IX.15) and this seems to be the basis of the statement in Mostyn MS.117 (§6 in EWGT p.39) and some late versions of Bonedd y Saint (§1 in EWGT p.55) that the mother of Non was Anna ferch Uthr Bendragon. This makes Arthur grand-uncle to St.David. The genealogies actually make Arthur and David great-grandsons of Cunedda so that they would be second cousins, *cyfyrdyr*, and this was actually stated by Gutun Owain in his copy of Brut y Brenhinedd in the Book of Basingwerk, p.167, where he wrote *a chyvyrderw* instead of *ac ewythyw* of the older text of the 'Cleopatra' version. A different attempt was made in the late sixteenth century. Here we find Arthur's mother, Eigr, made the daughter of Cynyr Goch ab Amlawdd Wledig. (LD ii.16, Cardiff MS.2.136 p.36). This contradicts tradition and is equally unsuccessful.

CYNYR ap GWRON. See Meilir Meilirion.

CYNYR ap MEILIR MEILIRION. (500)

Father of Pill, ancestor of Cillin Ynfyd and of tribes in Anglesey. (HL 1a, 2a in EWGT pp.111, 112).

CYNYR CEINFARFOG.

The father of Cai Hir according to the tale of 'Culhwch and Olwen' (WM 464, RM 109; TYP no.21). The cognomen is 'Farfog' in TYP App.IV.4 (variant) and the name appears alone in 'Owain and Luned' (RM 162) and 'Geraint and Enid' (WM 412, RM 265).

Caer Gai in Penllyn was also called Caer Gynyr. See s.n. Cai Hir.

The poet Cynddelw coupled the names *Cynyr* and *Cei* (LIH 95.5; CO(2) p.93).

ARTHURIAN ROMANCE

In the French Arthurian Romance of Merlin, beginning with that by Robert de Boron (end of 12th century), Arthur, as soon as he was born, was given in fosterage to a good man named Antor or Auctor, who was the father of the boy Kay. The name Auctor became Ector in Malory (Bruce i.145, ii.318; Malory I.4-5). So the Welsh version of this part of the Merlin romance in Llanstephan MS.201 (15th century) substitutes Cynyr Farfog, Lord of Penllyn, for Antor, evidently because this was the traditional name among the Welsh for the father of Cai (Cy 24 (1913) pp.247ff; WCO 202).

CYNYR FARFWYN.

Cynyr Farfwyn of Cynwyl Gaeo in Ystrad Tywi is first mentioned in Cwrtmawr MS.44 (second half of 16th century) where he is said to have been the father of the five saintly brothers, Ceitho, Gwyn, Gwynno, Gwynnoro and Celynin, who were all born to one woman at one birth. The manuscript gives November 1 as their joint festival, but one calendar gives "Gwyl Pymysaint" against January 7 (LBS III.225-6). The church of Llanpumsaint, formerly under Abergwili, is dedicated to them, and also an extinct chapel, Pumsaint, under Cynwyl Gaeo (PW 50). The Book of Llandaf mentions *Pimp Seint Kair Kaiau* in late additions (BLD 56, 62, 287).

Cwrtmawr MS.44 says that Ceitho had a separate festival on August 5. This derives from the fact that Ceitho had a foundation at Llangeitho in Ceredigion (PW 62). (LBS I.73, II.101).

A saint Gwynno also had dedications at Y Faenor or Maenorwynno in Brycheiniog, and Llanwynno, formerly under Llantrisant in Meisgyn, Morgannwg (PW 37, 67; WATU). According to Browne Willis Gwynno was also one of the three saints of Llantrisant itself, the other two being Illtud and Tyfodwg (PW 67 n.1).

Wonastow in Gwent is also called Llanwarw and Llanwynoro (WATU). It is called Lanngunguarui in the Book of Llandaf (BLD 201). Although said to be dedicated to St.Winwaloe (PW 74, WCO 163; LBS IV.361) "It is usually given today as dedicated to S.Gwyno or Wonnow" (LBS III.164). It would seem that Gwynoro is the true patron. See Henry Lewis in BBCS 10 pp.300-1 (1941). Egerton Phillimore thought that Gunguarui [Gwynwarwy] also gave his name to Ganarew in Ergyng (OP II.301), so that WATU gives "Ganarew [?Llanwynwarwy]".

CYRANUS, butler to Lucius. See Lucius

CYRENYR. Father of Berwyn ap Cyrenyr. Compare Cerenhyr.

CYSCEINT ap BANON. See Iscawyn ap Panon.

CYSGEN ap HELIG.

Genealogical link in the ancestry of Iarddur ap Cynddelw, patriarch of a tribe in Arllechwedd, Gwynedd. See PP §10.

CYSTENNIN. See Custennin, Constantinus.

CYWAIR, ST.

The saint of Llangywer in Penllyn (PW 108) also called Llangywair, Llangower (Rhestr) on the side of Llyn Tegid (Bala Lake). Cywair, Confessor, is commemorated on July 11 (LBS I.73). LBS treats the saint as female, and enters her as 'Virgin' (II.278).

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In some late versions of *Bonedd y Saint* we find Cowair ap Garthog ap Ceredig where the earlier versions have Cyngar (ByS 6a in EWGT p.55). As Cyngar ap Garthog is not known to have been a saint there is perhaps some basis for the substitution of Cowair (PCB).

Ffynnon Gywer is said to have been a well formerly in the middle of what is now Llyn Tegid which had to be kept covered every night. But one night the rule was forgotten and the result was the formation of the lake. (John Rhys, *Celtic Folklore*, pp.376-7; LBS II.278).

CYWRYD, bard of Dunod.

He is mentioned in a poem by Gwilym Ddu of Arfon (c.1330): 'The great memory is mine like the polished memorial of *Kywryt vard Dunawt* (RBP col.1228 l.11). "The reference commemorates a famous elegy to Dunawd - the lost work of one of the *Cynfeirdd*, otherwise unknown" (TYP p.335). The Dunawd mentioned is generally supposed to be Dunod Fwr (q.v.) (Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed. p.14), but there is no certainty about his identity (TYP p.334).

CYWRYD ap CRYDON. (Legendary).

He is mentioned in a triad (TYP no.78) as the father of Gwen, one of the 'Three Fair Maidens' of Ynys Prydain. He also appears as a link in the legendary pedigree of Beli Mawr where he is variously called Cerwyd or Cywryd ap Crydon ap Dyfnfarch, and made the father of Eneyd (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121). The pedigree is probably part of a pre-Geoffrey pseudo-history. See BBCS 23 (1968) pp.1-6.

CYWRYD CEINT, CYWRYD GWENT.

He is mentioned in a triad (TYP no.56) as the father of one of the three Gwenhwyfars, all of whom are said to be wives of Arthur. Several manuscripts write Gwryd. See TYP p.325 for a discussion on the proper form of the name.

A proverb is ascribed to him in 'Englynion y Clyweid', where he is called '*Kywryt Keint*, who suffered much sickness' (No. 69 in BBCS 3, p.15).

CYWYLLOG. See Cwyllog.

DACHUN, saint of Bodmin.

See s.n. Credan. He has been wrongly identified with an Irish saint Dagan in LBS II.281, 285. G.H.Doble seems to have been misled in the same way (*The Saints of Cornwall*, IV. 156).

DAGAN or DANOG, abbot of Llancarfan.

He appears as *Danoc* in one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§62 in VSB p.130). Here he is a clerical witness with Sulien (presumably abbot) and king Morgan [ab Athrwys]. He appears as abbot of Llancarfan in five charters in the Book of Llandaf, where he is called *Danoc abbas Carbani Uallis* (BLD 179c), and *Dagan(us) abbas Carbani Uallis* (BLD 158, 175, 186b, 195). In these five charters he is contemporary with bishop Berthwyn and Ithel ap Morgan, king of Glywysing.

He succeeded Sulien as abbot and was succeeded by Paul. See *Trans.Cym.*, 1948 pp.291-2, (but ignore the dates), and compare Wendy Davies, LICH p.55 where Danog and Dagan are distinguished. Wendy Davies dates the BLD charters c.A.D.722 to 740 (*ibid.*, pp.102 - 114).

DALLDAF ail CUNIN COF. (Legendary).

He is included in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court: *Dalldaf eil Kimin Cof* (WM 460, RM 106). In a triad (TYP no.73) he is called *Dalldaf eil Cunyn Cof*, one of the 'Three Peers' of Arthur's Court. In another triad (TYP no.41) we are told that Fferlas (Grey Fetlock), the horse of *Dalldaf eil Cunin Cof*, was one of the 'Three Lovers' Horses' (or perhaps 'Beloved Horses').

He is perhaps the same as Doldavius, a king of Gotlandia [Sweden], mentioned by Geoffrey of Monmouth, who says that he came voluntarily to Arthur to make his submission and promised tribute (HRB IX.10). Later he was present at Arthur's coronation (HRB IX.12). Brut Dingestow substitutes *Dodlan*, *Doldan*, while the 'Cotton Cleopatra' version gives *Doldaf*.

DALLWYR DALLBEN. (Legendary).

According to a triad (TYP no.26) he was the owner of a sow named Henwen in Glyn Dallwyr in Cornwall, which was in the care of Coll ap Collfrewy. From the WR version of the triad we learn that he lived in the time of Arthur. This agrees with the mention of *Datweir Dallpenn* in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 461, RM 107).

DAN ap SEISYLL. (Fictitious). (284-274 B.C.)

A fictitious king of Britain, called Danus son of Sisillius by Geoffrey of Monmouth. He succeeded his brother Kymarius [Cynfarch ap Seisyll ap Cuhelyn]. By a concubine, Tangustela [Tangwystl], he had a son Morvidus [Morudd] who succeeded him (HRB III.14). Brut y Brenhinedd is similar, using the name-forms in [].

DANED ab OTH. (Legendary).

One of forty-two counsellors of Arthur mentioned in the tale of 'Rhonabwy's Dream' (RM 159).

DANHADLWEN ferch CYNYR. Mother of Eilfyw (q.v.).

DANIEL DREMRUD, prince of Cornouaille. (450)

In the Life of St.Melor edited by Dom Plaine (*Analecta Bollandiana*, V.166) he is mentioned without cognomen as the son of 'Lex' or 'Regula' and father of Budic. See Budic (1). Albert Le Grand in his Life of St.Melaire calls him Daniel Drem-Rutz son of Jean [see Iahan Reith], and adds that his wife was daughter of the emperor Leonce or Leo II [A.D. 474] and mother of Budic and Maxence (*Les Vies des Saints de la Bretagne Armorique.*, 1901 ed., p.487).

He appears in the Cartulary of Quimperlé: *Daniel Drem Rud. Hic Alamannis rex fuit*. Here he is made to succeed Gradlun Mur [Grallo], but it seems more likely that Grallo was a contemporary, and

perhaps ousted Daniel into Germany, for the Cartulary represents Daniel's successors, *Budic et Maxenri [sic]*, *duo fratres*, as returning from Alamannia.

DANIUS son of SISILLIUS. See Dan ap Seisyll.

DANOG, abbot of Llancarfan. See Dagan.

DARERCA. Sister of St.Patrick.

Said to be the mother of fifteen sons and two daughters. See *The Tripartite Life of St.Patrick*, edited by Whitley Stokes, Rolls, pp.83, 548-550; LL p.1692.

DARONWY. (Legendary).

A person belonging to the legends about early Môn, of which very little has survived. He is mentioned in a triad (TYP no.26, WR version) where he is described as one of the 'Three Great Oppressions of Môn' that were reared there. Daronwy is the title of a poem in the Book of Taliesin (BT 28 l.21). "The contents of the poem unfortunately throw no light on the title". (TYP p.325). The name survives as the name of a farm in the parish of Llanfachreth, Anglesey (now Dronwy), a former township (WATU). *The Record of Carnarvon* (p.59) mentions the name twice in places in the adjoining parish of Llanddeusant (John Rhys, *Celtic Folklore*, pp.567-8; TYP pp.325-6).

Iolo Morganwg filled the gap with his fictions. See *The Iolo Manuscripts*, pp.82, 153.

DATWEIR DALLPEN. See Dallwyr Dallben.

DAVID, ST. See Dewi.

DAY, ST.

The saint of St.Day, a little mining-town in the parish of Gwennap, near Redruth, Cornwall. In about 1700 William Hals wrote *St.Dye*.

He is almost certainly the same as the Breton saint Dei or Thei, who has no mention in liturgical books, but whose cult is wholly popular. According to Garaby (*Vies des saints de Bretagne*, Saint-Brieuc, 1839, p.544) 'S.Dei or Thei was a monk of Landévennec, who withdrew into a solitude, now called Locthéi, near Chateaulin.' A local tradition represents St.Thei as one of the companions of St.Idunet and St.Ethbin. The churches dedicated to him and places containing his name are given by G.H.Doble in *The Saints of Cornwall*, III 133-139. See also LBS II.322-3.

DEBON, eponym of Devon. See Albion.

DECION ap CINIS SCAPLAUT.

Father of Cadell and ancestor of Rhun ap Nwythion ap Cathen in an otherwise unknown line of princes. See HG 16 in EWGT p.11.

DEDWIN, fictitious archbishop of London.

The ninth in the list attributed to Jocelin of Furness by John Stow. He came between Iltut and Thedred (*The Chronicles of England*, 1580, p.37). Francis Godwin called him Theodwin or Dedwyn (*De Praesulibus*, 1616, p.227).

DEDYW ap CLYDWYN ap BRYCHAN.

The saint of Llanddeti on the Usk in Brycheiniog (WCO 139, PW 37). He appears in the Brychan Documents as Dedyu (DSB 11(3)), Dettu (CB 14(3)), Ditu (JC 2(3)) in EWGT pp.15, 18, 42. He appears as *Detiu*, a witness to a charter appended to the Life of St.Cadog (§58 in VSB p.128). See also LBS II.325.

DEGAN, ST.

The saint of Capel Degan, extinct, under Llanwnda in Dyfed (PW 27, WATU). Richard Fenton (*Historical Tour through Pembrokeshire*, 1903 ed., pp.13-14) calls him Degan or Tegan and says "his sanctity bore no proportion to his stature, for that is represented as most diminutive." The place was also called St.Degan's. See further LBS II.284-5, where he is identified with the Irish saint Dagan and the Cornish saint Dachun. Improbable (PCB).

WATU gives Capel Degan = Llandegan, which implies 'Degan' in the first and 'Tegan' in the second.

DEGWEL, ST. See Dogfael.

DEGYMAN, ST.

A legendary Life of St. Decumanus is given by John Capgrave (*Nova Legenda Anglie*, ed. Carl Horstman, I.263-5). He was born of noble parents in south-west Wales. Forsaking his country, he passed the river Severn on a hurdle of twigs, and retired into a solitary place, where he spent the rest of his life in contemplation, until slain by a murderer.

The place where he lived as a hermit is called St.Decuman's (now St.Decombe's) one mile north of Watchet on the sea coast near Dunster Castle, Somerset (G.H.Doble, *The Saints of Cornwall*, II. 26-28, LBS II.324). There was also a chapel of St.Decuman in the middle ages at Degibma (=Degaman) in the parish of Wendron, near the Lizard (Doble, *ibid.*, p.32).

In Wales he is the patron of Rhoscrowdder, also called Llanddegyman (WATU), and formerly of Pwllcrochan, both in Dyfed (PW 32); also of Llanddegyman (extinct) in Llanfihangel Cwm Du, Brycheiniog (PW 39, WATU).

His commemoration is on August 27 or 30 (Doble, *ibid.*, p.30 n.11; LBS II.324). Cressy put his death in A.D.706 (Rice Rees, *Welsh Saints*, p.321), but this carries no authority. Doble thought he was perhaps a companion of St.Petroc (*ibid.*, p.32).

DEHEUWAIN.

A person mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.58):

The grave of Deheuwait is on the river Clewait;
in the uplands of Mathafarn,
pillar of staunch warriors.

(SG p.129).

DEHEUWAIN ab EUDDIGAN. (Fictitious).

Genealogical link in an incorrect pedigree of Gwrtheyrn; father of Rhydeyrn. See Buchedd Beuno §24, ABT 9b in EWGT pp.30, 103.

DEHEUWAIN ap TELPWYLL.

Genealogical link in the pedigree of Coel Hen and father of Tegfan. In the earliest texts the name appears as *Teuhant*, *Teuhuant* (HG 10 and V.Cadoci §46b in EWGT pp.10, 25). But later versions give variants of Deheuwait (GaC 2, MG 1, ABT 1c in EWGT pp.36, 38, 96) although this is not a proper equivalent. Compare Tasciovanus.

DEI ap LLYWRI.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Iop. See ABT 18b in EWGT p.106.

DEIFER, ST. See Diheufyr.

DEIFYR ab URIEN. See Owain ab Urien.

DEIGR ap DYFNWAL HEN. (Legendary).

He was the ancestor of a number of legendary persons of whom little is recorded. His sons were Gwyddien Astrus, Enfael and Dos (ByA §§19-22 in EWGT p.89). A later version given by Lewys Dwnn in Peniarth MS.268 p.94 calls him *Arglwydd Tref y Deigr a Chaerlleon a Gwavnllwg* [Gwynllwg]. The suggestion is that he gave his name to Tredegyr, now a *plas* in Dyffryn, formerly in the parish of Basaleg, Gwynllwg. Lewys Dwnn added another son, Keidyrch [Ceindyrch?], and gave their mother as Arianwen ferch Cyndrwyn Fychan ap Cyndrwyn Fawr ab Aelfred, king of Cornwall. See EWGT p.149.

The association of Deigr with Tredegyr seems to have been a late idea, perhaps originating with Thomas Jones of Tregaron (d.1609) who wrote *o Dref Deigr* for *o Dredegryr* (Mostyn MS.212b p.127). This was probably passed on to Lewys Dwnn; and in turn it may be the germ which led Iolo Morganwg to call Dyfnwal Hen 'king of Gwent' (Iolo MSS. p.138).

According to a seventeenth century manuscript Teigr ap Tegonwy was an ancient prince in king Arthur's time (*Arch.Camb.*, V.3 (1886) pp.104-5).

DEIGR ap LLYWARH HEN. See Llywarch Hen.

DEIGR [FYCHAN] ap DOS. See Dos ap Deigr.

DEINIOG ap CADWR.

One of an otherwise unknown line of princes in Penllyn; father of Dyfnwal (ABT §22 in EWGT p.107).

DEINIOL (DANIEL) ap DUNOD FWR. (d.584).

The founder of the two great monasteries of Bangor Is-coed on the Dee and Bangor Fawr in Arfon (WCO 203). The *Annales Cambriae* call him 'Daniel of the Bangors' and record his burial in 584. Giraldus Cambrensis says that he was buried in Ynys Enlli (Bardsey) (*Itin.Kamb.*, II.6).

According to Bonedd y Saint his father was Dunod Fwr ap Pabo Post Prydyn, and his mother Dwywai ferch Lleenog (ByS §12 in EWGT p.56).

Bangor in Arfon is said to have been founded under the patronage of Maelgwn Gwynedd according to LBS II.326 whose only authority seems to be the Iolo MSS. "That Maelgwn founded Bangor appears to rest at present on the authority ... of John Ross" (d.1491) (*Historia Regum Angliae*, Oxford, 1716, p.65). See HW 130 n.22.

The only Life of Deiniol is in the *Legenda* in Peniarth MS.225 pp.155-160 by Thomas Wiliems, copied by him in 1602 and printed in LBS IV.387-390 with translation pp.390-2. Another printing (with some minor corrections) by the Rev. Silas M.Harris is in the *Journal of the Historical Society of the Church in Wales*, V (1955), pp.9-14. The 'Legenda' is worthless. A cywydd by Syr Dafydd Trefor, rector of Llanallgo, Anglesey, is evidently based on the 'Legenda'. See LBS IV.393, II.326-9.

Deiniol is mentioned in the Life of St.David by Rhygyfarch (§50) where he is said to have come with Dubricius to St.David to persuade him to attend the Synod of Brefi. According to Wade-Evans his name is brought in simply to show that all monastic establishments of Wales were inferior to that of St.David (Cy 24 (1913) p.63 n.1).

According to the poem *Teulu Cybi Sant* Deiniol was one of the 'household' of Cybi. He was also one of 'the Seven Happy Cousins'. See s.n. Cybi. He is said to have appeared in a vision to St.Beuno (*Buchedd Beuno* §22 in VSB p.21). According to the Book of Llandaf he was consecrated by Dubricius (BLD 71), but a marginal note of later date says he was consecrated by Teilo (BLD 337). This was to support a pretence that Bangor was subject to Llandaff - a preposterous assertion (LBS II.328).

Deiniol is mentioned in the Myrddin poem 'Hoianau' in the Black Book of Carmarthen as *Deinoel mab Dunaud Deinwin* (BBC 56 l.1). See LBS II.331 n.2.

Deiniol is mentioned in the Life of St.Ciarán of Cluain moccu Nóis (Clonmacnoise) (§25) as having spent some years with that saint at Inis Argis (*sic*) in Lough Ree (Silas Harris, *loc.cit.*, p.6).

Ciarán founded Inis Ainghin in Lough Ree in about 545 (Daphne D.C.Pochin Mould, *The Irish Saints*, 1964, p.72).

Deiniol's name appears among the witnesses of a fictitious grant by Maelgwn to St.Kentigern in the Red Book of St.Asaph. See s.n. Maelgwn Gwynedd.

Geoffrey of Monmouth mentions the death of Daniel of Bangor soon after the Battle of Camlan (HRB XI.3). That is presumably why Cressy puts his death in A.D.544. See Rice Rees, *Welsh Saints*, p.319.

Dedications to Deiniol are numerous and widespread: Four in Powys Fadog, two in Gwynedd, two in Meirionnydd, one in Ceredigion, one in Dyfed, one in Gwent (PW, see index); also Llangarren in Ergyng (LBS II.330).

The only correct date of commemoration is September 11 according to Silas Harris, who gives explanations for other dates (*loc.cit.*, pp.6-8).

Iolo Morganwg called him Deiniol Wyn in his Triad no.98 in the *Myvyrian Archaiology* Third Series, whence also Rice Rees, *Welsh Saints*, p.258, LBS II.326.

DEINIOL FARCH DU of Powys.

He is mentioned in the list of those whom Beuno raised from the dead. See s.n. Beuno. Wade-Evans suggested that he might be the saint from whom Llandinier received its name, one of the townships in Berriew, Powys Wenwynwyn. (*Arch.Camb.*, 85 (1930), pp.327, 329; WCO 176).

DEINIOLEN.

The saint of Llanddeiniolen in Arfon (PW 84). Commemorated on November 22 or 23 (LBS I.75, II.232). There is no certainty about his or her identity. 'He' has been identified with Deiniolfab (q.v.) (Rice Rees, *Welsh Saints*, p.281, LBS II.232) but Lewis Morris wrote *Deiniolen Santes* in his *Celtic Remains*, p.127, implying a female.

DEINIOLFAB.

He is mentioned as one of the six persons whom Beuno raised from the dead. The B text says 'Deiniol who was drowned'. See s.n. Beuno. Deiniolfab is the patron of Llanddaniel-fab or Llanddeiniol-fab in Anglesey (PW 92, WATU). He is not mentioned by name in the Life of Beuno, but he is perhaps the workman of Aberffraw who is said in the Life to have been raised from the dead by Beuno (§20 in VSB p.21). Leland noted: 'As they say, he was a disciple of Cybi, or, as some would have it, of Beuno' (*Itinerary*, ed. L.T.Smith, III, p.129).

According to a late version of Bonedd y Saint Deiniolfab was brother to St.Asaff (ByS 13(F) in EWGT p.56). This seems improbable if he was a disciple of Beuno. See Wade-Evans in *Revue Celtique*, 50 (1933) p.384. Henry Rowlands said that the saint of Llanddaniel-fab was Daniel, son of Daniel first bishop of Bangor (*Mona Antiqua Restaurata*, 1766 ed. p.154). This has generally been accepted, because it was recorded by Lewis Morris in his 'Alphabetic Bonedd' (BL.Add.MS.14,928 fo.21) and so got into the *Myvyrian Archaiology* (MA² 423). It is also chronologically reasonable.

No commemoration date. See also Deiniolen.

DENW or DENYW ferch LLEUDDUN LWYDDOG. (530)

The mother of Cyndeyrn Garthwys [St.Kentigern] by Owain ab Urien, as we learn from Bonedd y Saint (ByS §14 in EWGT p.56). Her story is told in some detail in the anonymous fragment of the Life of St.Kentigern, edited by Bishop A.P.Forbes in *The Lives of St.Ninian and St.Kentigern*, (The Historians of Scotland, Vol.5), Edinburgh, 1874. The fragment calls her Thaney, daughter of Leudonus, king of Leudonia, a half-pagan. See further s.n. Cyndeyrn Garthwys. The fragment ends with the birth of Kentigern.

The Life of Kentigern by Jocelin calls her Taneu, gives less detail about her and says no more about her after the birth of Kentigern. In the Aberdeen Breviary she is called (a) Teneuu in the Office of Kentigern, and (b) Theneuu in her office. (Maitland Club, 1852).

In Scottish tradition she is said to have become very devout, settled in Glasgow, and was buried there. A church dedicated to her in Glasgow, formerly known as 'St.Theneuke's, has become corrupted to 'St.Enoch's'. Commemorated on July 18 (DCB s.n. Thenew).

DEORATH or DEORTHACH WLEDIG. See Rhufon Befr.

DERFEL GADARN, ST. (490)

The saint of Llandderfel in Penllyn and of Llandderfel, a chapel (extinct) under Llanfihangel Llantarnam in Gwent (PW 108, 82). He is called Derfel ap Howel in a late 15th century poem (LBS IV.437). According to late versions of Bonedd y Saint he was the son of Hywel ab Emyr Llydaw (ByS §80 in EWGT p.66); another text makes him the son of Hywel Fychan ap Hywel ab Emyr Llydaw (AchS §2 in EWGT p.68).

At Llandderfel in Penllyn his wooden image was held in high esteem, but caused embarrassment to the Protestants and was finally burnt in 1538 at Smithfield in London. See LBS II.334 for the gory details.

Derfel Gadarn's commemoration on April 5 appears in most of the Welsh calendars (LBS I.71, II.336).

According to one tradition he was one of the seven men who escaped from the Battle of Camlan. See Camlan. His presence at Camlan is frequently referred to by the poets. Thus Tudur Aled said in a poem to Thomas Pennant, abbot of Basingwerk:

Churchman, soldier, steel is thy armour,
Like Derfel in Camlan.

(*Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.VI, ll.29-30, p.34).

Also Lewis Glyn Cothi in a poem to Hywel ap Dafydd ap Goronwy of Gwernan:

Pan vu, a llu yn eu lladd,
Ar Gamlan wyr ac ymladd;
Dervel o hyd ei arvau
A ranau ddur yno'n ddau.

(*Gwaith*, Oxford, 1837, p.216, ll.47-50). For other references see LBS II.333, n.3.

DEROCH son of RIWAL, prince of Domnonée in Brittany.

According to the Life of St.Tudual, Deroch son of Rigual was prince of Domnonée when the saint arrived in Brittany, but he was probably ruling with his father. See s.n. Tudual. The genealogy in the Life of St.Winnoc makes Deroch the son of Riwal and father of Riatham who was father of Ionas. (Bollandists, *Acta Sanctorum*, November III, p.268). See s.n. Riwal.

De la Borderie thought that Riatham was an insertion here and that Ionas was the son of Deroch (*Histoire de Bretagne*, 1896, I.351 n.1 and p.400). He put the rule of Deroch from c.520 to 533 (*ibid.*, I.580).

DERUVIANUS. See Duvianus.

DERWA, ST.

A saint whose name is preserved in the old place-name Mertherderwa in the parish of Camborne, Cornwall. The name is now corrupted to Menedarva (DCB s.n. Derwa). There were chapels of SS.Derwa and Ia in Merther-Derwa. Canon G.H.Doble thought that Derwa and Ia shared with Gwinear and Meriadoc the missionary work in the valley of the Conner (*The Saints of Cornwall*, I.92, 110, 133-4).

DERWEL. (460)

Sister of Amon and mother of St.Machu according to Vita Sancti Machutis (EWGT p.23). See s.n. Malo.

DEWI SANT (ST. DAVID). (485?)

The name Dewi is "the docked Dimetian form of *Dewidd* from *David*-us. Final *dd* is generally dropped in the Welsh dialects of Pembrokeshire" (A.W.Wade-Evans in Cy 24 (1913) p.29, note 2); see also OP I.410, II.189. *Sancti Degui* (genitive) occurs in Asser's Life of Alfred s.a.884. A person named *Deui* or *Deuui* is mentioned several times in the Book of Llandaf (BLD 202-5).

The Life of St.David by Ricemarchus [Rhygyfarch] (d.1099) from Cotton MS. Vesp. A.xiv is edited in VSB pp.150-170. A new edition based on all known manuscripts is edited by J.W.James, in *Rhygyfarch's Life of St.David*, Cardiff, 1967. About one fifth of the 'Vespasian' recension is additional matter not found in the basic text deduced by Dr.James (*loc.cit.*, p.xxxiii). Section or chapter numbers are the same in both editions.

A Welsh version of the life is edited by D.Simon Evans in *Buched Dewi*, Cardiff, 1959, based on the two earliest manuscripts, Llanstephan MS.27, 'The Red Book of Talgarth' (before 1400), with variations from Jesus College MS.119, 'The Book of the Anchorite of Llanddewi Brefi' (1346). The Welsh Life is clearly based on Rhygyfarch's, but omits most of the material connecting Dewi with Ireland (Nora K.Chadwick in *Studies in the Early British Church*, pp.148-9). See also *The Welsh Life of St.David*, edited by D.Simon Evans, Cardiff, 1988.

THE LATIN LIFE

§2. Sanctus, a king in Ceredigion, was told by an angel to send certain gifts to the monastery of Maucannus, which is 'to this day' called the Monastery of the Deposit, to be preserved there until a son was born to him. He will be called *Dauid aquatice uite*, 'David who lives on water'.

3-4. Thirty years after Patrick left Dyfed for Ireland Sanctus came to Dyfed and violated a maiden named Nonita.

5. During her pregnancy she entered a church to hear the preaching of the gospel [which saint Gildas son of Cau used to do in the time of king Triphunus and his sons (Vesp.only)]. But, because the child in her womb would excel all the teachers of Britain, the preacher became dumb and was unable to preach until she left the church. [Thereupon Gildas said that he would leave Britannia and go to another island (Vesp. only)].

7. Her son was baptized by Elvis [see Eilfyw], a bishop of the Munster-men,

8. and was reared at Vetis Rubus.

9. Ordained priest.

10. Went to Paulinus, a disciple of Germanus, on an island in *Wincedi-lantquendi*.

11. When *Sanctus Dewi* had been there ten years he restored the sight of Paulinus.

12. Became all things to all men.

13. Founded twelve monasteries and restored the sight of Proprius [Pepiau - Vesp.], king of Ergyng.

14. Returned to the place whence he had set out [Vetus Rubus - Vesp.], where dwelt Guisidianus [Guistilianus, Vesp.], his *fratruelis*. See Gwestlan.

15. He went with his three faithful disciples, Aidan [Aeddán], Eliud [Teilo], and Ismael [Ysfael], and others to the place foretold by an angel and lit a fire.

16. The place is called Rosina Vallis [which the Britons commonly call Hodnant - Vesp. §15].

16-19. They were opposed by Baia and his wife. See s.n. Bwya.

20. A monastery is built on the site [Menevia, Mynyw].

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32. Constantine, king of Cornwall, abandoned his kingdom, came to the monastery and bent his proud head in lowly obedience. Later he departed for a distant land. See Constantinus, king and monk.
35. A miracle performed by Aidan,
36. who, after completing his studies, went to Ireland and founded a monastery called Guernin [Ferns].
37. Later Aidan was told by an angel that Dewi was about to be poisoned. As he could not go himself he sent Scuthinus, his fellow disciple, who travelled miraculously to the city,
38. and Scuthinus, whose other name was Scolanus, prevented the perpetration of the crime. See Aeddán or Maeddog, disciple of St. David, and Ysgolan.
39. The faithful Irish abbot, Barre, visited Dewi on his way back from Rome. His ship being held up by lack of wind, he borrowed a horse from Dewi and rode it through the sea.
40. On the way he met St. Brendan who was leading a wondrous life on the back of a sea-monster. Barre reached his country without mishap.
41. Another disciple was named Midunnauc [Modomnoc - Vesp.].
42. [Vesp. only]: Almost a third or a fourth of Ireland served David Aquilentus ['the waterman'], where Maidoc was, who was also called Aidanus from infancy. David had given him a little bell called Cruedin. When Maidoc went to Ireland he forgot his little bell, so he sent a messenger to David to ask him to send it. David told the bell to go to its master, and the next day it was alongside Aidan.
43. After many years of humble obedience Midunnauc [Modomnoc - Vesp.] departed for Ireland. The bees which he had been looking after insisted on going with him.
- 44-48. David, Eliud, 'now generally called Teilo', and Paternus went to Jerusalem where they were consecrated bishops by the patriarch. Then David was advanced to the archbishopric. They returned to their native land.
49. The Pelagian heresy was recovering its vigour and obstinacy. So a general synod was assembled of all the 118 bishops of Britain, and innumerable other persons, clerical and lay. Brevi was the place selected, and a mound of garments was erected so that the preachers could be heard, but the crowd was so great that most of the people could not hear. Paulinus told them that Dewi, a bishop, was not present. He was six feet in stature and should be summoned.
50. After three unsuccessful attempts to persuade him to come, Daniel and Dubricius were sent, and Dewi reluctantly agreed to attend.
52. As Dewi preached, the ground rose to a hill, everyone heard his voice and the heresy was expelled. A church [Llanddewi Brefi] is situated on the summit of that hill.
53. David was constituted archbishop of the entire British race, and his city was declared the metropolis of the whole country.
54. The decrees of catholic and ecclesiastical governance were confirmed.
55. After some years another synod was assembled, called the Synod of Victoria, which confirmed and added to the decisions of the former synod.
58. Dewi reached the age of 147 years.
62. He died on March 1, which was the third day after Sunday.
68. [Vesp. only]: David son of Sant son of Cheretic son of Cunedda, etc.

NOTES ON THE LIFE

§2. The monastery of Maucannus is probably Llanfeugan in the parish of Bridell. See Meugan. According to the Vespasian text one of the gifts (a swarm of bees) would be found in *Llinhenlanu*, probably Glyn Henllan, in the adjoining parish of Cilgerran (Wade-Evans in Cy. 24 (1913) p.30 n.1). *Dauid aquatice uite*, *Dauid Aquilentus*, (§42 Vesp.) and *Deuius Aquaticus* in the Life of St. Paul of Léon (§3) refer to the austerity of his life. In the Vespasian MS. a later hand has added *Dewi Dyfyrwr* to the initial rubric (*ibid.*, p.57 n.1). We gather from his appellation 'Aquaticus', in Welsh

Dyfrwr, 'the Waterman', that he was the head and leader of those stricter monks of Britannia, 'the Watermen' [Dyfrwyr] (WCO 147-8). There were two churches named Llanddyfrwyr, one in Ystrad Tywi, now Llanddowror dedicated to Teilo, the other in Gwent, Llanddyfrwyr-yn-Edeligion, extinct, in the parish of Llangybi, apparently a foundation by St.Cybi (WATU; PW 47, 82 n.4). See further Cy. 24 p.57 n.1.

§3. *Vallis Rosina* becomes *Glyn Rosin* in the Welsh text. 'Rosin' was taken to be *Rhosyn*, 'a Rose', by Giraldus Cambrensis, who remarked that it was lacking in roses (*Itin.Kamb., II.1*). But *Rosina* derives from *rhos*, 'a moor' (LBS II.296 n.3), and Wade-Evans translated 'the Valley of the little Bog' (WCO 147). The name seems to survive in Rhoson Uchaf, a farm-house 1¾ miles west of St.David's (*Arch.Camb., 1902, p.17, OP I.113*). Iolo Goch in a cywydd to Dewi Sant wrote *Glyn Rhosyn* (*Gwaith*, ed. D.R.Johnston, No.XXIX I.15, p.131).

§5. The Vespasian text is anachronistic in introducing Gildas, but the the supposed event could perhaps have been in the time of Tryffin, king of Dyfed (Cy. 24, p.35, notes 1, 2).

§8. *Vetus Rubus* ('The Old Bramble-bush') becomes *Henllwyn* ('The Old Bush') in the Welsh text, but Giraldus Cambrensis in his version of the Life explained the name as follows: *qui et Kambrice Henmeneu, Latine vero Vetus Menevia vocatur* (*Opera*, Rolls, III.384), - that is, Henfynyw in Ceredigion (Cy. 24 p.39 n.1)

§10. The name of the island is not given in the 'Vespasian' version and is very variable in others. It has not been satisfactorily explained. In the Life of St.Paul of Léon, written in 884, we are told that Paul and David both studied under St.Illtud. So also, in the Life of St.Illtud, we are told that Dewi was one of the scholars who studied with the saint (§11 in VSB p.208).

§13. Wade-Evans demolishes the claims of Dewi to all the eleven monasteries which are listed as his foundations in addition to Mynyw (Cy. 24 p.41 n.1). Five of these however probably belonged to the diocese of St.David's when Ricemarchus wrote: Glasgwm and Colfa in Elfael, Llangyfelach in Gŵyr, and Llanarthne and Betws in Ystrad Tywi (PW 50, 117). The next list of foundations owned by St.David's is that found in the poem *Canu y Dewi* by Gwynfardd Brycheiniog (fl.1160-1220). They are twenty or so in number (PW 117). The poem also mentions a visit to Devon where Dewi suffered ill-treatment at the hands of a woman, on account of which the inhabitants suffered his vengeance (MA² 194-6, RBP col.1186; Rice Rees, *Welsh Saints*, pp.199-200, LBS II.295, 311). The diocese of St.David's eventually covered Dyfed, Ceredigion, Ystrad Tywi, Brycheiniog and part of Radnorshire (PW 25-63). See William Rees, *An Historical Atlas of Wales*, Cardiff, 1951, Plate 25(b). The dedications to St.David listed in PW show 12 in Dyfed, 9 in Ceredigion, 9 in Ystrad Tywi, 3 in Brycheiniog, 4 in Buellt, 5 in Elfael, 3 in Maelienydd, 8 in Gwent, and 1 in Morgannwg; a total of 54 in Wales. LBS II.316-7 gives 69 in Wales and 4 in Herefordshire. Other dedications are listed in Devon, Cornwall and Brittany, see LBS II.296, 307, 319-322.

§§44-48. Dewi's visit to Jerusalem with Teilo and Padarn is mentioned also in the Life of St.Padarn (§20 in VSB p.258) and in the Life of St.Teilo (BLD 106). In a triad (TYP no.82) Dewi, Padarn and Teilo are called the 'Three Blessed Visitors' of Ynys Prydain.

THE SYNODS OF BREFI AND VICTORIA

St.Cybi is said to have been at the Synod of Brefi. See s.n. Cybi. The Life of St.Cadog (§13) says that the Synod was convened by St.David while Cadog was abroad, with the result that Cadog was not present. Ricemarchus brings Paulinus and Pelagianism into his legendary account. This is an anachronism and probably an echo of the visit of St.Germanus.

The actual concern of the synods was the discipline of the clergy and laity. See Wade-Evans in Cy. 24 (1913) p.62 n.1, p.66 n.1, WCO 85-86, 148; HW 157. The genuine acts, which merely relate to the ecclesiastical penalties to be imposed for certain offences, are given by Haddan and Stubbs in *Councils and Ecclesiastical Documents*, I.117-8.

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According to *Annales Cambriae* MS.B the Synod of Victoria was in 569. It is also called *Sinodus Luci Victoriae*, 'the Synod of the Grove of Victory'. See Hugh Williams *Gildas*, pp.286-8; LBS II.301.

The Life sets out to prove that Dewi is higher than all his possible rivals. In §5(Vesp.) Gildas, §46 Teilo and Padarn, and finally in §50 Deiniol and Dyfrig, are made to fall before him (Cy. 24 (1913) p.63 n.1).

THE IRISH CONNECTION

While there was certainly coming and going of saints between Wales and Ireland it seems that the Latin Life has overemphasised the connection by identification of several saints with Irish saints of the same or similar names. Thus Elvis [Eilfyw, q.v.] is identified with St.Ailbe of Emly (d.528), Aidan or Maidoc with the Irish saint Aedán or Maedóc of Ferns (d.626) (see Aeddan or Maeddog), Midunnauc with Modomnóc (Vesp. text) i.e. Domnóc, of Ossory, Barre with Finnbarr of Cork (d.c.630) [compare Berwyn and see further below]. Brendan of Clonfert (d.578) is mentioned only for his supposed meeting with Barre. Scolanus [Ysgolan, q.v.] is identified with the Irish saint Scuthíne of Sliab Mairge. The Lives of the Irish saints Aedán and Ailbe apparently draw on the Life of St.David, but the former knows nothing of Scuthíne.

Other Irish saints are said to have come into contact with St.David. The very fabulous Life of St.Colman of Dromore says that the saint was a pupil of St.Ailbe, visited Britain and was present at the birth of St.David, whom he educated (LBS II.162-3). See Colman. In the Life of St.Finnian of Clonard (d.549) we are told that he went to Wales and stayed at Cell Muine [Mynyw]. He is said to have found Cathmael [Cadog] there trying to settle a contention between David and Gildas 'for the abbacy of the island of Britain'. Cadog thrust the unpleasant duty on Finnian, who 'awarded the island to David because of his seniority' (WCO 243-4). See further s.n. Finnian of Clonard.

In the Life of St.Declan of Ardmore we are told that he visited Wales and St.David. At the time he had a wonder-working bell, but left it behind when he left for home. However at Declan's prayer it came sailing after him on the boulder on which it had been set down. (Daphne D.C.Pochin Mould, *The Irish Saints*, p.139). Compare the Life of David §42. St.Senan of Iniscathaig (Scattery Island) on the Shannon Estuary is said to have called at Mynyw on his way back from Rome. He formed a perpetual bond of friendship with St.David and died in the same year as St.David (DCB s.n.Senan).

According to the Life of St.Finnbarr of Cork it is told that MacCorp, a foster-brother of St.David, went to Ireland, and Finnbarr placed himself under his direction. Finnbarr is also said to have gone to Rome with St.Aedán of Ferns and St.David (LBS III.22).

In the 'Catalogue of the Saints of Ireland' it is said that the saints of the 'Second Order' received a mass from David, Gildas, and Docus, Britons. See further s.n. Docus.

According to the tract 'The Mothers of Irish Saints', St.David had a sister, Magna, who was mother of Setna mac Essen, MoGobba and MoEltíóc. See EWGT p.33; LL 1696.

YEAR OF BIRTH

According to §§3 and 4 of the Life, David was born 30 years after the departure of St.Patrick to Ireland. This is also implied in the Life of St.Carannog (§2 in VSB p.1). Now the Irish Annals give A.D.432 as the year when Patrick arrived in Ireland, so that David's birth has been put at A.D.462 (Usher, Wade-Evans in WCO 146). However, there has been a new evaluation of the evidence for the dates of Patrick's life, and James Carney, basing his argument partly on a reassessment of MS.B of *Annales Cambriae*, has proposed A.D.456 for the year of his arrival in Ireland and 487 for the birth of St.David (*Studies in Early Irish Literature and History*, Dublin, 1955, pp.342-3, and *The Problem of St.Patrick*, Dublin, 1961, p.118).

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YEAR OF DEATH

The following dates are given for the death of St.David in the various annals:

587	Annals of Tigernach	588	Chronicon Scotorum
589	Annals of Inisfallen	-	Annals of Ulster
601	Annales Cambriae		

According to the Life he died on March 1, the third day after a Sunday. That would probably be Tuesday, perhaps Wednesday. March 1 was a Tuesday in the following years: 505, 511, 516, 522, 533, 539, 544, 550, 561, 567, 572, 578, 589, 595, 600, 606. March 1 was a Wednesday in 506, 517, 523, 528, 534, 545, 551, 556, 562, 573, 579, 584, 590, 601, 607. Thus 589 is agreeable with Tuesday and 601 is agreeable with Wednesday. Neither is agreeable with the suggested date of birth.

Usher gave 544, and Wade-Evans finally came to agree (*Trans.Cym.*, 1964, p.129).

OTHER REFERENCES

The Life of St.Cadog (§§25, 70) makes Dewi a witness in a deal between Cadog and Rhain ap Brychan.

The Life of St.Illtud tells of a bell which Gildas intended to give to Dewi, but it would not ring for him. However it would ring for Illtud to whom it was therefore given (§19 in VSB p.222). Compare the Life of St.Cadog (§27 in VSB p.84).

Bonedd y Saint calls him Dewi ap Sant ap Cedig ap Ceredig ap Cunedda Wledig, by Non ferch Cynyr of Caer Gawch in Mynyw. Some versions omit 'Cedig' as in §68 of the Life. See ByS §1 in EWGT p.54.

Dewi is listed as one of 'The Seven Happy Cousins'. See s.n. Cybi.

Dewi is mentioned five times in the early tenth century poem 'Armes Prydein' in the Book of Taliesin. The writer who was probably from South Wales regarded him as chief of the saints of the Cymry, e.g. l.51: 'God and Dewi', l.105: 'Dewi and the saints of Prydain', etc. See Ifor Williams, *Armes Prydein*, Cardiff, 1955, p.xxi.

In a poem by Iolo Goch a legend is told how God transformed two men of Dyfed, Gwyddre Astrus and Goddrudd, and their mother, into wolves, because of some grievous sin. But David brought them back to their human form. These were the two whelps of the bitch Rhymhi, Gwyddrud and Gwydden Astrus, mentioned in the tale of 'Culhwch and Olwen'. Here it is said that God changed them back into their own semblance for Arthur (WM 467, RM 111; RM 132). See Gwyddien Astrus, Rhymhi.

A proverb is attributed to Dewi in the 'Englynion y Clyweid' in the Black Book of Carmarthen (No.13 in BBCS 3 p.10). See also LBS II.313.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth mentions St.David in what appears to be an almost completely fictitious role. Thus we are told that he was consecrated archbishop of Caerleon-on-Usk on the retirement of St.Dubricius, at the time of Arthur's special coronation (HRB IX.15). [This is copied by Giraldus Cambrensis in his Life (*Opera*, Rolls, III.386; and *Itin. Kamb.* II.4)]. He made Menevia his own abbey. He died there after a sudden illness soon after the battle of Camlan and was buried at Menevia at the command of Maelgwn, king of Gwynedd. He was succeeded in the 'metropolitan see' by Cynog, bishop of Llanbadarn (HRB XI.3). He is said to be uncle to Arthur (IX.15) but this is not confirmed by any Welsh pedigree. See s.n. Cynyr of Caer Gawch.

DEWRARTH WLEDIG. See Rhufon Befr.

DIDER ab URIEN. See Owain ab Urien.

DIER, ST. See Diheufyr

DIFER ab URIEN. See Owain ab Urien.

DIFFYDELL ap DISGYFDAWD. See Disgyfdawd.

DIFWNG ab ALAN. (Legendary).

The possessor of one of the 'Three Roving Fleets' of Ynys Prydain according to a triad (TYP no.15).

DIFWNG ap BRYCHWAIN.

Genealogical link in the ancestry of Cunedda Wledig; father of Peryf, or Onwedd (HG 1, GaC 1, etc, in EWGT pp.9, 36 etc.).

DIFWNG ab EMYR LLYDAW. (450)

Father of St.Trunio (ByS §23 in EWGT p.58).

DIGAIN ap CUSTENNIN GORNEU. (450)

The saint of Llangernyw in Rhos, Gwynedd (PW 103), 'the Church of the Cornishman'. According to the list of parishes in Wrexham MS.1 the church is dedicated to Digain Frenin (RWM I.914). Festival on November 21 (LBS I.75, II.340). He is also perhaps the saint of Llangernyw in the Dore Valley, Herefordshire (LBS II.340), identified with Dorstone (WATU).

His pedigree is given in a late version of Bonedd y Saint (§73 in EWGT p.65).

DIGANT ap DÔN. (Mythical).

He is included in the list of the children of Dôn (ByA §25 in EWGT p.90). He is mentioned in a poem by Prydydd y Moch to Rhodri ap Ywein, beginning with the line: *Antyrron daear antyrron*. Line 42 reads:

O amgant llys Dygant uab Don.

(LIH p.266).

DIGON ab ALAR. (Fanciful).

He appears in the tale of 'Culhwch and Olwen' as one of the persons in Arthur's Court (WM 461, RM 107). The name is rendered 'Enough son of Surfeit' in the translation by Gwyn Jones and Thomas Jones, Everyman ed. p.101 n.3. Compare Clust ap Clustfeinydd.

DIHEUFYR ap HAWYSTL GLOFF. (505)

The saint of Bodfari in Tegeingl according to Bonedd y Saint (§43 in EWGT p.61) where he is made the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig. The name is shortened to Dier in some manuscripts of Bonedd y Saint. This form is preferred in PW 101 and is found in the name of his holy well, Ffynnon Ddier, which used to exist (Edward Lhuyd, *Parochialia*, I.70; LBS II.342).

He is called Deifer in the Life of St.Winifred [Gwenfrewy] by Robert of Shrewsbury. Winifred is said to have left Holywell and visited him at Bodfari, where he lived as a recluse. He sent her off to St.Sadwrn at Henllan. His commemoration day is given in a few calendars as March 8 (LBS I.71, II.342).

DILIC, ST.

The name appears in the list of children of Brychan associated with Cornwall in the Life of St. Nectan. See EWGT p.29. Copies of the list were made by Leland and William of Worcester. Dilic is probably the female saint of St.Illick in the parish of St.Endellion where a chapel of 'St.Electa' stood in the Middle Ages. Nicholas Roscarrock calls her St.Illick or Telick. Charles Henderson thought that St.Electa might be the St.Delech who was the eponym of the place called Landelech in Domesday, and which he has shown is almost certainly Landulph, [on the west bank of the Tamar], where, until 1559, there was a wall-painting of 'St.Dylytt'.

There was also a (male) St.Dellec at Plouray in the Morbihan in Brittany. Again we find St.Illec, now St.Dilecq at Bay near Quimperlé. (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, pp.11-12). See also LBS II.421-2.

DILIG ap LLYWARCH HEN. See Cynddilig ap Llywarch Hen.

DILLUS FARFOG. (Legendary).

He appears in the tale of 'Culhwch and Olwen' as 'the mightiest warrior that ever fled from Arthur' (RM 133). When he is first mentioned he is called *Dissull Varchawc* (WM 484, RM 124) but elsewhere always Dillus Farfog. In order to hold a certain pair of cubs (see Rhymhi) in the hunting of the boar Trwyth, it was necessary to have a leash made from Dillus's beard. This had to be pulled out while he was alive and plucked out with wooden tweezers. If it were pulled out when he was dead it would be too brittle (WM 484, RM 124). Later we are told that the beard was for making a leash for Drudwyn the cub of Greid ab Eri (RM 133) but this is evidently a mistake, for that leash had to be the leash of Cors Cant Ewin (WM 483, RM 123).

Cai and Bedwyr found Dillus in Pumlumon [Plynlimon] by observing the smoke of a fire, which rose straight up although there was a high wind at the time. This proved that it was the fire of a warrior. In order to obtain his beard while he was still alive they waited until he had fallen asleep after his meal. Then Cai dug an enormous pit at his feet, and while he was squeezed into the pit, they plucked out his beard with wooden tweezers, and then slew him. [The implication is that Dillus was a giant].

When Cai brought the beard to Arthur, Arthur sang this englyn:

Cai made a leash
From the beard of Dillus ab Eurei.
Were he alive, thy death he'd be.

This annoyed Cai so much that he sulked and could hardly be brought to keep the peace with Arthur, nor did Cai ever come to Arthur's aid from that time forth (RM 133-4). The poet Cynddelw mentions *Dullus uab Eurei* (LIH 95, l.4).

It was suggested by Mr.Cledwyn Vaughan of the National Library of Wales that the site of this supposed episode is a farm called *Erw'r barfau* on the left of the road from Devil's Bridge to Pont Erwyd, which is about six miles south-south-west of Plynlimon. There is a hill (1186 ft.) called *Erwbarfe* to the right of the road, grid ref. SN 7578. (7-7-1974).

DINA, wife of BRYCHAN.

According to the tract 'The Mothers of Irish Saints' Dina, daughter of a Saxon king, was the wife of Brychan Brycheiniog and mother of several Irish saints. See EWGT pp.32-33 and s.n. Brychan.

DINABUTIUS. See Myrddin Emrys.

DINAS GAWR. (Legendary).

One of four brother giants said to have lived at Llansawel in Ystrad Tywi from whom is named Caer Dinas Gawr (Peniarth MS.118 p.832 edited in Cy.27 p.132). Compare Dynas Gawr. See Mabon Gawr.

DINGAD ab ANNUN. See Dingarth ab Annun.

DINGAD ap BRYCHAN.

The saint of Llandingad (which includes Llanymddyfri or Llandovery, WATU) in Ystrad Tywi (PW 51) and of Llanddingad (Dingestow) in Gwent (PW 72). He appears in all the Brychan documents as a son of Brychan, and one, CB 14(8), makes him father of Pasgen, while JC 2(9) makes him father of Pasgen and Cyflifer. See EWGT pp.15, 18, 43, 81.

Commemorated on November 1 (LBS II.343).

DINGAD ab EIFION. (470)

Genealogical link in the line of princes of Dunoding; father of Meurig (HL 17, JC 40 (ab Einion), ABT 24 (ap Pobian) in EWGT pp.11, 48, 108).

DINGAD ap NUDD HAEL. (545)

According to Bonedd y Saint he was the father of several saints: Lleuddad, Baglan, Eleri, Tygwy and Tyfriog. He was the son of Nudd Hael ap Senyllt, and his wife was Tenoï ferch Lleuddun Luyddog (ByS §18 in EWGT p.57).

In *Buchedd Llewddoc Sant* in Llanstephan MS.34 (end of 16th century) Dingad is said to have been king of Bryn Buga, [the town of Usk]. Here he is said to have had twelve children, of whom only two are named: Llowddoc [Llawddog] and Baglan. See EWGT p.31. But Dingad's father, and his wife were people of North Britain, and it seems improbable that he would be king of Usk. See discussion s.n. Lleuddad.

DINGAD ap TUDUR TREFOR. (930)

Father of Rhiwallon, and ancestor of many families in Powys (ABT 9b, HL 12b in EWGT pp.103, 119). His wife is said to have been Cecily ferch Seferus (LD ii.307).

DINGAD ap TUDWAL. (430)

Genealogical link in a line of princes perhaps ruling in Galloway. See H.M.Chadwick, *Early Scotland*, p.146; father of Senyllt (HG 4, JC 19, ABT 6l in EWGT pp.10, 46, 100).

DINGAD FARDD.

He appears in one list of the six persons said to have been restored to life by Beuno. See s.n. Beuno.

DINGARTH ab ANNUN. (Legendary).

Genealogical link in the ancestry of Llŷr Llediaith; father of Cridol (ByA 33 in EWGT p.94). In MP 3 in EWGT p.122 the names become Dingad ab Annun, father of Greidiol.

DINOAD ap CYNAN GARWYN. (540)

He is mentioned in a triad (TYP no.46b) as the owner of the horse Cethin Cyflym ['Swift-Roan'], one of the 'Three Coursing Horses' of Ynys Prydain. In another triad (TYP no.44) we are told that when he was mounted on Cethin Cyflym he was the only person to overtake Cornan, the horse of the sons of Eliffer Gosgorddfawr, Gwrgi and Peredur, when they went to view the battle-fog of [the host of] Gwenddoleu at Arderydd. He won censure(?) and dishonour from then till today.

DINWAED FAGLOG. See Tinwaed Faglog.

DIONOTUS, fictitious king of Cornwall.

According to Geoffrey of Monmouth he was the brother of Caradocus [Caradog], Duke of Cornwall, whom he succeeded, and the father of St.Ursula (HRB V.15-16). Geoffrey got the name from the legend of St.Ursula, where the name of her father is given as Deonotus. See Ursula.

In Brut y Brenhinedd the name is transformed (incorrectly) into Dunod.

Boece calls him Dionethus son of Octavius II son of Octavius I [= Eudaf Hen] and gives him as wife an unnamed sister of Fergus son of Erc (*Scotorum Historia*, VI.11, VII.1-7).

DIRDAN. (440)

The name occurs in a corrupt passage in Achau'r Saint (§35 in EWGT p.70) in which he appears to be a brother of St.Eilfyw and son of Helig ap Glannog. But in a late version of Bonedd y Saint he

appears as the father of St.Eilfw by Danhadlwen ferch Ynyr [*recte* Cynyr] of Caer Gawch (ByS §92 in EWGT p.67). This makes better sense.

Dyrdan appears as a saint in a poem by Thomas Kelli (LBS IV.437).

DIRMIG ap CAW. See Caw of Prydyn.

DIRMIG CORNEU ap IAEN. See Iaen.

DISAETH ap CATHUS. (930)

Genealogical link in the ancestry of Geraint of Pentraeth, a patriarch of families in Môn; father of Cadog (HL 6a in EWGT p.116).

DISGYFDAWD. (Legendary)

He is mentioned in two triads (TYP nos 10, 32) as a bard, the father of Gall, Ysgafnell and Diffydell, three chieftains of Deifr and Bryneich [Deira and Bernicia], who performed the 'Three Fortunate Assassinations'. Gall slew the two birds of Gwenddoleu, Ysgafnell slew Edelfled (q.v.) [Aethelfrith, king of Northumbria], and Diffydell slew Gwrgi Garwlwyd (q.v.).

The grave of Disgyrnin Disgyffeddawd is mentioned in the Verses of the Graves in Peniarth MS.98B, stanza 14:

I have heard a heavy wave upon the sand
around the grave of Disgyrnin Disgyffeddawd.

(SG p.137).

Ysgafnell ap Dysgyfdawd is mentioned as the author of a proverb in 'Englynion y Clyweid' in Llanstephan MS.37 (BBCS 3 p.12).

DISTAIN ap RHUN ab ENEAS LEDEWIG. (500)

He appears in a late version of Bonedd y Saint (ByS §81 in EWGT p.66), but is not known as a saint, nor does he seem to be mentioned elsewhere. The name means 'steward'. See Eneas Ledewig.

DIWRIG ab EINUDD. (970)

Father of Eurdriach the wife of Trahaearn ap Maelog Dda (HL §11 in EWGT p.111).

DIWRNACH WYDDEL. (Legendary).

He appears in the tale of 'Culhwch and Olwen' where he is said to have been the Overseer of Odgar ab Aedd, king of Ireland. Ysbaddaden Pencawr required his cauldron in order to boil the food for the wedding feast of Culhwch and Olwen (WM 482, RM 122). Arthur dispatched a messenger to Odgar, but Odgar was unable to persuade Diwrnach to part with the cauldron. So Arthur went to Ireland with a small company in Prydwen, his ship, and they made for the house of Diwrnach Wyddel. 'The hosts of Odgar took note of their strength'. Arthur demanded the cauldron, but Diwrnach again refused. Then Bedwyr took the cauldron and put it on the back of Hygwydd, Arthur's servant, whose office it was always to carry Arthur's cauldron and to kindle fire under it. Llenlleog Wyddel seized Caledfwlch [Arthur's sword], swung it around and slew Diwrnach Wyddel and all his host. The hosts of Ireland then came and fought with them, but were utterly routed. Arthur and his men went on board ship with the cauldron full of the treasures of Ireland. They disembarked at the house of Llwydeu ap Cel Coed, at Porth Cerddin in Dyfed (RM 135-6).

The Cauldron of Diwrnach Wyddel is probably to be equated with the Cauldron of Pwyll Pen Annwn (John Rhys, *The Arthurian Legend*, p.10), and with the Cauldron of Dyrn(f)wch Gawr (TYP p.335). See Pwyll and Dyrn(f)wch Gawr. See also CO(1) pp.lxii-lxiii, CO(2) p.12.

DOCHAU or DOCGWYN, ST.

The saint of Llandochau Fach (Llandough juxta Cardiff) and Llandochau (Llandough near Cowbridge). (PW 66, 70, WCO 126, WATU, though Wade-Evans wrongly accepts the identity of

Dochau and Cyngar here). The monastery at Llandough near Cardiff was at one time one of the three great minsters of south-east Glamorgan (WCO 126). The monastery is frequently mentioned in the Book of Llandaf where we find Docunnus (21 times), Docguinnus (10 times) and Abbas Dochou (once). (G.H.Doble, *The Saints of Cornwall*, V.21 n.76). Also in the 'Llancarfan Charters' attached to the Life of St.Cadog, where he is called Docgwinus, Docgwinnus (§§65, 67 in VSB p.134).

In the Life of St.Cadog (§22 in VSB pp.68-72), where he is called Dochou, Docguinnus and Doguinnus, we are told that he was summoned by Cadog to arbitrate, with others, in a dispute between Arthur and Cadog which took place at Tref Redynog [Tredunnoch, Gwent]. As a reward for his services Cadog gave Llanddyfrwyr [-yn-Edeligion] to Doguinnus. The same place had earlier(?) been given to St.Cybi (q.v.).

Dochau was also the founder of the monastery of Docco in Cornwall, later called St.Kew. This was visited by St.Samson and we gather from the Life of St.Samson (§§45, 46) that Dochau must have left there before Samson's arrival as it was said not to be up to its original vigour (WCO 224-5). Docco was called Landoho (1185, 1300, 1302), Lan-hoho (1283), Landohou (1383), Llannow since 1331, Sancti Doquinni (1400) (G.H.Doble, *loc.cit.*). See also LBS II.253.

Dochow is given in the oldest Welsh calendar (13th century) as commemorated on February 15 (LBS I.70). Nicholas Roscarrock (c.1600) speaks of St.Dawe, "a vertuous preist and eremit ... lived ... in the parish of S.Kewe and they holde by tradition that he was brother of S.Kewe". He goes on to say that S.Dawe was esteemed a saint in Wales and that his feast there was on February 15 as it was also in Cornwall. "But they call him Dochotwyr or Dogotwy" (LBS II.253). See also G.H.Doble, *The Saints of Cornwall*, IV.107. Dogotwy is evidently the Welsh saint Dochdwy (q.v.) who is probably not the same as Dochau (PCB).

The displacement of Dochau by St.Kew in the parish now called St.Kew appears to have been gradual. In 1373 we find mention of "the cemetery of the church Lannou and the chapel of St.Kewe in the same" (G.H.Doble, *loc.cit.*, IV.107 n.3). In 1578 the parish was called *Lannow alias Kew* and there is still a place called Lannow in the parish (*ibid.*, p.106), "Lanowe, a farm about a mile from St. Kewe church" (LBS II.253). See Ciwa.

In Brittany he is the eponym of Saint-Tohou in Primelin near the Pointe du Raz, and of Saint-Doha in Merdrignac, Côtes-du-Nord (G.H.Doble, *loc.cit.*, V.20 n.75).

See also Docus. The idea that St.Cungar was the same as *Doccuinus* has been shown to be a fiction. See s.n. Cungar. See also Gennys.

DOCHDWY, companion of Cadfan.

He is mentioned in Bonedd y Saint (ByS §20 in EWGT p.57) as one of the saints who were in Enlli [Bardsey] at the same time as Cadfan. In Achau'r Saint he is called Dochwyn (§1 in EWGT p.68). There are no known foundations in his name. Compare Dochau.

DOCUS, ST.

He is mentioned in the 'Catalogue of the Saints of Ireland'. See *Analecta Bollandiana* 73 (1955) pp.197-213, 289-322, where Paul Grosjean has discredited its authority and put its date in the ninth or tenth century. Here it is said that the saints of the 'second order' received a mass from David, Gildas and Docus, Britons (Daphne D.C.Pochin Mould, *The Irish Saints* p.136; G.H.Doble, *The Saints of Cornwall*, IV.108). See Hugh Williams, *Gildas*, p.416 for the relevant text. This new liturgy of the mass is said to have been widely and gratefully welcomed in sixth-century Ireland (WCO 148, 234).

Saint Cainnech (d.c.600) of Achad Bó in Laois, Ireland, is said in his Life to have gone to Britannia to a wise and religious man named Docus. (Silas M. Harris, *Journal of the Historical Society of the Church in Wales*, III (1953) p.33; Mould, *loc. cit.*, p.136).

The Annals of Ulster record under the year 473:

Death of the holy bishop Doccus, abbot of the Britons.
This is surprisingly early, and hardly believable (PCB).

A WELSH CLASSICAL DICTIONARY

It was formerly customary to identify Docus with Cadog (e.g. DCB s.n. Cadoc, and implied in LBS II.31). But this can be safely rejected. See note by Melville Richards in *Celt and Saxon*, edited by Nora K. Chadwick, 1963, p.298 n.1. G.H. Dobie said "Docus *may* be the Welsh saint known as Docco." (*loc.cit.*, IV.108). Silas M. Harris identifies him without hesitation with Docco/Dochau (*loc.cit.*). See also J. Loth, 'Saint-Doccus et l'hagio-onomastique' in *Mém. de la Soc. d'Hist. de Bretagne*, 1929.

DODIEIN ab ENEID. See Cloten, king of Cornwall.

DOEG ap MAELGWN GWYNEDD. (510)

He is called the third son of Maelgwn Gwynedd and is said to have given his name to Llanddoeg, another name for Llanddoged, on the Conwy, near Llanrwst. This is a tradition mentioned by Edward Lhuyd (*Parochialia*, I.28). See LBS II.348-9 where it is suggested that he was perhaps the son of Maelgwn who was struck with a drinking horn by Cedig Draws (q.v.). See also Doged.

DOEWAN (ap BRYCHAN).

Doewan is the correct form of the name as is found invariably in calendars. He is the saint of Llanrhaeadr y Mochnant (OP II.371, PW 106). He is commemorated on July 13 (LBS I.73, II.347).

The name is found frequently in the poetry of Tudur Aled. See *Gwaith*, edited by T. Gwynn Jones, Index. The cloudberry which grows on the Berwyn mountains is sometimes called *mwyar Doewan*, but more often *mwyar Berwyn*.

He first appears as a son of Brychan in Peniarth MS.127 (c.1510) in the corrupt form *Docvan*, with two others, and the writer, not surprisingly, says 'I do not know where they are resting' (Plant Brychan §2u in EWGT p.82).

DOGED ap CEDIG ap CEREDIG. (470)

The presumed saint of the church of Llanddoged, on the Conwy, about two miles north of Llanrwst (PW 103). But the place was also called Llanddoeg. See Doeg, above.

According to a poem by Ieuan Llwyd Brydydd (fl.c.1460-90) he was the son of Cedig ap Ceredig, and is called Doged Frenin (Owld S. Doget in Jesus College MS. 140 (early 17th century) and Peniarth MS.225, edited in LBS IV.393-5). In a late version of Bonedd y Saint (§95 in EWGT p.67) we find:

Doget vrenhin ap Cedig ap Cunedha wledig.

Similarly (without 'vrenhin') in Achau'r Saint (§30 in EWGT p.70). The omission of 'Ceredig' is clearly a mistake.

In the tale of 'Culhwch and Olwen' we are told that seven years after the death of Culhwch's mother, Cilydd, the father of Culhwch, sought another wife. He was advised to take the wife of *Doget Vrenhin* [King Doged]. Cilydd slew the king, conquered his lands and brought his wife home with one daughter which she had with her (WM 453, RM 101). See CO(2) p.49.

DOGFAEL ap CUNEDDA WLEDIG. (410)

See Cunedda Wledig. Dogfael's portion of the conquests of Cunedda and his sons was Dogfeiling (ByA §29(8) in EWGT p.92). He was father of Elnu through whom the later princes were descended (JC 50, ABT §27 in EWGT p.49, 108).

DOGFAEL ab ITHEL. (470)

He was the son of Ithel ap Ceredig ap Cunedda according to Progenies Keredic (§12) and Bonedd y Saint (§2) in EWGT pp.20, 55.

He was the founder of St. Dogmael's in Cemais, Dyfed, also called Llandudoch (PW 58, WATU). This was at one time a great monastery, but is not to be confounded with the Benedictine Abbey erected in that parish in later times (WCO 154). The form Llandudoch occurs in ByT (Pen.20)

but Llandydoch in Brenhinedd y Saeson. The latter led John Rhys to suppose that Tydoch was a 'pet form' of Dogfael. But he was not clear why it was not Ty-ddoch (*Celtic Folklore*, p.163; WCO 155). In Robert FitzMartin's charter (Dugdale, *Mon.Angl.*, 1823 edition, IV.130) the donor speaks of *..antiquam ecclesiam sancti Dogmaelis cum possessione terrae eidem ecclesie adjacente, cujus nomen est Landodog*. The church is St.Dogfael's, the land is Landodog. Similar double names occur frequently in Cornwall. See A.W.Wade-Evans in *Arch.Camb.*, 90, (1935), p.129. The form Llandudoch which is now preferred indicates that Rhys's suggestion is not approved, and implies that the land belonged to a person named Tudoch? (PCB).

According to a poem called Cywydd Tydecho Sant by the 15th century poet Dafydd Llwyd, Tydecho and Tegfan spent some time at Llandudoch with Dogfael. Was this legend partly intended to explain the name Llandydoch? See s.n. Tydecho.

Dogfael was also patron of St.Dogwell's, Mynachlog-ddu and Meline, all in Dyfed (PW 29, 30, 57). There is also a Llanddogwel or Llanddygfael under Llanfechell in Anglesey (PW 91, WATU). There was a Capel Degwel in the parish of St.Dogmael's (PW 58, WATU). Dogfael is commemorated on October 31 (LBS I.74, II.350).

DOGFAN ap BRYCHAN. See Doewan.

DOG-HEADS. See Gwrgi Garwlwyd.

DOGYN FERTHYR. See Dôn.

DOLDAVIUS. See Dalldaf.

DOLGAR ferch GILDAS. See Gildas.

DOLI ap GWRDDOLI.

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrgain (HG 1, GaC 1, ABT 1a in EWGT pp.9, 36, 95).

DOLOR of Deifr and Bryneich. Father of Pryder, q.v.

DOMINIC, ST.

The saint of St.Dominick near the river Tamar in Cornwall. In the Life of St.Indract, a Somerset saint, by John of Tynemouth, composed c. 1350, and printed by John Capgrave in *Nova Legenda Anglie* (ed. C.Horstman, II.56-8), the saint is female, called Dominica, and sister of Indract, with whom she came over from Ireland. They were on their way to Rome, but settled for a while near the mouth of the Tamar. Indract left Dominica there and continued to Rome. We hear no more of Dominica in the 'Life'.

The church was known as *Ecclesia Sancte Dominice* in 1259, 1288, *Sancta Dominica de Haltone*, 1310, 1437, but in Bishop Lacy's Register (1445) the saint had become male, for the church is called [Ecclesia] *Sancti Dominici*. In the same year permission was granted for the day of dedication of the church to be changed from August 30 to May 9. The day of Indract was May 8 and it seems that that was the cause of the change. The original legend of St.Indract did not mention Dominica, and her presence in John of Tynemouth's version is probably due to 'contamination' from a Cornish source (G.H.Doble, *St.Indract and St. Dominic*, 'Cornish Saints' Series, No.48, pp.15-20, 24).

DOMNALL son of ALPIN. See Britto.

DOMNALL, DONALD. See Dyfnwal.

DÔN. (Mythical).

Notable chiefly as the parent of a large number of offspring, known as 'The Children of Dôn', namely Gwydion, Amaethon, Gofannon, Gilfaethwy, Arianrhod, and many others of lesser importance. See list below. The extant remains of early Welsh literature do not tell us whether Dôn was the father or

the mother of these children, but John Rhys (*Hib. Lect.*, pp.89-92) had no hesitation in assuming that Dôn was a female divinity, whom he equated with Irish Danu or Donu. This has generally been accepted, see e.g. TYP p.327, although W.J.Gruffydd had his doubts (*Math vab Mathonwy*, 1928, p.188 n.59). In the Mabinogi branch of 'Math ap Mathonwy', Gwydion, Gilfaethwy and Arianrhod, children of Dôn, are called children of Math's sister (WM 82, 93, RM 59, 68), from which it is inferred that Dôn was the sister of Math and daughter of Mathonwy. In a triad (TYP no.35) Arianrhod is called the daughter of Beli, and from this John Rhys deduced that Dôn was the consort of Beli Mawr (*loc.cit.*, p.90). However we cannot deduce that Dôn was the mother of all Beli's sons or that Beli was the father of all Dôn's children (PCB).

Medieval Welsh antiquarians thought Dôn was a man. Thus we find Don ap Conwy in a list of Dôn's children in Peniarth MS.118 p.60l, LD ii.15, while in Llanstephan MS.187 p.225 (1634) we find Don ap Dygyn ferthyr o Arfon. Similarly Cardiff MS.4.22 (1716) p.59. The form 'Don ap Conwy' may derive from the line *Gwdion fab Don ar Gonwy* in a poem attributed to Dafydd ap Gwilym (*Barddoniaeth*, edited by Owen Jones and William Owen, 1789, p.365). The intrusion of Dygyn Ferthyr seems to derive from a line in the Book of Taliesin (BT 36.3-4), *Gwydyon ap Don dygynuertheu*. The name became (a) the father of Dôn, and (b) a son of Dôn in Mostyn MS.113 p.138, Peniarth MS.118 p.601 (Dogyn verthyr o Arfon), LD ii.15 (Doginothr). "This Don was an usurper" (Edward Lhuyd's *Parochialia*, III.51, s.n. Llanunda). "Don, lord of Arfon, was father of Gwydion." (Lewis Morris, *Celtic Remains*, p.140).

The family of Dôn are all connected with North Wales, especially Arfon. See e.g. Gwydion, Arianrhod. A list of the Children of Dôn is given in the 'Hanesyn Hen' tract under the heading *Plant Don o Arvon* (ByA §25 in EWGT p.90). The most probable forms of the names are as follows:

THE CHILDREN OF DÔN

- | | |
|---------------------|----------------------|
| 1. Addien | \| 8. Gilfaethwy (q.v.) |
| 2. Amaethon (q.v.) | \| 9. Gofannon (q.v.) |
| 3. Arianrhod (q.v.) | \| 10. Gwydion (q.v.) |
| 4. Cyman (q.v.) | \| 11. Hedd |
| 5. Digant (q.v.) | \| 12. Hunog (q.v.) |
| 6. Elawg | \| 13. Idwal |
| 7. Elestron (q.v.) | \| 14. Iewydd (q.v.) |

For Gwennan, Elan and Maelan, sisters(?) of Arianrhod, see *Caer Arianrhod*.

Some of these names are ordinary words:

- | | |
|-------------------------------|--------------------------------|
| 1. Addien = fair, beautiful. | \| 11. Hedd = peace, tranquility. |
| 4. Cyman = complete, perfect. | \| 12. Hunog = sleepy, drowsy. |

As the parent of Gilfaethwy, Dôn's name has found its way into Arthurian Romance where it takes the forms Do, Doon, Dos de Carduel in French romances, and Du, Deu and finally 'God' in Malory. See s.n. Gilfaethwy.

Iolo Morganwg had much to say about Dôn, whom he treated as a man, king of Llychlyn [Scandinavia] and Dulyn [Dublin], and leader of the Gwyddyl in Môn and Arfon. See Iolo MSS. pp.78, 81, 82, 153.

DONA ap SELYF. (580)

The saint of Llanddona, Anglesey (PW 93). Commemorated on November 1 (LBS I.75, II.355). He is mentioned in *Bonedd y Saint* as son of Selyf ap Cynan Garwyn, and later versions add that he was 'in Carthgoed, Garthgoed or Crafgoed' (ByS §62 in EWGT p.63). The place-name is preserved in Mynydd y Crafgoed in the parish, where is also a hill called Bryn Dona (LBS II.355).

DONAKAMENUS. See *Glascurion*.

DONED ap TUDWAL.

One of an otherwise unknown line of princes in Penllyn; father of Coed (ABT §22 in EWGT p.107).

DORMARCH. The dog of Gwyn ap Nudd.

DOS ap DEIGR. (Fanciful).

'Drop son of Tear'. He appears as an addition to a group of legendary names in the expanded 'Hanesyn Hen' tract. See ByA §§19, 21 in EWGT p.89. He is said to be father of Deigr, Aurdeyrn [*recte* Eurdeyrn] and Cynan Glodrydd. Lewis Dwnn adds another son, Rhydderch Eryr, and gives their mother as Ceinwen Fechan ferch Ieuan Degan ap Peredur Filwr (Peniarth MS.268 p.94, EWGT p.149). Compare Clust ap Clustfeinydd, etc.

DOS ap IACOB.

Genealogical link in the fictitious pedigree of St.Gurthiern (q.v.).

DREM ap DREMIDYDD. (Fanciful).

'Sight son of Seer'. One of the personified 'qualities' of which there are several other examples in Welsh literature. See Clust. He appears in the tale of 'Culhwch and Olwen' as one of the persons of Arthur's Court 'who saw from Celliwig in Cornwall as far as Pen Blathaon in Prydein [Prydyn = Pictland], when a fly would rise in the morning with the sun.' (WM 464, RM 109). In the tale of 'Geraint and Enid' he is one of the seven under-porters at Arthur's Court subject to Glewlwyd Gafaelfawr (WM 386, RM 245).

He occurs in 'Englynion y Clyweid' in Llanstephan MS.27 as the author of a proverb (No.68 in BBCS 3 p.15). In 'Araith Iolo Goch' Dremyn ap Dremhidydd is said to be 'the man who could discern a third part of a gnat in a sunbeam, in the four corners of the world'. See D.Gwenallt Jones, *Yr Areithiau Pros*, p.161.5.

DREON LEW. See Dryon ap Nudd.

DRUDWAS ap TRYFFIN. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court (WM 461, RM 107), and Erdudfyl ferch Tryffin, presumably his sister, is listed among the ladies of Arthur's Court (WM 469, RM 112). In one of the late triads entitled 'The Twenty-four Knights of Arthur's Court' (TYP App.IV.1) he is one of the 'Three Golden-Tongued Knights' in Arthur's Court. There was no king or lord to whom they came that would not listen to them, and whatever quest they sought, they wished for and obtained it, either willingly or unwillingly.

A story of him is told in Mostyn MS.146 p.1 (this part early 17th century), Peniarth MS.215 p.349 and the Iolo MSS.p.188. See CLIH pp.185-6 and TYP pp.327-8:

Drudwas ap Treffin son of the king of Denmark received from his wife three 'Birds of Llwhch Gwin' and they would do whatever their master bade them. A field, *maes*, [of combat] was arranged between Arthur and Drudwas and no one was to come to the field but the two of them. Drudwas sent his birds forth telling [them to kill] the first person that should come to the field. As Arthur was about to go, the sister of Drudwas, who was Arthur's mistress, came and [prevented Arthur from going] to the field out of good-will to both of them. In the end Drudwas went to the field, thinking that the birds had slain Arthur according to his bidding. The birds snatched him up and slew him. But when they were high in the air they knew him and descended to the ground with the most piteous lamentations for the killing of their master.

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The song of the Birds of Llŵch Gwin on the strings was made at that time to remember the event, and from that Llywarch Hen got the story and sang the following englynys:

Drudwas ap Treffin, in a day of battle,
With trouble and violence,
Committed a breach [of compact] formerly.
The Birds of Llŵch Gwin killed him.

Drudwas had his battle of foolish note,
[i.e. noted for its foolishness]
And fierce his fate;
An exalted, privileged king
The tame birds of Llŵch Gwin slew.

The story was known to the antiquary, Robert Vaughan, in 1655. His version is given in the *Cambrian Register*, Vol.3 p.311, and is quoted by Charlotte Guest in *The Mabinogion*, Everyman edition, p.315. The first stanza, above, was given earlier in a slightly different form by Gutun Owain. See TYP p.328.

Adar Llŵch Gwin, 'The Birds of Llŵch Gwin' apparently means 'griffins'. See Ifor Williams and Thomas Roberts, *The Poetical Works of Dafydd Nanmor*, p.160; TYP p.328. Another story about them is told in connection with March (q.v.) ap Meirchion. They are also mentioned by Lewis Glyn Cothi (*Gwaith*, Oxford, 1837, p.148 l.1 and p.380 l.24) and by Tudur Aled (*Gwaith*, ed. T.Gwynn Jones, No.100 ll.23-24). Compare the Birds of Gwenddoleu.

In Peniarth MS.132 p.129 (this part by Lewys ab Edward) we are told that one of 'The three Short Pedigrees' of Ynys Prydain was that of *Drydwas ap Drwfffin Varfoc ap Crannoc Glewddigar*. (Copy in Pen.136 p.354). See Garannog Glewddigar.

He is listed as *Drydwas ap Dryffin*, one of the Knights of the Round Table, in Peniarth MS.143 p.39. See NLWJ XIV (1965) p.242.

DRUDWYN, cub of Greid. See Greid ab Eri.

DRUSTWRN HAEARN.

'Drust Iron-Fist'. Mentioned in the tale of 'Culhwch and Olwen' as a person at Arthur's Court (WM 461, RM 107). Perhaps an error for Drystan (CO(2) p.74).

DRYCH ail CIBDDAR. (Legendary).

In the tale of 'Culhwch and Olwen' we are told that no one was as handsome (swift in RM) as Bedwyr except Arthur and Drych ail Cibddar (WM 471, RM 114). In a triad (TYP no.27) Drych ail Cibddar is said to be one of the 'Three Enchanters' of Ynys Prydain. *Ail* is translated 'son' in this context. See TYP pp.55, 497.

DRYFFIN. See Tryffin.

DRYON ap NUDD. (Legendary). (545)

According to a triad (TYP no.31) his retinue was one of the 'Three Noble(?) Retinues' of Ynys Prydain. Another version calls it the retinue of Dreon Lew, 'the brave', at Rhodwydd Arderydd. See Arderydd.

DRYSTAN. See Trystan.

DU y MOROEDD, a famous horse. (Legendary).

On the name, 'The Black of the Seas', see TYP p.113. According to a triad (TYP no.44) it was the name of the horse of Elidir Mwynfawr which carried seven and a half people from Penllech [Elidir]

in the North to Penllech [Elidir] in Môn. Seven were on the horse's back and one swam with his hands on the horse's crupper and was therefore reckoned as half a man. It is implied therefore that the horse swam across the sea from somewhere in North Britain to Môn.

In the Book of Taliesin (BT 48 ll.10-11) one of the famous horses listed in the poem 'Can y Meirch' is *Du Moroed enwawc*, ('the famous Du Moroedd'), the horse of Brwyn Bron Bradog, 'Brwyn Wily Breast'. See TYP pp.c - ci, 113. This is evidently the same as Du, the horse of Brwyn ap Cunedda, mentioned in another triad (TYP no.43) as one of the 'Three Pack-Horses' of Ynys Prydain.

There must be some connection with Du, the horse of Moro Oerfeddawg, mentioned in the tale of 'Culhwch and Olwen'. No other horse would be able to carry Gwyn ap Nudd to the hunting of the boar Trwyth (WM 484, RM 124). Rachel Bromwich was unable to give a satisfactory explanation of this latter case, but suggested that *Du y Moroedd* may be a mythological water-horse which was appropriated to different owners in different stories. (TYP p.113).

Tudur Aled refers twice to *Du'r Moroedd* in two cywyddau asking for a horse, one of which refers to triad 44 (TYP pp.113-4).

DUBNOVELLAUNUS.

A British prince whose name appears on coins. He seems to have ruled over the Trinovantes and perhaps also some territory south of the Thames. He probably acquired the former territory on the death of Mandubracius, and the latter by driving out Epillus. Later he was expelled from his lands by Cunobelinus.

He then became a fugitive and sought the protection of Augustus as recorded in Latin and Greek on a monument at Ancyra in Asia Minor. The inscription is a copy of the *Res Gestae* of Augustus. Here the name is spelt DVMNO-BELLA[VNUS] in Latin and ΔΥΜ[Ν]Ο[ΒΕ]ΛΛΑΥΝΟΣ in Greek. See the Berlin *Corpus Inscr. Lat.*, iii. pp.784-5, 798-9; CB pp.24, 27, 32, 294; Smith's *Dictionary of Greek and Roman Geography*, I.435. Augustus is recording that he has been visited by two suppliant, and therefore doubtless exiled, princes from Britain, the other probably being Tincommius (C & M, pp.58, 73).

DUBRICIUS. See Dyfrig.

DUMNOBELLAUNUS. See Dubnovellaunus.

DUNARTH, king of the North. See Gwrwst Ledlwm.

DUNGARTH, king of Cornwall. (d.876).

He is mentioned in *Annales Cambriae* s.a.875 as having been drowned:

Dungarth rex Cerniu mersus est.

The corrected date is 876 (HW 325 n.17).

At Redgate in the parish of St.Cleer [near Liskeard] is a stone with the inscription:

DONIERT ROGAVIT PRO ANIMA

'Doniert ordered (this cross) for (the good of his) soul.' See *Arch.Camb.*, V.12 (1895) pp.52, 57; Richard Carew (1602), *The Survey of Cornwall*, ed. F.E.Halliday, London, 1853, p.202. William Camden (1599) identified Doniert with Dungarth (ed. Richard Gough, London, 1789, Vol.1 p.5). The monument is on the road between Redgate and Minions (Susan Pearce, *The Kingdom of Dumnonia*, 1978, p.168). Local tradition states that this king held his court at *Lis Kerruyt*, 'The Fortified Court', now Liskeard, and that he was drowned in the Fowey near Redgate during a hunting expedition (Henry Jenner, *The Royal House of Damnonia*, Address, 1918, p.25).

In a fictitious pedigree of princes of Cornwall attributed to Iolo Goch, Dwngerth appears as son of Coilbin and father of Eiddyn. See PP §70.

DUNMAIL. See Dyfnwal (Domnall mac Áeda).

DUNOD, fictitious king of Cornwall. See Dionotus.

DUNOD, abbot of Bangor Is-coed.

Bede calls him Dinooth and says that he presided over the noble monastery, called in English, *Bancornaburg*, when the bishops of the Britons came to their second meeting with St. Augustine of Canterbury in about A.D. 603. At this meeting the British bishops refused to accept the customs of the Roman church as requested by Augustine (*Hist. Eccles.*, II.2) perhaps at Chester (HW 175; WCO 203). St. Tysilio (q.v.) is said to have been present.

According to Geoffrey of Monmouth it was Dinooth himself, admirably skilled in the liberal arts, who was the chief spokesman of the British clergy when they refused to conform to the requests of St. Augustine. Geoffrey says that Dinooth was still abbot at the time of the Battle of Chester in about 616 (See Caerlleon), and he rather implies, though he does not state, that Dinooth was killed there (HRB XI.12-13).

The alleged reply of Dunod to Augustine is found in two manuscripts of the 17th century in the British Library in Welsh. It is given in Latin translation by Haddan and Stubbs (*Councils*, I.122) and Spelman (*Concilia*, pp.108-9). See LBS II.384.

Brut y Brenhinedd calls the monastery Bangor Fawr y Maelor, and the abbot, Dunod. This Dunod was later mis-identified with Dunod Fwr ap Pabo, the father of St. Deiniol the founder of the monastery. For example, by Gutun Owain (d.c.1498) in his copy of the Brut in the Book of Basingwerk p.187 (See J.J. Parry, *Brut y Brenhinedd, Cotton Cleopatra Version*, p.200). This idea was still in fashion in 1908 when LBS was written (II.385-6), but J.E. Loyd pointed out the anachronism in 1911 although he suggested that Dunod might have been of the family of Deiniol (HW 193). See also WCO 203.

Browne Willis put his commemoration on September 7 (LBS II.386).

DUNOD ap CUNEDDA WLEDIG. (400)

See Cunedda Wledig. Dunod's portion of the conquests of Cunedda and his sons was Dunoding (JC 7, ByA 29(4) in EWGT pp.45, 92). He was the father of Eifion through whom the later princes were descended (HG 17, JC 40 in EWGT pp.11, 48).

DUNOD ferch BWYA. See Bwya.

DUNOD FWR ap PABO POST PRYDYN. (500, d.595).

He is mentioned in a triad (TYP no.5) as one of the 'Three Pillars of Battle' of Ynys Prydain, and in another triad (TYP no.44) he is mentioned as one of the seven who rode the horse Corfan to view the battle-fog of [the host of] Gwenddoleu at Arderydd. This was in the year 573 (AC).

His pedigree is given in HG 11, ByS §12, BGG §4 in EWGT pp.11, 56, 73. The cognomen *Fwr*, 'fat', occurs in TYP no.44 and ByS §12, but becomes *Fawr* in one late version of BGG §4 and Achau'r Saint §§21, 51 in EWGT pp.70, 71. He was the father of St. Deiniol by Dwywai ferch Lleenog (ByS §12). In the 'Hoianau' in the Black Book of Carmarthen he is called *Dunaud deinwin*, 'Dunod white teeth', the father of Deiniol (BBC 56 l.1).

In *Annales Cambriae* s.a.595 we find: *Dunaut rex moritur*, but MS.B reads: *Dunauut filius Pabo obiit*. It seems probable that the identification is correct, but it must be supposed that he died at a good age, especially as his son, Deiniol, is recorded as dying in 584.

Dunod is mentioned in a poem on the death of Urien in the 'Llywarch Hen' Poetry (CLIH III.3).

Llywarch Hen is represented as saying:

Let savage Unhwch guide me;
It was said in Drws Llech,
'Dunod ap Pabo does not retreat.'

Further on in the same poem it is probably the same person who seems to be described as making war on Owain and Pasgen, sons of Urien:

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- III.37 Dunod, horseman of the chariot, planned to make a corpse in Yrechwydd against the attack of Owain.
- III.38 Dunod, lord of the land, planned to make battle in Yrechwydd against the attack of Pasgen.

Another poem tells how Llywarch Hen, after the death of Urien, was living in a state of poverty and was advised by a friend to migrate to Powys. The friend says:

- V.5 Trust not Brân, trust not Dunod.

The location of Dunod's family may be represented by the *regio Dunutinga*, which was presented to the church of Ripon in about 675 (Eddius's *Life of Wilfrid*, Ch.17). It is associated with the Ribble and other places in the north of the West Riding (H.M.Chadwick, *Early Scotland*, p.143 and n.3). The place is represented by modern Dent which is the name of a considerable region surrounding a village known as Dent Town [11 miles West by South of Hawes] (John Morris, *The Age of Arthur*, 1973, p.573).

Dunod's bard was perhaps Cywryd (q.v.).

FICTIONS

Geoffrey of Monmouth included Dunod ap Pabo among the princes who were present at Arthur's coronation (HRB IX.12), similarly Brut y Brenhinedd.

Two other sons of Dunod Fwr are mentioned in the Iolo MSS. p.126, namely Cynwyl and Gwarthan. For the origin of these fictions, see s.n. Gwarthan.

DUNUALLO MOLMUTIUS. See Dyfnwal Moelmud (1).

DUNWYD, ST.

The saint of Llanddunwyd or Welsh St.Donat's under Llanfleiddan, and St.Donat's (Sain Dunwyd), both in Morgannwg (PW 70, 71). There is a tradition in the neighbourhodd that Dunwyd was a contemporary of SS.Cadog and Tathan (LBS II. 386-7, no authority given).

DUTIGERN. See Eudeyrn.

DUVIANUS (1). (Fictitious).

A preacher said to have been sent with Faganus by pope Eleutherius to Lucius, king of Britain. See further s.n. Lucius. This is the form of the name in HRB IV.19. In Brut y Brenhinedd the usual form is Dwywan. The name took a variety of forms in Latin writers, see LBS II.394 n.2. Deruvianus is one form, which comes in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (ed. Thomas Hearne, pp.8-9). Here we are told that Phaganus and Deruvianus journeyed through Britain and came to Glastonbury. They revived the custom of twelve anchorites living there which had formerly been the case.

Deruvianus and Faganus also appear in the Glastonbury Chronicle (quoted by Wharton, *Angl. Sac.*, I.553) where they are called the first bishops of Congresbury, A.D.167 (LBS II.395). In the Iolo MSS. Duvianus is mis-identified with Dyfan (q.v.), the saint of Merthyr Dyfan (pp.100, 115, 118, 135, 151, 220).

Duvianus is commemorated on April 8 and May 24 (LBS II.395).

DUVIANUS (2). (Fictitious).

Pretended bishop of Winchester, appointed by Arthur at the time of his special coronation (HRB IX.15). Brut y Brenhinedd calls him Julian.

DWFN ap GWRDDWFN.

Genealogical link in the ancestry of Cunedda Wledig; father of Gwrddoli. See HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 95).

DWG (DWYWG) ap LLYWARCH HEN. (550)

The name appears as *Dwc* or *Duc* in two stanzas of the 'Llywarch Hen' poetry. See CLIH I.46, 47:

I.46c	[Like] wings of dawn was the spear of Dwc.
I.47	I repent that Duc persuaded me Not to go to battle with them.

He appears in the pedigrees as son of Llywarch Hen, father of Gwair and ancestor of Gwriad ab Elidir. See GaC §2, ABT 1e in EWGT pp.36, 96. The name takes the form Dwywg in some of the later versions and in the list of sons of Llywarch Hen in ByA §5 in EWGT p.86.

DWNWALLON. (d.952).

An unknown person, said to have been slain by the 'Gentiles' [heathen Danes] according to ByT (Pen.20 version) s.n. 952.

DWYFAEL ap PRYDER.

He is mentioned in Bonedd y Saint (§56 in EWGT p.63) as son of Pryder ap Dolor Deifr of Deifr and Bryneich in the North. No known dedications (LBS II.387).

DWYFNERTH ap MADOG MADOGION. (680)

Father of Tegog and ancestor of Cynddelw Gam (q.v.). See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115. The name sometimes appears as Cyfnerth.

DWYN or DWYNWEN ferch BRYCHAN.

The saint of Llanddwyn or Llanddwynwen in Môn (PW 91), commemorated on January 25 (LBS I.70, II.392). She appears in the lists of daughters of Brychan from the earliest. See DSB 12(24)(Duyn), CB 15(23)(Vndin), JC 3(23)(Gwenn), AchS 23 (Dwynwen), PB 3t (Dwynwen, Dwyn) in EWGT pp.16, 19, 44, 70, 83.

The Welsh bards regarded her as the patroness of lovers. Dafydd ap Gwilym and Syr Dafydd Trefor both wrote *cywyddau* addressed to her in that capacity (LBS II.388-9), and a legend as to how she became the patroness of lovers is given in the Iolo MSS. p.84. See LBS II.388.

DWYWAI ferch LLEENOG. (500)

According to Bonedd y Saint (§12 in EWGT p.56) she was the mother of St.Deiniol and wife of Dunod Fwr. One late version (G) wrongly makes her daughter of Gwallog ap Lleenog.

'The song of the son of Dwywei' is mentioned in the Gododdin of Aneirin (CA II.643, 651). This has led to the suggestion that Dwywai ferch Lleenog was the mother of Aneirin. See CA p.232.

DWYWAN. See Duvianus (1).

DWYWE ap HYWEL. (480)

The saint of Llanddwywe, a chapel under Llanenddwyn in Ardudwy (PW 97). He appears in a late addition to Bonedd y Saint (§80 in EWGT p.66) where he is called Dwywau ap Hywel ab Emyr Llydaw. Lewis Morris wrongly calls this saint a woman, the daughter of Hywel ab Emyr Llydaw (*Celtic Remains*, p.145).

DWYWG ap LLYWARCH HEN. See Dwg.

DWYWG LYTH ap TEGOG. (760)

Father of Gwrysnad and ancestor of Cynddelw Gam. See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115.

DYFAN, ST.

Apparently the saint of Merthyr Dyfan (PW 67) in Barry, Morgannwg. According to Rice Rees, (*Welsh Saints*, p.338), the dedication was to Dyfan and Teilo. Iolo Morganwg gave him a genealogy going back to Manawydan ap Llŷr (Iolo MSS. p.118). He also identified him with Duvianus (1).

DYFANO, ST. See Tyfanog.

DYFED ap MACSEN WLEDIG. (355)

He appears in the pedigree of the kings of Dyfed in the 'Harleian' version (HG 2 in EWGT p.10):

Gloituin map Nimet map Dimet map Maxim gulecic.

A corresponding pedigree in ABT §18a in EWGT p.106 is similar:

Gletwin ap Nyfedd ap Dyved ap Ebynt ap Maxen wledig.

Here several names have been interpolated, perhaps from a collateral line. See discussion s.n. Tryffin, king of Dyfed.

Dyfed as a personal name, however, is surprising. It looks like a fictitious eponym for the place-name Dyfed, which actually derives from Demeti or Dimeti a pre-Roman tribal name. A.W.Wade-Evans suggested that the name Demetus was taken by a son of Maximus from the name of the people over whom he ruled (WCO 33, 39, 88, 91, 145). If this be accepted it is reasonable to suppose that he had a proper personal name, and there is some evidence for this, as we shall try to show.

In Jesus College MS.20 (§19 in EWGT p.46) there is a pedigree of a line of princes believed to be of the Isle of Man, which ends thus:

Tutwawl m. Edneuett m. Dunawt m. Maxen wledic.

The corresponding 'Harleian' pedigree (HG 4 in EWGT p.10) is:

Tutagual map Eidinet map Anthun map Maxim guletic.

Comparing these two we can suppose that Dunawt, which does not appear elsewhere as the name of a son of Macsen, is a mistake for Dimet, and that Anthun [= Antonius, later Annun] was the real name of this son. Also that Nimet/Nyfed of the Dyfed pedigree is a mistake for Iutnimet, later Ednyfed. Annun is omitted in the later version in ABT 6l in EWGT p.100:

Tudwal ap Ednyfed ap Maxen wledig.

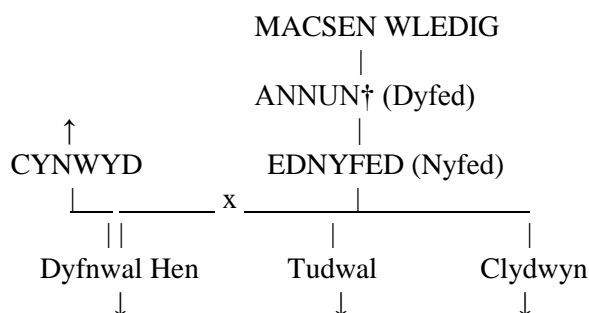
A similar series of names occurs in 'Buchedd Llawddog' (EWGT p.31):

Dyfnwal ap Ednyued ap Antoni ap Maxen.

This is an incorrect version of the pedigree of Dyfnwal Hen ap Cynwyd, which is also found (without Annun) in ByS 18, BGG 11, ByA §17, in EWGT pp.57, 73, 89. In modern orthography:

Dyfnwal Hen ab Ednyfed ap Macsen Wledig.

These considerations lead to the following tabulation, where † indicates that the name is occasionally omitted. See WG 1 pp.18-19 'boxed'.



DYFENNEN ab ANNUN ap CEREDIG. (470)

He is mentioned as *Dyuennen* in the tract 'Progenies Keredic' (§9 in EWGT p.20). In Jesus College MS.20 (§49 in EWGT p.49) the name appears as *Dunun*. Nothing seems to be known of him.

DYFNAN (ap BRYCHAN).

The saint of Llanddyfnan in Anglesey. Commemorated on April 22 or 24 according to the Welsh calendars (LBS I.71, II.396). He appears as a son of Brychan in a late version of Plant Brychan (§2g in EWGT p.82), and Peniarth MS.127 adds that he was buried at Llanddyfnan.

DYFNARTH ap GWRWST LEDLWM. See Gwrwst Ledlwm.

DYFNARTH or DYFNFARCH ap PRYDAIN. (Legendary).

He appears as an ancestor of Beli Mawr and father of Crydon in 'Hanes Gruffudd ap Cynan' and later pedigrees (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121). He is probably part of a pre-Geoffrey pseudo-history. See BBCS 23 (1968) pp.1-6.

Iolo Morganwg identified him with Dyfnwal Moelmud (MA, Third Series of Triads no.58, Iolo MSS. p.36, Barddas I.42).

DYFNIG, ST.

Dyfnig and Ust are said to be the saints of Llanwrin in Cyfeiliog according to a late version of Bonedd y Saint (§93 in EWGT p.67). This was copied by Lewis Morris in BL Add.MS 14,949 fo.11v and printed in MA¹ II.56 = MA² 431. Lewis Morris added:

a ddoethant i'r ynys hon gyda Chadvan.

but this was a result of his mis-reading of the manuscript of Thomas Wiliems. Thus the idea that Ust and Dyfnig were in the company of Cadfan must be dismissed. Compare LBS II.396.

Ust is the patron of an extinct chapel of Llan-ust near Fishguard (PW 26). Compare St.Just of Cornwall.

'Dyfnig' is derived from *Dominicus*, and 'Ust' is from *Justus* (LBS II.396).

Llanwrin is now dedicated to Gwrin (q.v.) (PW 109).

DYFNOG ap MEDROD ap CAWRDAF. (570)

The saint of Llanrhaeadr yNghinmeirch, also called Llanddyfnog, in Dyffryn Clwyd (PW 97), commemorated on February 13 (LBS I.70, II.398). His genealogy is given in Bonedd y Saint (§51 in EWGT p.62). Some late versions give his mother as *Gwenhuawc ferch Ogvran gawr* [i.e. Gwenhwyfach, q.v.] but this is due to mis-identification of his father with Medrod, Arthur's adversary.

The Irish saint Domnoc or MoDomnoc of Tiprat-fachtna in Ossory (also called Dominicus) is commemorated on February 13 and May 18 (DCB) but is given a purely Irish ancestry. MoDomnoc is mentioned in the Life of St.David (Vespasian text) §§41, 43.

St.Dyfnog cannot be identified with St.Domnoc. A.W.Wade-Evans derives the name Dyfnog from Dumnacus (WCO 190). Compare Dyfnig.

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See also s.n. Iddog, St.

DYFNWAL [Domnall mac Áeda], king of Strathclyde.

He was son of Áed son of Kenneth mac Alpin and brother of Constantine II, king of Scots. He reigned in Strathclyde c.940-3 [after Éogan (Owen) (c.925-937) son of Domnall II son of Constantine I, king of Scots (DAB 199)]. He is the same as Dunmail mentioned by Roger of Wendover (DAB 103). See below.

Parts of Cumbria were apparently occupied by Olafr Sigtryggson, king of Dublin (945-980) with the support of Malcolm I, king of Scots, 943-954 (DAB 177).

The *Annales Cambriae* give s.a 946 [=945]:

Stratclut vastata est a Saxonibus.

This perhaps refers only to the ravaging of Cumberland mentioned in the ASC, as follows:

A.D.945. This year Edmund, the English king, overran all Cumberland, and let it all go to Malcolm, king of Scots, on the condition that he became his ally both by land and sea.

In *Flores Historiarum* (this part attributed to Roger of Wendover), s.a. 946 we read:

In the same year king Eadmund, with the aid of Leoling, king of South Wales, ravaged the whole of Cumberland and put out the eyes of two sons of Dummail, king of that province. He then granted that kingdom to Malcolm, king of the Scots, to hold of himself, with a view to defend the northern parts of England from hostile incursions by sea and land.

David Powel in the *Historie of Cambria*, 1584, (1811 reprint p.47) identified the above Leoling with Llywelyn (d.1023) ap Seisyll, which is clearly impossible, nor is any other Llywelyn possible.

Charles Oman believed that by 'Cumberland' the Anglo-Saxon Chronicle means "the obscure Viking settlement on the Solway Firth, whose existence we have to presuppose in order to account for the predominant Scandinavian nomenclature of all the countryside of the modern Cumberland and Westmorland..... The Strathclyde Welsh were at this time ruled by the kinsmen of Malcolm, and do not appear as enemies either of him or of Edmund." (Oman p.527). "Other readings of the problem are possible, but this seems to fit the political situation best. Certainly it is far more probable than the usual interpretation that Edmund fell upon the Strathclyde Welsh, who were already ruled by princes of the Scottish house, and handed over their lands to Malcolm." (Oman p.528).

In his book, *The Secret Valley*, (Kendall, 1929), Nicholas Size misidentified Dunmail with Dyfnwal ab Owain, a later king of Strathclyde who died in 975 on pilgrimage. According to Size Dunmail had a city near Wythburn. He was defeated by Edmund at the place now marked by Dunmail Raise [grid ref. NY 3212], a heap of stones between Grasmere and Thirlmere. Edmund demanded the royal regalia and the exile of the king, but the sons of Dunmail cast the emblems of power into Grisedale Tarn. For this Edmund had their eyes put out (pp.13-14). The rest seems to be a mixture of tales wrongly assigned to Dunmail.

DYFNWAL ap DEINIOG.

One of an otherwise unknown line of princes in Penllyn; father of Brochwel (ABT §22 in EWGT p.107).

DYFNWAL ap GWYDDNO GARANHIR. See Gwyddno Garanhir.

DYFNWAL ap HYWEL. (Fictitious)

According to the Red Book version of ByT Dyfnwal and Rhodri sons of Hywel died in 953. Rhodri was the son of Hywel Dda (HW 344) so Dyfnwal would appear to be a son of Hywel Dda. But Dyfnwal is a mistake here for Dwnwallon, who in the Pen.20 text, is said to have died the previous year.

DYFNWAL ap MYNYDDOG EIDYN.

In a variant version of TYP no.33 in Peniarth MS.50 we are told that it was Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn who slew Urien Rheged. This was mentioned by Robert Vaughan, see Lewis Morris in BL.Add.MS. 14,924 fo.10. It goes counter to the ordinary tradition and is almost certainly a mistake. See TYP p.324. It seems more probable that these two were somehow involved in avenging the death of Urien (PCB).

DYFNWAL (DOMNALL) ab OWAIN (1), king of Strathclyde. (d.694).

Probably son of Owain ap Beli. He evidently succeeded Gwriad (q.v.) as king of Strathclyde, but our only(?) authorities for his existence are the Irish Annals:

Domhnall mac Auin, rex Alochluaithe, moritur.

(Annals of Tigernach s.a.694, similarly AU s.a.693 [=694]).

DYFNWAL ab OWAIN (2), DOMNALL mac ÉOGAIN, king of Strathclyde. (d.975).

He was son of Éogan (Owain) mac Domnaill, king of Strathclyde and succeeded his father c.962 (DAB 103).

It is probably this Dyfnwal who appears as Dufnal, one of the subreguli who are said to have rowed Edgar of England on the Dee in the year 973 (Florence of Worcester s.a. 973). See HW 349 and n.105. Florence also includes *Malcolm, rex Cumborum*, who was the son of Dyfnwal (DAB 104).

The Annals of Ulster s.a. 974 [=975] say: *Domnall mac Eogain, ri Bretan, in ailithri, Foghartach abbas Daire, mortui sunt*. 'Domnall son of Eogain, king of the Britons, on a pilgrimage, ... died.' This part is confirmed by the Annals of Tigernach and Chronicon Scotorum. Annales Cambriae (MS.B) s.a. 975 read: *Idwalan filius Owein obiit* and in ByT (Pen.20 version) this has been combined with a more correct version: 'Dwnwallon, king of Strathclyde, went to Rome; and Idwallon ab Owain died.'

DYFNWAL ap RHYDDERCH. (780)

A prince of the line of Strathclyde, father of Arthgal (HG 5 in EWGT p.10).

DYFNWAL ap TEWDWR, king of Strathclyde. (d.760).

He appears in the pedigree of the kings of Strathclyde as the father of Owain and son of Tewdwr ap Beli (HG 5 in EWGT p.10).

Dyfnwal probably succeeded on the death of his father in 750. During that year Eadbert, king of Northumbria, had ravaged the southern border of Strathclyde, and added Kyle to his kingdom. In 756 Eadbert and Aengus, king of the Picts, joined their armies, overran Strathclyde altogether and captured Alclyde [Dumbarton] which surrendered on 1 August 756 (Oman p.333).

The death of Dyfnwal is recorded in the Annales Cambriae s.a. 760:

‘A battle between the Britons and the Saxons, that is the action of Hirford [Hereford]; and Dyfnwal son of Tewdwr dies’

FICTION

The death of Dyfnwal in the North clearly had nothing to do with the battle of Hereford on the borders of England and Wales (HW 197 and n.16). Later writers, however, not realising that Dyfnwal was a king of Strathclyde, supposed that he was a chieftain of Wales, and thus invented a fictitious

person, Dyfnwal ap Tewdwr, who was supposed to have been killed at the battle of Hereford between Britons and Saxons. For example Hugh Thomas (c.1700) mentions him as Dufnwall, “slaine in a great battle fought at Hereford, anno 755”, son of Tudor or Theodor who “might be descended from Yscordia vychan” (Harleian MS.2289 fo.3v). See Ysgorda.

DYFNWAL ap TEWDWR BRYCHEINIOG. (Fictitious).

He is mentioned by Hugh Thomas, who says that he was the last of his line and was killed by Caradog Freichfras (Harleian MS.2289 fo.2v) in the time of king Arthur (Harleian MS.4181 p.133). Where did he get this?

DYFNWAL FRYCH, DOMNALL BRECC. (d.642).

The name appears in the Gododdin of Aneirin (CA stanza LXXIX A and B, ll. 971 and 977) as *Dywynwal a breych* and *Dywynwal vrych*, respectively. ‘and the head of Dyfnwal Frych the ravens are biting’. The person referred to is evidently Domnall Brecc, king of Dál Riada in Scotland., who was slain, according to the Annals of Tigernach, in A.D.642 at Strathcarron by Ohan, king of the Britons. See Owain ap Beli, king of Strathclyde.

Since the subject of the Gododdin, the raid on Catraeth, is believed to have occurred in about the year 600, there is an anachronism here. Ifor Williams believed that this stanza is an interpolation. The composer of the stanza seems to show a knowledge of the doings of the kingdoms of Strathclyde and Dál Riada at the time of Domnall Brecc (CA pp.xli-xlii). See also Rachel Bromwich in SEBH p.89; Kenneth Jackson, *The Gododdin*, pp.47-48.

Domnall Brecc was the son of Eochu Buide son of Aedán mac Gabráin (CGH p.328).

DYFNWAL HEN ap CYNWYD. (465)

A member of the line of princes of Strathclyde, and father of Gwyddno, through whom the line continued (HG 5 in EWGT p.10). When his ancestry is given by later authorities, they almost invariably make him son of Ednyfed ap Maccsen Wledig. But ‘Buchedd Llawddog’ calls him Dyfnwal ab Ednyfed ab Annun ap Maccsen Wledig; see s.n. Dyfed ap Maccsen Wledig. Chronology supports the ‘Harleian’ version and we are probably safe in giving all the sons of Dyfnwal Hen ap Ednyfed to Dyfnwal Hen ap Cynwyd. The sons of Dyfnwal Hen in the various authorities are Gwyddno, Clynog, Cynfelyn (HG 5, 6, 7 in EWGT p.10); Cedig, Garmonion, Gwrwst Briodor, Aeddán Fradog (wrong) (BGG 8-12 in EWGT p.73); Gwidol and Deigr (ByA §§17, 19-22 in EWGT p.89). The last two are questionable.

DYFNWAL HEN ab EDNYFED. See Dyfnwal Hen ap Cynwyd.

DYFNWAL HEN ap GORWYNION or GORBONION. (Fictitious). (1030 B.C.)

Genealogical link in the (defective?) pedigree of Beli Mawr (MG 1 in EWGT p.38) and of Cunedda ap Henwyn (MP 2 in EWGT p.121).

DYFNWAL MOEL.

He is mentioned in the tale of ‘Culhwch and Olwen’ as one of the persons at Arthur's Court (WM 464, RM 109). He is perhaps the same as Dyfnwal Moelmud (2).

DYFNWAL MOELMUD (1), legendary law-maker. (450-410 B.C.)

He is mentioned by Geoffrey of Monmouth in HRB II.17 as Dunuallo Molmutius, which is correctly rendered Dyfnwal Moelmud in Brut y Brenhinedd. Other corresponding names in the Welsh version are shown in [] below. He is described as the son of Cloten [Clydno], king of Cornwall. On the death of his father he succeeded to the kingdom of Cornwall, immediately proceeded to make war on Pinner [Pymer], king of Loegria [Lloegr], and killed him in battle. Thereupon Rudaucus [Nidyawc], king of Cambria [Cymru] and Stater, king of Alban, marched against him. He defeated them by a ruse and the two kings were killed. After this he reduced the whole of Britain and established the ‘Molmutine’ laws.

He died after a reign of forty years and was buried in the city of Trinovantum [i.e. London], near the temple of Concord, which he himself had built when he first established his laws. Geoffrey says further that ‘the Molmutine laws are famous among the English to this day’ (HRB II.17) and that Gildas, the Historian, translated them from British into Latin, and king Alfred into English (III.5).

By Conwenna or Tonwenna [Tonwen] he was the father of Belinus [Beli] and Brennius [Brân] (III.7).

The *Historia Regum Britanniae* or *Brut y Brenhinedd* was evidently known to the compiler of the Venedotian Code of the Welsh laws, the oldest extant version of which is in the Chirk Codex (c.1200). He took the opportunity to introduce some additional material about Dyfnwal Moelmud in a section known as *Kyfreith Dyfnwal Moel Mut*. Part of the section is missing in the Chirk codex but is supplied in BL Add.MS.14,931 (TYP pp.232-3, 501). For a somewhat composite text see Aneurin Owen, *Ancient Laws and Institutes of Wales*, 1841, Octavo ed. I.182-5, Folio ed. pp.89-90.

We are told that before the Saxons seized the crown of London Dyfnwal Moelmud was king of the Island. He was the son of the Earl of Cornwall by a daughter of the king of Lloegr. After the male line became extinct, he came into possession of the kingdom by the distaff, as being grandson of the king. He was a man of authority and wisdom and (first) made good laws in this country, which laws continued in force until the time of Hywel Dda. Afterwards Hywel enacted new laws and annulled those of Dyfnwal....But he left the measurements of this island as Dyfnwal framed them, for he was an excellent measurer. He measured this Island from Penrhyn Blathaon in Prydyn to Penrhyn Penwaed in Cornwall, that is 900 miles, the length of this island; and from Crugyll in Môn to Soram on the shore of Môr Udd, 500 miles, which is the breadth of the island....

It should be noted that the measuring of Britain is ascribed to Lludd ap Beli Mawr in the tale of ‘Lludd and Llefelys’. See s.n. Lludd ap Beli.

According to the *Eulogium Historiarum*, by a 14th century Malmesbury historian, Dyfnwal Moelmud founded the *civitates* [abbeys] and castles of Malmesbury, Tetbury and Lacock (Ed. Rolls, II.236 = Bk.V, Ch.13).

Dyfnwal Moelmud is the ninth king listed in the tract ‘The Twenty Four Mightiest Kings’. ‘He measured the length and breadth of the island and its mountains, rivers, forests, harbours and chief estuaries. He built a city on the bank of the river Severn, and called it Caer Odor. For the little river that flows through it is called Odor Nant y Baedd [Odor Nant of the Boar]. And today it is called Bristol.’ (*Études Celtiques*, XII.170, 178-9). See further s.n. Dyfnwal Moelmud (2).

‘IOLO’ FICTION

Dyfnwal Moelmud is not mentioned in the genuine triads but appears several times in the Third Series in the *Myvyrian Archaiology* (Nos.4, 11, 36, 57, 59). Iolo Morganwg also concocted a series of triads which were pretended to be the laws of Dyfnwal Moelmud. These were published in MA¹ III.283-318. See HW 318-9.

DYFNWAL MOELMUD (2). (440)

Presumably a prince in North Britain. He appears in the ‘Harleian’ genealogies as son of Garbanion ap Coel Hen, and father of Brân Hen and Cyngar (HG 10 in EWGT p.10). He also appears in Jesus College MS 20, (§37 in EWGT p.48), but the text is corrupt. Perhaps the same as Dyfnwal Moel (q.v.).

The question arises as to what connection there is between this evidently historical person and the Dyfnwal Moelmud (1) already treated as a legendary or fictitious character. It is generally agreed that Geoffrey of Monmouth got this name, like many others, from genealogies such as the ‘Harleian’ (TYP p.xcvii). But did he have any reason for making his Dyfnwal Moelmud a law-giver? John Rhys and David Brynmor-Jones thought that there was perhaps some such tradition and that Dyfnwal Moelmud, the grandson of Coel Hen, “may well have become associated with legislation over Cymric

territory.” (*The Welsh People*, 1906, pp.130-3). It must be admitted that there is nothing definite to support the idea (PCB), but compare AoW 109.

DYFNWALLON ab ARTHEN. (750)

A prince of the line of Ceredigion, father of Meurig (HG 26, JC 42, ABT 6j in EWGT pp.12, 49, 100).

DYFNWALLON. See also Dwnwallon.

DYFNWY ap CAW. See Eugrad ap Caw.

DYFRIG (DUBRICIUS), ST. (465?)

The earliest references to Dubricius occur in the seventh century Breton Life of St. Samson. There we are told that Dubricius used to pay visits to a monastery where Samson was serving as a monk under St. Illtud [Llanilltud Fawr]. On one of these occasions Dubricius ordained Samson deacon (Part 1 §13) and on a later occasion, priest (§15). Later Samson went with the permission of Illtud to a certain island inhabited by the priest, Pŷr, [Ynys Bŷr = Caldy Island, near Tenby, WCO 216] (§§20-21).

Dubricius was wont to spend the greater part of Lent on an island ‘staying in his own house’ (§33). [This was evidently Ynys Bŷr, WCO 219]. On one occasion Dubricius appointed Samson cellarer (§34). Samson was accused of extravagance by the envious former cellarer, but proved his innocence to Dubricius (§35). Soon after this, Pŷr died and Dubricius with the men of the monastery chose Samson to be the new abbot (§36).

Samson was persuaded to come to the monastery which, it was said, had been founded by St. Germanus [Llanilltud Fawr], and the elders appointed him abbot (§42). Later there was a meeting to appoint three bishops, Samson was chosen as the third and ordained with the others as bishop by Dubricius (§§43-44). A dove appeared each time that Samson was ordained deacon, priest and bishop (§§13, 15, 44).

The Life of Dubricius is given in the Book of Llandaf (BLD 78-84). The following is a short analysis:

- §1. The story of his birth to Efrddyl daughter of Peibio Glaforog at *Matle* [Madley] (pp.78-9). See s.n. Peibio ab Erb.
2. King Peibio gave the child Madley and also the whole island which took its name from his mother, namely Ynys Efrddyl, which is also called *Mais Mail Lochou* (p.79).
3. His disciples were Teilo, Samson, Ufelfyw, Merchwyn, Elwredd, Gwnwyn, Cynwal, Arthfoddw, Cynnwr, Arwystl, Inabwy, Cynfran, Gwrfan, Elhaearn, Iddneu, Gwrddogwy, Gwernabwy, Ieuan (*Louan* recte *Iouan*), Aeddan and Cynfarch (p.80).
4. He was for seven years at Hennlann [Hentland] on the Wye (p.80).
5. Then he went to Mochros [Moccas] in Ynys Efrddyl (p.80).
6. He visited the residence of Illtud in Lent. There he met Samson who had been accused of wasting wine as a cellarer. A reference to the dove which appeared each time when Samson was ordained deacon and priest, and when he was consecrated bishop by Dyfrig (pp.81-82).
7. A certain wealthy man, descended from royal ancestors, named *Guidgentiuai* [see Gwyddien ap Brochwel] begged him to cure his daughter, *Arganhell* [Arianell], who was possessed of a demon. She was cured and became a nun (p.82).
8. He resigned and became a hermit in Ynys Enlli where he eventually died on 14 November 612 (pp.83-84).

NOTES ON THE 'LIFE'

§§1, 2. Accepting the chronology of Wendy Davies (LlCh) Dyfrig was probably dead before Peibio was born.

§3. In many cases ‘disciple’ here must be taken to mean that they belonged to Dyfrig’s monasteries at Hentland or Moccas (PCB).

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The places Madley, Ynys Efrddyl, Hentland, Moccas, are all in or around Ergyng in Herefordshire. See Map in LBS II.368. A stone at Madley marked the spot where Dyfrig was born. This still survives in the place-name Chilstone, 'Child's Stone' (WCO 121). §6 is based on the Life of St.Samson, but needs correction; see above. We are not told who instructed Dubricius and who ordained and consecrated him (LBS II.365).

§8. On the year of his death see below.

CHARTERS

Five charters appear in the Book of Llandaf in which Dubricius figures:

- (1) Cil Hal. Given by Erb king of Gwent and Ergyng. Witnessed by 'Archbishop' Dubricius, Elhaearn, etc. (BLD 75). (Erb was his great-grandfather!).
- (2) Llangystennin Garth Benni. Bestowed by king Peibio ab Erb. Witnessed by Dubricius, Arwystl, Ufelfyw, Ieuan, etc. (BLD 72a).
- (3) Tir Conloc. Given by king Peibio ab Erb. Witnesses 'Archbishop' Dubricius, Arwystl, Ufelfyw, Ieuan, etc., Peibio and his sons, Cinust and Guidci, etc. (BLD 76a).
- (4) Porth Tulon. In the reign of Merchwyn ap Glywys. Witnesses were 'Archbishop' Dubricius and his clergy, Ufelfyw, Merchwyn and Cuhelyn. King Merchwyn, etc. (BLD 76b).
- (5) Penn Alun. Said to be a gift of Noë ab Arthur. Witnesses are said to be 'Archbishop' Dubricius and a list of his disciples as given in his Life (above §3) (BLD 77). (This is quite impossible. See further s.n. Noë ab Arthur).

Accepting the chronology of Wendy Davies it is clear that Dubricius could not have witnessed any of these charters. But see s.n. Merchwyn.

There has evidently been much manipulation of the original records. Numbers 1 and 5 are chronologically impossible as they stand. It is also noteworthy that the clerical witnesses are nearly all taken from the list of Dyfrig's disciples. The first three places are in Ergyng, Herefordshire. Porth Tulon is in Gŵyr, and Penalun [Penally], on the mainland opposite Caldy Island, is in Dyfed. See LBS II.368, 370.

In another section of the Book of Llandaf, "De Primo Statu Landaviensis Ecclesiae", which is mostly imagination, we are told that Dubricius, *summus doctor*, was appointed archbishop over the whole of southern Britannia by saints Germanus and Lupus. Later he consecrated Daniel [Deiniol] to be the bishop of the city of Bangor (BLD 68-71)

In the Life of St.David (§50) we are told that Dubricius was one of the 118 bishops who gathered together for the Synod of Brefi. He and Deiniol went to persuade Dewi to attend the Synod. This is intended to show that Dewi was higher than those two bishops. See s.n. Dewi.

Dubricius is twice mentioned in the Life of St.Illtud, being described both times as bishop of Llandaf. In the first of these, (§7), he appears as the confessor of Illtud when that saint is about to adopt a religious life, and gave his blessing to Illtud's plans to found a monastery. In the second, (§15), we are told that Samson while at Illtud's monastery was invited to go to Brittany and become bishop of Dol. 'They proceeded to Dubricius, bishop of the church of Llandaf, and while he was being ordained, there appeared to the pontiff Dubricius and to the abbot Illtud, a dove whiter than snow, sitting on the head of the young man'.

Likewise he is twice mentioned in the Life of St.Gwynllyw. First we are told that Gwynllyw built a dwelling place for his retirement ... 'by the grant of Dubricius, bishop of Llandaf' (§5). Again when Gwynllyw was dying we are told that he sent for his son Cadog and for Dubricius, bishop of Llandaf (§10). In the Life of St.Cadog (§28) Dubricius is not stated to have been present on this occasion, nor is he mentioned elsewhere in the Life.

St.Leonorius is said, in his Life, to have been consecrated bishop by Dubricius.

There is a holy well, Ffynnon Ddyfrig, at Garn-lwyd about a mile from Llancarfan (LBS II.371, 380), and it is said that Dyfrig had a station there because he was so partial to the society of St.Cadog (Rice Rees, *Welsh Saints*, p.177. No authority given).

In a late version of 'Plant Brychan' Dyfrig is included among the sons of Brychan, and said to be a saint in Ceredigion (PB 2s in EWGT p.82). This can be dismissed. The connection with Ceredigion is perhaps the result of confusion with Tyfrïog (LBS II.364). However there was a tradition that Peibio himself was the father of Dubricius. See s.n. Peibio.

The death of *Dibric episcopi* is mentioned in the *Annales Cambriae* with that of St.Kentigern under the year 612. This is copied in his 'Life'. It is generally agreed that this is much too late. His association with St.Samson, which is the most certain fact in his life, puts him a generation earlier than Samson, and suggests his birth c.465 and death not long after 521, the probable date of Samson's consecration as bishop by Dubricius. See discussion by Nikolai Tolstoy in *Trans. Cym.*, 1964, p.303 where he suggests the year 532.

He is commemorated on November 14 in agreement with his 'Life' (LBS I.75, II.379).

Churches dedicated to Dubricius are Hentland [Henllan Dyfrig a Theilo], Ballingham [Llan Fuddwalan], and Whitchurch [Llandywynnog] all in Ergyng; St.Devereux, and formerly Moccas, in Herefordshire; Gwenddwr in Brycheiniog, and other later dedications. See LBS II.380, PW.

GEOFFREY OF MONMOUTH AND LATER FICTIONS

According to the *Historia Regum Britanniae* Dubricius was made archbishop of Caerleon-on-Usk in the reign of Aurelius Ambrosius [Emrys Wledig] at the time of the erection of the 'Giants' Dance' at Stonehenge. He apparently succeeded Tramor (q.v.) (HRB VIII.12). On the death of Uther Dubricius, with other bishops, crowned Arthur (IX.1). He exhorted the Britons before the battle of Badon (IX.4). As archbishop of Caerleon he was primate of Britain, and legate of the apostolic see. He was so eminent for his piety that he could cure any sick person by his prayers (IX.12). He officiated at Arthur's special coronation (IX.13). After this celebration he voluntarily resigned his office from a pious desire to lead a hermit's life, and David was appointed in his place (IX.15).

A twelfth century 'Life' of Dubricius by Benedict of Gloucester is based on a combination of the BLD Life and HRB, but adds that Germanus and Lupus during their visit to Britain [in 429] consecrated Dubricius to the See of Caerleon with the title of Archbishop. Nevertheless he died in 612! (LBS II.359, 376).

The first mention of Dubricius as bishop of Llandaf is by the scribe who recorded the translation of his body to Llandaf, and styled him 'Landavensis ecclesiae episcopus' (BLD 84, LBS II.376-7). There were no 'Bishops of Llandaf' until the twelfth century (WCO 156), nor were there any 'diocesan bishops' in the time of Dubricius, but in some sense he could be regarded as the predecessor of Cyfeiliog, who was called bishop of Ergyng in the tenth century (WCO 123).

DYFRWR ap COEL GODEBOG. (390)

Son of Coel Godebog by Stradweul ferch Gadeon (ByA §27a in EWGT p.90). Nothing seems to be known about him.

DYFRWYR.

'The Watermen'. The legend of these seven saints is told in the Book of Llandaf (BLD 127-9). According to this they were born all at one birth to the wife of Cynwayw, a poor man of Deugledydf, but of noble birth. As he already had seven sons he decided to drown the last seven, but was caught in the act by St.Teilo who baptized them and brought them up at a place called Llanddyfrwyr [Llandeilo Llanddyfrwyr], now Llanddowror, [in Talacharn, Dyfed]. Later they moved to Marthru [now Mathri] in Pebidiog and finally to Cenarth [in Emlyn, Dyfed], where they continued to the end of their lives (LBS II. 398-401).

Dyfrwr, in Latin, *Aquaticus*, 'the Waterman' was a name given to St.David, because of the austerities practised by him and his followers, who were likewise called *Dyfrwyr*, 'Watermen' (WCO 148, 243-5). There was once another Llanddyfrwyr-yn-Edeligion (extinct) in Llangybi Fawr (WATU). This was founded by St.Cybi according to his 'Life' (§8 in VSB p.238). Later(?) it was given by Cadog to Dochau (q.v.).

Mathri is dedicated to 'The Seven Saints' (PW 28), but with no day of commemoration (LBS II.398). The patron of Cenarth is St.Llawddog (PW 55).

DYFWN ferch GLYWYS. See Meurig ab Enynny.

DYFYN DIARCHAR. See Hywel Farf-fehinog ap Caradog.

DYFYR ab ALUN DYFED. (Legendary).

He is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 159) and in the tale of 'Geraint and Enid' as one of a retinue which accompanied Geraint (WM 411, RM 265). He is perhaps the same as an un-named son of Alun Dyfed mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court (WM 460, RM 106) and being skilled at unleashing dogs, so that his presence was necessary for the hunting of the boar Trwyth (WM 484, RM 125).

See also Alun Dyfed, Rhun ab Alun Dyfed.

DYFYR WALLT EURAID. (Legendary).

Dyfyf 'of the Golden Hair'. She is mentioned in a triad (TYP no.88) as one of the 'Three Splendid Maidens' of Arthur's Court. From a fuller version of the triad found in *Araith Ieuan Brydydd Hir* in Peniarth MS.218 p.99 we learn that she was the sweetheart of Glewlwyd Gafaelfawr. See D.Gwenallt Jones, *Yr Areithiau Pros*, p.30 and TYP p.215.

DYGYNNELW.

He is mentioned in a triad (TYP no.11) as the bard of Owain ab Urien, and one of the 'Three Red-Speared Bards' of Ynys Prydain.

DYLAN AIL TON. (Mythical).

It appears from the rather obscure remarks in the Mabinogi branch of 'Math ap Mathonwy' that Dylan was the son of Arianrhod.

Math wished to know whether Arianrhod was a maiden, and in order to test the matter he caused her to step over a magic wand. As she stepped over the wand she dropped a fine boy-child with rich yellow hair. Math had the boy baptized and called him Dylan. The moment he was baptized he made for the sea and as he entered the sea he took the sea's nature and swam as well as the best fish in the sea. For that reason he was called Dylan Ail Ton, 'Sea son of Wave'. No wave ever broke beneath him. The blow which caused his death was aimed by his uncle Gofannon. That was one of the 'Three Unhappy Blows' (WM 93-94, RM 68).

Sir John Rhys thought that his father was Gwydion (see s.n. Arianrhod) but according to another version (ByA §26 in EWGT p.90) his father was Math ap Mathonwy.

The story which led up to the death of Dylan is lost but there are two poems in the Book of Taliesin which refer to his death. In one, 'Marwnad Dylan ail Ton' (BT 67), the poem says:

Who held the heated iron? Who shaped it by magic to be a three-pointed spear for the hand? ... A hateful deed it was to pierce Dylan on that fatal shore with cruelty of mighty spear-thrust. Expectant to receive him were the wave of Ireland, and the wave of Arfon, and the wave of the North, and, as a fourth, the wave of Prydein [Prydyn].

A WELSH CLASSICAL DICTIONARY

(W.J.Gruffydd, *Math vab Mathonwy*, 1928, p.220). In the other, 'Mab Gyfreu Taliessin' (BT 27), the author propounds some difficult questions and among them asks:

Whence is the angry noise of the waves on the shore avenging Dylan?

(*ibid.*, p.218).

Another reference to Dylan occurs in the poem 'Kat Godeu' (BT 26) where Taliesin says:

I have been in a fortress with Dylan Eil Môr.

(*ibid.*, p.218).

The grave of Dylan is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.4):

Where the wave makes a noise,
the grave of Dylan is at Llanfeuno.

(SG pp.119). The place meant is Clynnog in Arfon, in which parish is a small promontary called Pwynt Maen Dylan, but now known as Pwynt y Wig (John Rhys, *Celtic Folklore*, p.210).

Other references in Welsh poetry are given by W.J.Gruffydd (*loc.cit.*, p.221). He took *eil* to mean 'like', so that he translates *eil ton*, 'like-a-wave', and *eil môr*, 'like-the-sea'. He suggested the following outline of Dylan's story:

He was a merman, or at least, had the "nature of the sea". He was assistant to a smith who made a poisoned spear and who killed him with it. That smith was Gofannon ap Dôn, his uncle. The locale of the story is Llanfeuno, or Clynnog, where *Maen Dylan* still exists as a name. The moan of the waves is their mourning for Dylan.

(*loc.cit.*, pp.221-2).

DYLAN DRAWS of Nanconwy. See Cadwallon Lawhir.

DYNAS GAWR. (Legendary).

A giant mentioned in a series of tales in Peniarth MS.118 p.835. He is said to have lived at a place called Caer Craig Dynas Gawr, also called Craig y Llyn in the parish of Pen Ederyn [Penderyn, Brycheiniog]. This is actually in the parish of Rhigos, Morgannwg, and is the highest peak in Glamorgan, 4 miles south-west of Penderyn; grid ref. SN 9003. Dynas Gawr is said to have been killed by Arthur (Cy. 27 (1917), pp.140-3). Compare Dinas Gawr.

DYRN(F)WCH GAWR. (Legendary).

Pair Dyrn(f)wch Gawr, 'The Cauldron of Dyrn(f)wch the Giant' was one of the 'Thirteen Treasures of Britain'. 'If flesh were put into it to boil for a brave man it would boil quickly, and if it were put in for a coward, it would never boil.'

The name varies in different versions, the best attested forms being Dyrnwch, Dyrnfwch, Dyrnog, Tyrnog. See Eurys I.Rowlands in *Llên Cymru*, V, (1958) pp.33 ff and especially 60 ff. and P.C.Bartrum in *Études Celtiques*, X. (1963) pp.434 ff and especially pp.467-8.

He appears in a list of giants and their legends in Peniarth MS. 118 p.836 where he is called Dyrbhwch Gawr of Ewias, but nothing more is said of him (Cy. 27 (1917), p.144). Tudur Aled refers to Pair Tyrnog, and the other treasures concerned with food and drink, in his poem 'Mawl gŵr Hael'. See T.Gwynn Jones, *Gwaith Tudur Aled*, No.IV l.97 (p.23 and note pp.557-8); TYP p.246. Also Lewys Môn speaks of 'food in the cauldron of Dyrnog Cawr' in 'Moliant Syr Wiliam Herbert' (*Gwaith*, ed. Eurys I.Rowlands, p.312 l.56). and the poet Iorwerth Fynglwyd mentions *pair ... Dyrnfwch Gawr* among a number of the treasures (*Gwaith*, ed. Howell Ll. Jones & E.I.Rowlands, No.32 l.30).

See also Diwrnach Wyddel, Brân Galed.

DYWEL ab ERBIN. (510)

He is mentioned with Geraint ab Erbin in the tale of 'Culhwch and Olwen' as one of the warriors at Arthur's Court (WM 462, RM 107) from which it would appear that he was a brother of Geraint. But that is improbable. He is also mentioned in an obscure poem in the Black Book of Carmarthen, a dialogue between Myrddin and Taliesin, in which we gather that Dywel ab Erbin was slain at a battle in Dyfed by the invading forces of Maelgwn Gwynedd (A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.17-18):

In his last conflict, they slew Dywel
ab Erbin and his men.

(p.57 ll. 19, 20). His grave is mentioned in the Stanzas of the Graves in The Black Book of Carmarthen (no.27):

The grave of Dywel ab Erbin is in the plain of Caeo;
he would not be vassal to a king,
a faultless man who would not shun conflict.

(SG pp.123). Caeo is in Ystrad Tywi, which was formerly part of Dyfed, and it is possible that the battle took place in the vicinity (PCB).

Erbin ab Aergul Lawhir appears in the pedigree of the princes of Dyfed in two versions (JC §12, ABT 18a in EWGT pp.45, 106) and he was probably the father of Dywel. See A. O. H. Jarman, *loc.cit.*, pp.4-5, 33).

EBEDIW ap MAELWR.

An unknown warrior, whose grave is mentioned in the Stanzas of the Graves. 'He was no weakling'. (GG pp.130/131).

EBICATOS.

A name found on an inscription in Ogam, apparently belonging to the second half of the fifth century, at Silchester (Calleva) in Hampshire. It is written in the Irish, rather than the British form of Celtic, and the person who died was evidently a member of an Irish colony in the town. This post-Roman inscription is the only evidence of any Roman site having been occupied by Britons [*read* Celts] after the middle of the fifth century (Oman, pp.202, 208; R & M, p.316).

EBORIUS, bishop of York.

One of the three British bishops present at the Council of Arles in A.D.314. The other two were Restitutus (q.v.), bishop of London, and Adelphius bishop of another *colonia*, Lincoln, Colchester, or Gloucester. It is uncertain which, but probably Lincoln (HW 104 n.46; LBS.II.11). Other Britons present were Sacerdos, a presbyter, and Arminius, a deacon. (WCO 20). See A.W.Haddan and W.Stubbs, *Councils*, etc. I.7.

EBRAUCUS son of MEMPRICIUS. See Efrog ap Membyr.

ECHEL FORDDWYD-TWLL. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 461, RM 107). He was slain at Llŵch Ewin during the hunting of the boar Trwyth (RM 139). He was the father of Gobrwyl (q.v.). The use of his name in the story may have been intended to explain the name of the stream, Egel, which falls into the Clydach, and apparently lay on the course of the hunt through Glamorgan. This was suggested by Lady Charlotte Guest. See John Rhys, *Celtic Folklore*, p.536; TYP p.336.

Echel is used as the Welsh equivalent of Achilles (TYP p.335), and it is perhaps the Echel of this article whom Geoffrey of Monmouth calls Aschillus, king of Dacia [Denmark], one of the tributary kings who attended Arthur's coronation (HRB IX.12). He is represented as taking part with Arthur in his war against the Romans (X.6) and as being slain fighting on Arthur's side at the battle of Camlan (XI.2). The name becomes Echel or Achel in Brut y Brenhinedd.

The cognomen *Morddwyd-twll* was thought by Ifor Williams to mean 'mighty thigh' (CLIH p.70). A person named Morddwyd Tyllion is mentioned in the Mabinogi branch of 'Branwen'. When Branwen's son, Gwern, was thrown into the fire by Efnisien, a tumult arose and Morddwyd Tyllion (who has not been mentioned before) suddenly said 'Dogs of Gwern, beware of Morddwyd Tyllion'. There is no further mention of him (WM 56, RM 39). In the Book of Taliesin (BT 33.26) Taliesin is represented as saying:

I was with Brân in Iwerddon [Ireland]:
I saw when Morddwyd Tyllion was wounded (or slain).

Proinsias Mac Cana suggested with some plausibility that Morddwyd Tyllion is a name or cognomen of Brân himself (*Branwen daughter of Llŷr*, 1958, pp.162-5). Rachel Bromwich agreed (TYP p.336). *Tyllion* can be regarded as a variant of *twll* (CLIH p.71). See also CO(2) p.75.

ECHWYS ap GWYN GOHOYW. Father of St.Mechyll.

ECHYMWG ap CAW. (= Etmig ap Caw). See Caw of Prydyn.

EDA GLINFAWR. (Legendary).

Eda 'big-knee'. The name appears in the *Historia Brittonum* §61 in the form *Eata Glinmaur* where the cognomen is given to the father of Eadbert, king of Northumbria, 737-758, d.768, and of Egbert, Archbishop of York in 732, d.766.

He is mentioned as Eda Glinvawr in a triad (TYP no.30) as the person against whom Gwrgi and Peredur had an appointment for battle, but the day before, their war-band abandoned them, and they were both slain. Gwrgi and Peredur were northern princes who died in 580 according to *Annales Cambriae*. It would seem therefore that Eda Glinfawr was an Angle of Northumbria who flourished at that date. If the date 580 is correct he cannot be Ida who died in 559, or his son, Adda, who died c.568, nor the Eata Glinmaur of HB §61.

In Bonedd y Saint (§§70 and 71 in EWGT p.64) we find:

[70]	Osswallt ap Oswydd Aelwyn ap Ydolorec vrenin [ap]
[71]	Eda Glynawr ap Gwynbei Drahawc ap Mwc Mawr Drefydd ...

The [ap] at the end of §70 occurs in two manuscripts, probably rightly, because the names correspond to those of the Northumbrian kings, Oswald, brother of Oswy, grandson of Aethelric, son of Ida, son of Eobba. Thus Eda Glinfawr has been identified with Ida. It appears that in HB and in Bonedd y Saint the legendary Eda Glinfawr has been misidentified with two different historical persons of similar names. Compare Kenneth Jackson in *Celt and Saxon*, ed. Nora K.Chadwick, Cambridge, 1963, pp.43-44; TYP pp.337-8. See Gwibei Drahog.

EDELFFLED. Perhaps mother of Edwin (q.v.) ap Hywel Dda.

EDELFFLED FFLEISOR. (d.617).

The Welsh form of the Anglo-Saxon name Aethelfrith, used in particular for Aethelfrith, king of Northumbria, 593 -617. In HB §57 he is called Aedlfred Flesaur, and in §63 Eadlfered Flesaur (MS. K). The cognomen derives from *ffleis*, from Latin *flexus* 'a bending, turning, an artful turning', and so *ffleisawr* 'Artful Dodger!' (PKM 116, WCO 204). In a triad (TYP no.10W) he is called *Edelflet Ffleissawc*, 'twister' (TYP p.338).

Geoffrey of Monmouth wrote Edelfridus (HRB XI.13), which became Edelflet in Brut y Brenhinedd.

His wife was Acha, daughter of Aella, king of Deira, and sister of Edwin (Oman p.243; Bede, *Hist.Eccles.*, III.6) who lived in exile while Aethelfrith temporarily united the kingdoms of Bernicia and Deira. Bede calls Aethelfrith a most worthy king of the Northumbrians, ambitious of glory ... 'He harried the race of the Britons more than all the other chiefs of the English. He conquered more lands from the Britons than any other ealdorman or king, and either drove out their inhabitants and planted them afresh with English, or subdued them and made them tributary.' (*Hist.Eccles.*, I.34). To the Welsh he was best remembered for his victory over them at the Battle of Chester. See Caerlleon (Chester). In 617 Aethelfrith declared war on Raedwald, king of East Anglia, because he was harbouring Edwin in exile, but he was taken by surprise and slain. Raedwald placed Edwin on the Northumbrian throne (Oman p.270).

According to HB §63 Aethelfrith had a wife named Bebbab to whom he gave the town of *Dinguoaroy*, [Din Gwarwy in Middle Welsh. See *Celt and Saxon*, ed. Nora K.Chadwick, 1963, p.28] which was called after her Bebbanburg [Bamborough]. Bede says that Bamborough was named after Bebbab, one of its former queens, but does not say that she was the wife of Aethelfrith (*Hist.Eccles.*, III.6).

Geoffrey of Monmouth, who may have known some genuine Welsh traditions on the subject, says that Edelfrid banished his own wife [Acha] and married another [Bebba?]. He bore so great a hatred to the former that he would not allow her to live in Northumberland. Whereupon she went to king Cadfan [of Gwynedd] (HRB XII.1). See further s.nn. Cadfan, Cadwallon.

According to two triads (TYP nos.10W and 32), Edelfled was slain by Ysgafnell ap Disgyfawd, a chieftain of Deira and Bernicia. This was one of the 'Three Fortunate Assassinations'.

Lewis Morris (*Celtic Remains* p.175) says that one manuscript stated that the wife of "Ethelfred brenin Northumberland" was Eurgain ferch Maelgwn Gwynedd. This is clearly impossible.

EDELIG ap GLYWYS. (460)

One of the sons of Glywys who obtained that portion of Glywysing named Edeligion after him. See the Life of St.Cadog, Prefatio in VSB p.24, EWGT p.24. He is also mentioned among the sons of Glywys in a rather corrupt passage in Jesus College MS.20 (JC §5 in EWGT p.44).

In the Life of St.Cybi (§§6 - 8 in VSB pp.236-8) we are told that after rejecting earthly rule in Cornwall, Cybi came to Edelig, king in Edeligion. Edelig tried to expel him but was discomfited and gave Cybi two estates, now Llangybi [on the Usk] and Llanddyfrwyr-yn-Edeligion [extinct in Llangybi, WATU] (WCO 183).

The place in Cornwall called Landulph, between the Tamar and the Lynher, near where Cybi was born, is called Landelech in Domesday Book. This has led to the suggestion that it belonged to Edelig (WCO 183).

Among the witnesses to an agreement of refuge which St.Cadog made with his uncle, Rhain ap Brychan, is Edelig 'of the kindred of Cadog'. See the Life of St.Cadog §70 in VSB p.140.

EDELNAUTH ap TRUNAT. See Cynfelyn ap Trunat.

EDENOG ap GLEISIAR GOGLEDD and/or HAEARNWEDD FRADOG. (Legendary).

He is mentioned in a triad (TYP no.22) as one of the 'Three Brave Men' of Ynys Prydain who would not go from battle except on their biers. See further s.n. Gleisiar Gogledd.

EDERN ap BELI. (550)

The patron saint of Bodedern in Anglesey and Edern in Llŷn (PW 87, 86) where he is commemorated on January 6 and December 2 respectively (LBS II.406). He was the son of Beli ap Rhun ap Maelgwn (Bonedd y Saint §10 in EWGT p.56). The Edern of Llanedern in Morgannwg (PW 66) is

perhaps different, and his commemoration perhaps November 11, which is the only day given to Edern in the Welsh Calendars.

A certain Edern is mentioned as one of the household of Cybi (q.v.) but chronology makes it impossible for this to have been Edern ap Beli. Wade-Evans thought that Edern ap Beli might have been among the followers of St.Beuno (*Arch.Camb.*, 85 (1930), p.325). Wade-Evans also thought that the saint of Llanedern in Morgannwg was Aetern, a clerical witness to one of the 'Llancarfan Charters' in the Life of St.Cadog (§55 in VSB p.126). See *Arch.Camb.*, 87 (1932), p.156.

There were also dedications in Brittany to a saint named Edern, who was commemorated on August 30 (LBS II.409-410).

Compare St.Edren.

EDERN ap CUNEDDA WLEDIG. (415)

He appears in the lists of the sons of Cunedda (HG 32, JC 7, ByA 29(5) in EWGT pp.13, 45, 92). In the latter two he is said to have given his name to Edeirnion, the region 'round and about Corwen to the Berwyn mountains' (WCO 38). His only recorded descendant is perhaps St.Mordeyrn (q.v.).

EDERN ap GWYDDNO GARANHIR.

In *Areith Iolo Goch am y rhai ardderchog* (edited by D.Gwenallt Jones from Mostyn MS.133 part 2 pp. 1 - 10 in *Yr Areithiau Pros*, p.15) we read:

Edyrn vab Gwyddno garanir y gwr a aeth i ymgyfredec ar gwynt pann ddoeth dirvawr lynges i ddwyn gwraic Ffin vab Koed i drais

Edyrn ap Gwyddno Garanir, the man who went to run with the wind when a huge fleet came to carry off the wife of Ffin ap Koed by violence.

In Peniarth MS.78 p.145 the reading is Ffin vab Koel, and evidently Finn mac Cumail, the Irish hero, is meant, but the story of the huge fleet is not known. (*ibid.*, p.89). "The reference is interesting as possible evidence for the merging of characters from Irish stories into Welsh narrative, of which there are further instances in CO." (TYP p.400).

EDERN ap NUDD. (Legendary).

A warrior of Arthur's Court according to the list in the tale of 'Culhwch and Olwen' where he appears with Gwyn ap Nudd (WM 460, RM 106). The juxtaposition of names suggests that Gwyn and Edern were considered to be brothers. Nothing more is said of him in that tale, but in 'Rhonabwy's Dream' he is described as prince of the men of Denmark, who wore pitch-black garments, with borders of pure white on their mantles (RM 151). Later he is listed as one of the forty-two counsellors of Arthur (RM 159).

Geoffrey of Monmouth calls him Hiderus son of Nun, Nu, or Nucius and tells how he took part in Arthur's war against the Romans (HRB X.4). In *Brut y Brenhinedd* he becomes *Hedyr uab Mut* (Dingestow), *Edern vab Nud* (Cleopatra). Wace calls him *Yder le fils Nut* in the same context. And so he got into Arthurian Romance. Chrétien de Troyes calls him Yder son of Nut, giving him a small role in *Erec et Enide*. And so he appears in the same role, as Edyrn ap Nudd, in the Welsh romance of 'Geraint and Enid' (WM 399, 404-6, 412, RM 256, 259-261, 265).

As *Ider, filius regis Nuth* he is mentioned in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* (Ed. Hearne, p.47). It tells how Ider was decorated by Arthur at the Christmas feast at Caerleon. By way of trial he was led to Brent Knoll in Somerset to fight three giants, notorious malefactors. But unknown to Arthur and his other companions, he went ahead, attacked and killed the giants, and then fell into a swoon. When Arthur and the rest found him they thought him dead. Arthur returned to Glastonbury and lavished presents and lands to the monastery for the support of monks to pray for Ider's soul. The same story about Ider is told by John of Glastonbury (Ed. Hearne,

p.76), but he places the scene in North Wales. Though written later J.Armitage Robinson thought this version to be more original than the other (*Two Glastonbury Legends*, p.19).

In the form ISDERNUS his name appears on certain bas-reliefs over the north-east portal of the Cathedral of Modena. They are supposed to have been made early in the twelfth century, surprisingly early, if true (Bruce I.14-17; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, Chapter 1). There is a late French romance named 'Yder' of which Yder is the hero, dated about 1220 (Bruce II.220-3). He appears in various other Arthurian romances, but no stories of special interest are attached to him.

EDERN ap PADARN BEISRUDD. (330)

The father of Cunedda Wledig (HG 1 in EWGT p.9, etc.). See further s.n. Cunedda Wledig.

EDFEDD ap SEDD GYFEDD.

Genealogical link in one version of the ancestry of Maenyrch, ancestor of tribes in Brycheiniog; father of Gwencu [Gwyncu]. See PP §15(2).

EDI, ST.

The presumed saint of Llanedi in Ystrad Tywi (PW 49). He is locally remembered as having been of great stature and his cave, Ogof Gwyl Edi, or Ogo'r Cawr, and his bed, Gwely Edi, in the cave are shown (LBS II.411).

EDNOWAIN. See Ednywain.

EDNYFED ab ANNUN[†] ap MACSEN WLEDIG. (380)

This sequence of names occurs in 'Buchedd Llawddog' (EWGT p.31):

Ednyued ap Antoni ap Maxen

See discussion s.n. Dyfed ap Macsen Wledig.

EDNYFED ap BROCHWEL.

One of an otherwise unknown line of princes in Penllyn; father of Tudwal (ABT §22 in EWGT p.107).

EDNYFED ab EINUDD. (730)

Genealogical link in the line of princes of Meirionydd; father of Brochwel (HG 18 in EWGT p.11). In ABT 23 (EWGT p.108) he is called Ednyfed Meirionydd. He is also made the father of Peredur Beiswyn. See PP §6(1).

EDNYFED ap GWYNNAN.

Genealogical link in the (incorrect?) pedigree of Gwaithfoed of Powys; father of Lles Llaw Ddeog (ABT 1b, 8g, 12 in EWGT pp.95, 102, 104).

EDNYFEDOG DRYTHYLL. (Legendary).

E. 'the sprightly'. He is mentioned in a triad (TYP no.64) which tells that he owned one of the 'Three Wild Spectres' of Ynys Prydain.

EDNYWAIN ap BLEDDYN. (900)

Father of Gollwyn and ancestor of Trahaearn (d.1081) ap Caradog, patriarch of a tribe in Arwystli (ABT 2a, 13, 14 in EWGT pp.97, 104, 105).

EDREN, ST.

The saint of St.Edrens or Llanedren, in Pebidiog, Dyfed (PW 27). In 1590 it was called Llan Edrain. Browne Willis called it Llanedern, dedicated to St.Edern, with festival on November 26. But

there are place-names in the neighbourhood which preserve the name as Edren (LBS II.411-2; OP I.399, 409). The saint was definitely female (LBS IV.442).

EDRIC ap CREIRWY. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Urban. The name is a corruption of Erbic. See s.n. Erb.

EDRYD ab INETHAN. (1000)

Ancestor of the main part of the tribe of Marchudd in Rhos, Uwch Dulas. See ABT 2c, 9a, HL 7b, c in EWGT pp.97, 103, 116. He is mentioned in the *Survey of Denbigh, 1334*, ed. Paul Vinogradoff & Frank Morgan, as Edred de Inethlan (p.248), but Edred ap Marghhuyd (also p.248), as the ancestor of a clan occupying part of the country about Abergele in 1334. The genealogies agree in putting his birth in about A.D.1000.

EDRYD WALLT HIR.

He is mentioned in the expanded 'Hanesyn Hen' tract as a king of Lloegr against whom the sons of Rhodri Mawr fought at *Gwaith Cymryd Conwy*, [the action at Cymryd on the Conwy] (ABT 7q in EWGT p.101). This is evidently the 'Gwaith Conwy' mentioned in AC (s.a. 880 *recte* 881) and ByT (881) which is called 'God's vengeance for Rhodri'. The story is told in detail in W.Wynne's *History of Wales*, 1697, (1774 ed. p.38). He identifies Edryd Wallt Hir as Eadred, Duke of Mercia, and J.E.Lloyd identifies Eadred as Aethelred, ealdorman of Mercia (HW 327-8). He died in 910 (Oman p.497). On the battle see s.n. Tudwal Gloff, Anarawd ap Rhodri Mawr.

See also Brochwel ap Meurig and Hywel ap Rhys.

EDWEN, ST.

The saint of Llanedwen under Llanidan, Môn (PW 92). Commemorated on November 6 (LBS I.75, II.413). She is said to have been a daughter or niece of Edwin, king of Northumbria (Henry Rowlands, *Mona Antiqua Restaurata*, 1766 ed. p.158).

Edwen appears as a daughter of Brychan in *Achau'r Saint* (§50 in EWGT p.71), but this is probably for Adwen (q.v.).

EDWIN ab EINION.

According to Brut y Tywysogion (992) he joined with a Saxon and a great host and ravaged all the territory of Maredudd ab Owain in Deheubarth. He was evidently the son of Einion ab Owain ap Hywel Dda and therefore the nephew of Maredudd (HW 346, 767). He was the father of Hywel, Maredudd and Owain (ByT s.aa.1033, 1069, etc.; HW 767).

EDWIN ap GWRIAD, king of Gwent.

He apparently succeeded Rhodri and Gruffudd sons of Elise in about 1020 (see s.n. Arthfael ap Noë). Nothing is known of his genealogical connections. He was the last independent king of Gwent, and held the sovereignty till he was dispossessed, blinded and imprisoned by Meurig ap Hywel of Morgannwg (BLD 249-251, 255-7; HW 348).

EDWIN ap HYWEL DDA. (d.954),

His death is recorded by Brut y Tywysogion in 954. J.E.Lloyd remarked on this English name (HW 337) which occurs twice more among the descendants of Hywel Dda. Gutun Owain in his genealogical work (Peniarth MS.131 pp.80, 86) twice confused Edwin ap Hywel Dda with Edwin ap Gronwy of Tegeingl, who was three generations later. Then Peniarth MS.129 (copied from Gutun Owain) p.45, speaking of Edwin ap Gronwy, says:

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Idelffled gwraic Edmwnt brenin Lloegyr oedd vam Edwin.

Idelffled wife of Edmund, king of England, was the mother of Edwin.

It is probable that he was referring here to Edwin ap Hywel Dda. Again Peniarth MS.127 (c.1510) p.81 says:

Rai a ddywaid bod mab i Hol Dda ap Cadell a elwid Edwin, o Elffled gwraic Ethelstan vrenhin i vam.

Some say that there was a son of Hywel Dda named Edwin, by Elffled wife of king Aethelstan, his mother.

But it then goes on to identify him by implication with Edwin ap Gronwy. Aethelstan (924-940) and his brother Edmund (940-946) were contemporaries of Hywel Dda (d.950), and Edmund had a wife Aethelflaed or Aelfled (ASC s.a.946). There are difficulties, but at least we may infer the possibility that Hywel Dda had an English wife or mistress, perhaps named Edelffled. See PP 36 and note.

EDYRN. See Edern.

EFADIER ap LLAWFRODEDD FARCHOG. See Llawfrodedd Farfog (1)

EFEILIAN ferch CADFAN. (590)

She was the wife of Gwydr Drwm and one of the 'Three Faithful Women' of Ynys Prydain according to a triad (TYP no.66).

A late item of Bonedd y Saint (§72 in EWGT p.65) says that she was the daughter of Cadfan ap Iago, and mother of St.Egryn ap Gwydr Drwm.

EFNISIEN ab EUROSWEYDD WLEDIG. See Nisien.

EFRDDYL ferch CYNFARCH. (510)

She was the daughter of Cynfarch ap Meirchion by Nyfain ferch Brychan; sister of Urien Rheged, wife of Eliffer Gosgorddfawr, and mother of Gwrgi, Peredur and Ceindrech Benasgell. She and Urien were twins while her three children were triplets. Thus Nyfain and Efrddyl are said in a triad to have had two of the 'Three Fair Womb-Burdens' of Ynys Prydain (TYP no.70).

The triad is also referred to in Jesus College MS.20 but the passage is slightly corrupt (JC 3(5) in EWGT p.43). Again she is mentioned as grand-daughter of Brychan in 'De Situ Brecheniauc' (§12(14) in EWGT p.15) but again the passage is slightly corrupt. However the main features of the pedigree given in the triad are recognisable. In 'Plant Brychan' (§3e in EWGT p.82) her parentage and husband are correctly given but her children are not mentioned.

She is mentioned in two stanzas in the Llywarch Hen poetry (CLIH III.30, 31) referring to the death of her brother Urien. The second stanza is translated:

Sad is Efrddyl because of her loss tonight
And because of the fate ordained her.
At Aber Lleu her brother was slain.

(Translated by Ifor Williams, *Proceedings of the British Academy*, 18 (1932) p.24).

EFRDDYL ferch PEIBIO.

The mother of St.Dubricius [Dyfrig]. For her story see s.n. Peibio ab Erb. She gave her name to Ynys Efrddyl (*Insula Ebrdil*, *Inis Ebrdil*, BLD 76, 79). This was in the neighbourhood of Madley and Moccas, Herefordshire and included a *Lann Ebrdil* (BLD 192); another *Lann Ebrdil* (BLD 159), i.e. Llanefrddyl, is now Llanerthyl in Llandenni, Gwent; and Ffynnon Emrdil (BLD 173) is in Llangynfyl, Ergyng (G.H.Doble, *Saint Dubricius*, 1943, p.12).

EFROG. Father of Peredur Paladr Hir (q.v.).

EFROG ap MEMBYR. Fictitious king of Britain. (1006-966 B.C.)

Geoffrey of Monmouth calls him Ebraucus son of Mempricius, and says that he was a man of great stature and wonderful strength. He ruled Britain for forty years. He invaded Gaul with a fleet and ravaged the land. He built the cities of Kaerebrauc [Caer Efrog] (York), Alclud (Dumbarton) and the town of Mons Agned [Mynydd Agned]. He had twenty wives by whom he begat twenty sons and thirty daughters; all of them are named. The daughters were sent by him to Silvius Alba in Italy where they were married to the Trojan nobility. Only one daughter is worthy of mention, Galaes (q.v.). All the sons except the eldest departed under Assara or Assaracus [Asser], one of their number, in a fleet to Germania and obtained the kingdom with the aid of Silvius Alba. The eldest son, Brutus *Viride Scutum*, 'Greenshield', [Brutus Darianlas] stayed with his father and succeeded him (HRB II.7-9). Corresponding names in Brut y Brenhinedd are shown in [].

He is listed as number three in the tract of 'The Twenty-four Mightiest Kings' where he is called Efrog Gadarn, 'the mighty'. See *Études Celtiques*, XII, p.169. The cognomen 'gadarn' is also given him in ABT 1a(C), and MP 1 in EWGT pp.95, 121. The use of the cognomen in all these cases seems to be due to Gutun Owain.

EFYDD ap DÔN. See Iewydd.

EFYDD ap PYLL.

Father of Einion and ancestor of Peredur Beiswyrdd. See PP §6(2).

EGREAS ap CAW. See Eugrad.

EGRYN.

Father of Ermig and ancestor of a line of princes, apparently in Powys, ending with Selyf ap Ieuaf. See HG 24 in EWGT p.12.

EGRYN ap GWYDR DRWM. (620)

The saint of Llanegryn in Meirionydd (PW 96). His genealogy is given in a late version of Bonedd y Saint (§72 in EWGT p.65) where his mother is said to have been Efeilian ferch Cadfan ap Iago. See further LBS II.415.

EGWAD, ST.

The saint of Llanegwad and Llanfynydd, both in Ystrad Tywi (PW 52, 53). His name occurs in local place-names. Commemoration day not known. See LBS II.415-6.

EGWIN, ST. See Eigion.

EHEDYN ap CYNDRWYN. See Heddyn.

EHEUBRYD ap CYFWLCH. (Legendary).

A person of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 468, RM 112). The texts of both White and Red Books write *merch* which clearly needs correcting to *mab*. See BBCS XIII (Nov.1948) pp.13-14. This is confirmed by his appearance in the 'Englynion y Clyweid' in Llanstephan MS.27 (No.66 in BBCS III p.15) where he is called 'Eheubryd ap Cyfwlch of a just spirit'.

EIDAL.

The name in ByB corresponding to Eldadus son of Cherin in HRB. See s.n. Cherin.

EIDAL ap MEIGEN. See Meigen ap Rhun.

EIDDEW ap MEIGEN. See Meigen ap Rhun.

EIDDILIG GOR. (Legendary).

Edelic Corr, 'the dwarf', is mentioned in a triad (TYP no.72) as one of the 'Three Stubborn Men'. Dafydd ap Gwilym calls him Eiddilig Gor, *Wyddel call*, 'a wily Irishman', one of 'the three warriors who knew enchantment' (Thomas Parry, *Gwaith Dafydd ap Gwilym*, 84, ll.35-40; TYP p.55). A triad in the tract 'The Twenty-four knights of Arthur's Court' (TYP. App.IV.4) calls him Eddili or Eiddili Cor, one of the 'Three Enchanter Knights' of Arthur's Court, who changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them.

Iolo Morganwg wove some fictions about him in his triads in the *Myvyrian Archaeology*, Third Series, nos. 50 and 90. See his own translations in *Trans. Cym.*, 1968, p.320; 1969, p.138.

EIDDON FAWRFRYDIG (The Magnanimous) (Legendary)

A person of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 107).

EIDION DARIANLAS ap CENEU ap COEL GODEBOG.

'E. Greenshield'. Genealogical link in one version of the ancestry of Caradog Freichfras; father of Ethrys. See PP §17(3).

EIDOEL ab AER. See Mabon ap Modron.

EIDOL. Fictitious king of Britain. (Second century B.C.)

The name used in *Brut y Brenhinedd* where Eldol occurs in HRB III.19. He was 19th of the twenty-five kings who are listed as reigning between Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Arthmail [Arthfael] and was followed by Redion [Rhydion]. The 'Cleopatra' version of ByB makes him son of Arthfael and father of Rhydion. Similarly MP 1 in EWGT p.121.

EIDOL, Earl of Gloucester. (Fictitious).

The name used in *Brut y Brenhinedd* for Geoffrey of Monmouth's Eldol, consul of Gloucester. At the treacherous meeting arranged by Hengist for Vortigern at Amesbury, near Salisbury, Eldol took up a stake which he happened to find, and with that made his defence, and killed seventy men. But being no longer able to stand his ground, he made his escape and retired to his own city (HRB VI.16). This is an addition to the account given in the *Historia Brittonum* §46.

He played a prominent part in the battle between Aurelius Ambrosius [Emrys Wledig] and Hengist at Maesbeli, conquering Hengist in single combat. He later beheaded Hengist at the advice of his brother Eldad, bishop of Gloucester (HRB VIII.5-7).

On the name see CO (1) pp.xlviii- xlix, CO(2) p.133. Compare Eidoel.

EIDOL DARIANLAS.

A name appearing in some versions of the ancestry of Caradog Freichfras. It occurs in various forms (e.g. Iddon) and in various positions. See PP 17 (3),(7),(8). Compare Eidion Darianlas.

EIDYN.

The old Welsh name for Edinburgh; also Din Eidyn. Thus we find *Eitin* in the Harleian genealogies (HG §7 in EWGT p.10); *Minit Eidin* in BBC 95.7; *Eidin*, *Eidyn*, and *Dineidin* in the Book of Aneirin (CA *passim*); *Dinas Eidyn/Eidin* in Bonedd y Saint (§§14, 18, 30 in EWGT pp.56, 57, 59). Eidyn was the pronunciation in old-Welsh times, but it may have become Eiddyn later. See John Morris-Jones in Cy. 28 pp.77ff, Ifor Williams in CA pp.xxxvi-xl; K. H. Jackson in *The Anglo-Saxons*, ed. Peter Clemoes, 1959, p.40, *The Gododdin*, pp.75-78). The 14th century poet Rhisiertdyn evidently pronounced Eiddin (CA p.xxxvii). The forms Eiddyn, Eiddin appear in some 15th-16th century manuscripts.

Edenburge (1126), Edeneburg (1142) etc. are Old English renderings of Din Eidyn (*The Anglo-Saxons*, p.41). The form Edwinesburg is found in the 12th century but it must be due to a natural popular etymology (Jackson, *loc.cit.*, p.42). Similarly in some late texts of Bonedd y Saint the form Dinas Edwin

occurs (EWGT as above). Carriden, higher up on the same side of the Forth, cannot be equated with *Caer Eidyn*, a form that does not exist. (Jackson, *The Anglo-Saxons*, pp.37, 39, *The Gododdin*, p.77).

The Annals of Ulster mention *Obsesio Etin* under 638 (corrected). This was probably the climax of the Bernician occupation of the British kingdom of Gododdin (Jackson, *The Anglo-Saxons*, pp.38, 40; *The Gododdin*, p.10).

EIFION ap DUNOD ap CUNEDDA WLEDIG. (430)

A prince of the line of Dunoding, a part of Gwynedd; father of Dingad. Dunoding was divided into two *cantrefi*, Eifionydd and Ardudwy, of which the former evidently took its name from Eifion. See HG 17 in EWGT p.11. The name became corrupted in later versions, namely, JC 40 (Einawn), ABT 24 (Pobian, Peibiau) in EWGT pp.48, 108.

EIFION ap MEURIG. (530)

A prince of the line of Dunoding; father of Isaac (HG 17, JC 40 (Einyawn) in EWGT pp.11, 48). Compare Eifion ap Dunod.

EIFION ap POBDELW. (670)

A prince of the line of Dunoding; father of Brochwel (HG 17, JC 40 (Eidan), ABT 24 (Peibiau) in EWGT pp. 11, 48, 108). Compare Eifion ap Dunod.

EIFUDD ab EILUDD. See Tryffin, king of Dyfed.

EIFUDD ab EUDOS.

Genealogical link in the ancestry of Coel Hen; father of Eudeyrn. See HG 10, JC 5 in EWGT pp.11, 44, etc.

EIGEN of Caer Sallog. (Iolo fiction).

For the development of this fictitious person out of a series of misreadings see *Trans.Cym.*, 1948, pp.300-302. Iolo Morganwg made her a daughter of Caradog ap Brân. See Iolo MSS. pp.7 (Eurgain), 115, 135, 149 (Eurgan), 219 (Eygen); LBS II.416-7. See also Eurgain, sister of Joseph of Arimathea.

EIGION, ST. (500)

The patron saint of Llaneigion (Llanigon) in Brycheiniog (PW 41). Festival on September 10 (LBS I.74, II.418) later September 20 (LBS II.418).

The church is named in early documents as *Ecclesia Sancti Eguini*, *Eggiani*, *Egion*, etc. (LBS II.418). On this basis he is identified with the saint Egwinus who is said in a short tract, 'Generatio Sancti Egwini', to have been son of Gwynllyw and Gwladus, brother of St.Cadog, and born at Brendlos [i.e. Bronllys, near Talgarth]. See EWGT p.21.

The form Egwinus seems to be due to confusion with St.Egwin, third bishop of Worcester, whose festival was on December 30, and his 'translation' celebrated on September 10 [cf. above]. By the fifteenth century Llanigon was called S.Egwynus and S.Egwinus. See Silas M.Harris in *The Journal of the Historical Society of the Church in Wales*, III, 1953, pp.42-44.

See also OP II.201.

EIGION ap BROCHWEL[†] ab EIFION. (730)

A prince of the line of Dunoding; father of Ieuanawl. See HG 17, JC 40, ABT 24 (Brochwel omitted) in EWGT pp.11, 48, 108.

EIGR ferch AMLAWDD WLEDIG. (445)

The mother of Arthur. Eigr is the regular Welsh form of the name which appears in English as Ygerne, Igraine, etc. The name does not appear in any Welsh source of earlier date than Geoffrey of Monmouth's *Historia Regum Britanniae* (c.1135), but there is evidence that it was known to the Welsh before that date.

Geoffrey of Monmouth called her Igera. She was the wife of Gorlois [Gwrlais], duke of Cornwall, and the greatest beauty of all Britain. She was present with Gorlois at a festival in London called by Uther Pendragon [Uthr Bendragon] to celebrate his victories. Uther immediately fell in love with her, and by his marked attentions aroused the anger of Gorlois, who left the court in a rage and refused Uther's command to return. Thereupon Uther invaded Cornwall. Gorlois sent Igera to Tintagel for safety, and entered Dimilioc himself where he was besieged by Uther. During the siege Merlin contrived to disguise Uther in the form of Gorlois, and thus obtained entrance for him into the castle of Tintagel, where he enjoyed the company of Igera. Meanwhile Gorlois was slain and the way was open for Uther to take Igera to wife. She bore him two children, Arthur and Anna (HRB VIII.19-20).

Geoffrey of Monmouth says nothing of the parentage of Igera but the corresponding passages in Brut y Brenhinedd call her Eigr ferch Amlawdd Wledig. That the mother of Arthur was the daughter of Amlawdd Wledig is implied in the tale of 'Culhwch and Olwen' although it does not mention her name. For it says that Culhwch was first cousin to Arthur, his mother being Goleuddydd ferch Amlawdd Wledig (WM 452, RM 100). This explains the relationship. Similarly in the the Life of St.Illtud, the saint is said to have been cousin to Arthur, his mother being Rhainwylydd ferch Amlawdd Wledig (§1 in VSB p.194, EWGT p.27). Both these authorities are uninfluenced by Geoffrey of Monmouth.

Again, in the tale of 'Culhwch and Olwen' we are told that Gormant ap Ricca was Arthur's brother on his mother's side, and that Ricca was *penhynaf*, 'chief elder', of Cornwall (WM 462, RM 107-8). This implies that Eigr was previously married to Ricca [Rhica].

The mother of Eigr and wife of Amlawdd Wledig was Gwen ferch Cunedda Wledig according to the expanded 'Hanesyn Hen' tract. See ByA §§29 (13, 14), 31 in EWGT pp.92, 94. In a later item, which is probably dependent on Geoffrey of Monmouth, we are told that Cadwr ap Gwrlais was nephew to Arthur on his mother's side. This means that Eigr was the mother of Cadwr. For the development of this idea see s.n. Cadwr.

A later version of the ancestry of Eigr was concocted (?by Thomas Jones of Tregaron) which made her daughter of Cynyr Goch ab Amlawdd Wledig. This was apparently to show a relationship between Arthur and St.David. See Cynyr of Caer Gawch.

ARTHURIAN ROMANCE

From Geoffrey of Monmouth the name passed through Wace (Igerne) and Layamon (Ygærne) to the Arthurian Romances.

In Robert de Boron's verse romance of 'Merlin' the story of Igera is told as by Geoffrey of Monmouth with additional details, and similarly in the prose version called the 'Vulgate Merlin'. In both versions Uther weds Igera two months after the conception of Arthur, and so, to obviate scandal, Merlin has the boy turned over to himself as soon as he is born, and entrusts him to a foster-father, Antor or Auctor (Bruce I.145, II.318). There is a Welsh version of this story in which the mother is named Eigr. See s.n. Cynyr Ceinfarfog

At the end of Chrétien's 'Perceval' and in the first continuation by 'Pseudo-Wauchier' we are told that after the death of Uther, unknown to Arthur, who thought her dead, Ygerne had got together much treasure and fled to a place where she had erected a castle. It was called *Chastel des Merveilles*, the 'Castle of Wonders'. Gawain found her there with his own mother and sister (Bruce II.198). According to the *Livre d'Artus* (MS. 337 of the Bibliothèque Nationale) it was Merlin who carried Arthur's mother away to the Chastel de la Merveille (Sommer VII.244; R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.135). In the 'Vulgate Merlin continuation' Ygerne has four daughters by her first husband, Hoel, Duke of Tintagel [= Gorlois] (Sommer II.165).

Malory called her Igrayne.

EIGRAD ap CAW. See Eugrad.

EILFYW, ST. (470)

He is the saint of St.Elvis, in Welsh, Llaneilfwy in Pebidiog, Dyfed (WATU). LBS called him Elfyw or Ailfyw (I.130) and Wade-Evans preferred Aelvyw (PW 29).

According to the Life of St.David (§7) David was baptized by Elvis, Muminentium episcopus, ‘a bishop of the Munstermen’, and it is probable that St.Ailbe, the famous Irish bishop of Emly (Imlech Ibair) in Munster, was intended by Rhygyfarch. According to the Annals of Inisfallen Ailbe died in 528. But the identification of Elvis with Ailbe may be one of the many attempts by Rhygyfarch to introduce Irish connections into the Life. See s.n. Dewi Sant. According to the Irish Life of Ailbe which is a patchwork of fictions and full of anachronisms, he was an Irishman of Munster, but happened to be in the neighbourhood of Menevia when David was born, and baptized him. (This is clearly based on Rhygyfarch's Life). Ailbe then returned to Ireland (LBS I.128, 132). His pedigree as given e.g. in LL 1548, 1694 is purely Irish.

It is more probable that Elvis was a local Welsh saint. His church is near Mynyw, and a late version of Bonedd y Saint (§92 in EWGT p.67) calls him Ailvyw ap Dirdan by Danhadlwen ferch Ynyr [*read Cynyr*] of Caer Gawch. This would make him first cousin to St.David, whose mother was Non ferch Cynyr of Caer Gawch in Mynyw (ByS §1 in EWGT p.54). In Achau'r Saint (§35 in EWGT p.70) he is called Eilvyw, but the rest is clearly corrupt.

EILIFRI. See Elifri.

EILIWEDD ferch BRYCHAN.

She appears as a daughter of Brychan in the earliest Brychan tract (DSB §12(20) in EWGT p.16):

Eiliueth filia Brachan yGrugc Gors auail (i.e. in agere lacus caltionis).

Crug = agger = mound, Cors = bog, but lacus = pond, gafael = a holding. For 'caltionis' read 'captionis'. Thus Crug Corsafael, ‘the Mound of the Bog (or Pond) of the Holding’. See LBS II.419 n.1. Later versions are:

Elyuet in Monte Gorsauael que pro amore castitatis martirizata est.

Felis verch Vrachan.

Elinedd verch Vrychan yNghorsabawl.

(CB §15(18), JC §3(18), PB §3o in EWGT pp.19, 43, 83).

Giraldus Cambrensis calls her St.Aelivedha, a virgin who suffered martyrdom. Her church was on the summit of a hill near Brecon (*Itin.Kamb.*, I.2). William of Worcester called her Sancta Elevetha and said that she was martyred on a hill one mile from Brecon where a spring sprang up. (LBS II.422). Cressy called her Almedha. Commemorated on August 1. (Rice Rees, *Welsh Saints*, p.318). Hugh Thomas told a long story about her under the name Alud and said that her cell was on a hill called the Slwch, now Penginger (a corruption of Pencefn-y-gaer) near Brecon. When she was killed she was buried there and her “little cottage” was turned into a chapel (Harleian MS. 4181 pp.141-3). The chapel (now extinct) in the parish of Brecon, was dedicated to her (LBS II.419-420; PW 36). Note that *slwch* = 'slough'; compare *cors* = 'bog' (above). The hill is called Slwch Tump, grid reference SO 0428.

The name Elyuet is probably for Eluet [Elwedd], whence Llanelwedd in Elfael (PW 43). Lewis Glyn Cothi invoked the protection of Elwedd along with other saints in a poem (*Gwaith*, 1837 p.88). This was pointed out in LBS II.419 n.1. Ifor Williams had the same opinion; see BBCS 5 (May 1930) p.135. Llanelwedd is now dedicated to St.Matthew (LBS II.419 n.1).

EILUDD (ELIUD). Baptismal name of Teilo.

EILUDD, fictitious king of Britain. See Eliud.

EILUDD, father of TYFID. See Tyfid.

EILUDD ap CYNAN GARWYN. Genealogical link in the line of princes of Powys.

See Elise ap Gwylog, Selyf Sarffgadau, Tyfid ab Eiludd.

EILUDD ap STATER.

Genealogical link in one version of the line of Dyfed. See Tryffin, king of Dyfed.

EINION, king in Gwent ?

He is mentioned in the Life of St.Oudoceus as *Enniaun rex Gleuissic*, 'Einion king of Glywysing' who gave land to Oudoceus as a result of a miracle by the saint. The place was among the rocks and woods of the river Wye near the brook Caletan (BLD 137).

The place is Llandogo in Gwent, called in BLD Lann Enniaun (pp.137. 166), Lann Enniaun id est Lann Oudocui (p.223), Lann Oudocei (p.31), Villa Sancti Oudocei (p.43). Einion was more probably a local king in Gwent, or perhaps a fiction to explain the name Llaneinion (PCB).

EINION ab ARTHAL, fictitious king of Britain. (194-188 B.C.)

The name used in Brut y Brenhinedd for Enniaunus son of Arthgallo of Geoffrey of Monmouth. He succeeded his brother Marganus [Margan], but, preferring a tyrannical to a just and legal administration, he was deposed in the sixth year of his reign and was succeeded by his cousin Iduallo son of Iugenius [Idwal ab Owain] (HRB III.19).

EINION ap BEDD, king of Cornwall. (Legendary).

He is mentioned in a triad (TYP no.69) as *Einawn ap Bed brenhin Kerniw*. It was his gift [to?] Golydan which was responsible for one of the 'Three Defilements of the Severn'. Rachel Bromwich assumes that the gift was received by Golydan, a bard, and suggests that it may have consisted of cows or horses which had to be transferred across the Severn on their way from Cornwall to Wales (TYP p.183). This was earlier suggested by Robert Williams (*Enwogion Cymru*, 1852, s.n. Golyddan), i.e. that Einion sent Golydan an immense herd of cattle. 'Bedd' is perhaps a corruption of 'Aedd' (TYP p.340).

EINION ap BLEIDDUD. See Llywelyn o'r Trallwng.

EINION ap CEREDIG. Probably an error for Cynon ap Ceredig. See Cynidr Gell.

EINION ab EFYDD.

Father of Peredur Beiswyrdd according to one version. See PP 6(2).

EINION ab EINION YRTH. (440)

Half-brother of Cadwallon Lawhir ab Einion Yrth. Their mothers were sisters, daughters of Didlet, king of the Picts in Powys (JC 22, 23 in EWGT p.47).

EINION ab ELFFIN. (1000)

Father of Cynddelw ab Einion, patriarch of a tribe in Gwidigada, Ystrad Tywi. See PP §1.

EINION ap GWRYDR GOCH.

Father of Cynan and ancestor of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd. See PP §11(1).

EINION ap HYWEL DDA. (900)

Genealogical link in the ancestry of Gwlhafed ap Seisyll, patriarch of families in Morgannwg; father of Meurig (Harleian MS.2414 p.6).

EINION ab IDGWYN. (620)

Genealogical link in the line of princes of Rhos, Gwynedd; father of Rhufon (HG 3, JC 39, ABT 25(C) in EWGT pp.10, 48, 108).

EINION ap MAELGWN GWYNEDD. (510)

Mentioned by Geoffrey of Monmouth, who says: 'The great Malgo ... had two sons, Ennianus and Run. Ennianus begat Beli ...' (HRB XII.6). Geoffrey is wrong in making Ennianus the father of Beli, because better sources make it clear that the father of Beli was Rhun (HG 1 in EWGT p.9, etc.). See discussion s.n. Rhun ap Maelgwn.

Elis Gruffydd in his Chronicle said that Einion was the son of Maelgwn by an un-named daughter of Sawyl Benuchel (*recte* Benisel) (NLW MS.5276 fo.367v). See BBCS 18 p.57. Further on he said that on the death of Maelgwn, some people wanted to make Einion king, but that he went to the west of Scotland where he lived a religious life till he died. Some called him *Saint Rwynniwn* and others *Einion Vrenin*. (NLW MS.5276 fo.383v).

EINION ap MAESWIG GLOFF (or MAR) ap CENEU. (460)

Father of Rhun Rhyfeddfawr. See Rhun ab Einion. JC §35 in EWGT p.48 calls him Einion ap Ceneu.

EINION ap MEURIG.

Genealogical link in the ancestry of Odwyn ap Teithwalch; father of Owain. See PP §45.

EINION ab OWAIN ap HYWEL DDA. (d.984).

He and his father, rulers of Deheubarth, turned their attentions on Morgannwg. In 970 and again in 977 Einion laid waste the plains of Gower, In 983 he was attacked by Aelfhere, earl of Mercia, and Hywel ap Ieuf of Gwynedd. He repelled them with much slaughter but in 984 the 'uchelwyr' of Gwent fell upon him and slew him (HW 345, 350). He was father of Edwin, Tewdwr, Cadell (qq.v.), perhaps also of Gronwy father of Edwin of Tegeingl (PP §36; HW 407 n.33, 767) and Gwenllïan wife of Elystan Glodrydd (q.v.).

EINION FRENIN ab OWAIN DANWYN. (470)

The saint of Llanengan in Llŷn (PW 86). He was the son of Owain Danwyn according to Bonedd y Saint (§9 in EWGT p.56). His commemoration is on February 9 (LBS I.70). See further LBS II.422-4.

EINION YRTH ap CUNEDDA WLEDIG. (410)

The cognomen *gyrth* means 'touched' or 'stricken' (LBS I.321 n.1, CLIH p.243). The same epithet is given to Brychan in a poem by Dafydd ap Gwilym. See s.n. Brychan.

He is listed as the seventh of the sons of Cunedda Wledig who came to Wales from Manaw Gododdin (HG 32 in EWGT p.13). It is probable that he was allotted the district of Rhos in Gwynedd where his son Owain Danwyn appears to have ruled (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108; WCO 38). Arfon and Môn fell by conquest to his son Cadwallon Lawhir according to tradition (HW 120).

According to JC §23 in EWGT p.47 two of his sons, Einion and Cadwallon Lawhir, were half-brothers, their mothers being sisters, daughters of Didlet, king of the Picts in Powys. Elsewhere the mother of Cadwallon Lawhir is called Prawst ferch Tithlym Prydyn (ABT 28g in EWGT p.91).

Other sons given to him in later pedigrees are Llŷr Marini and Tegog, ancestor of Mael ap Menwyd, 'pendefig' of Pennardd in Arfon. See BBCS 20 p.237.

The grave of Einion ap Cunedda is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.72):

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Each mournful person asks
whose is the sepulchre that is here:
the grave of Einion ap Cunedda,
whose slaughter in Prydein was an outrage.

(SG pp.132/133). Thomas Jones took Prydein to be Prydyn, and translated ‘the North’. He pointed out that it was Tybion ap Cunedda who died in the North (Manaw Gododdin) and that Einion could be an error for Tybion (p.133 note 1).

EINUDD, father of Diwrig (q.v.).

EINUDD ab AELAN or AELAW.

Genealogical link in the ancestry of Llywarch ap Brân, patriarch of a tribe in Anglesey (HL 4a in EWGT p.115), and of Cydifor ap Dinawal, patriarch of a tribe in Ceredigion. See PP §34(1).

EINUDD ap GWRDDWFN. (Fictitious).

Genealogical link in the fictitious ancestry of the kings of Morgannwg; father of Arthfael (MP 3 in EWGT p.122).

EINUDD ap MORGAN. (Fictitious).

See MP3 in EWGT p.122. Error for Ithel ap Morgan.

EINUDD BACH ap BROCHWEL. (700)

Genealogical link in the line of princes of Meirionydd; father of Ednyfed (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). The cognomen appears only in ABT. Ednyfed is omitted in JC.

EIRINWEDD. See Maoddyn.

EITHIR ab ARTHAT.

He is mentioned in the Life of St.Padarn (§31 in VSB pp.266-8) as a ‘satrap’ whose servant slew Reaus, a servant of Padarn. In recompense Eithir gave Padarn land between the rivers Rheidol and Paith. The name seems to survive in Llaneithir on the north bank of the Mynach above Devil's Bridge near Aberystwyth (LBS IV.43 note). Llaneithyr, grid ref. SN 7677 (Ordnance Survey).

EITHIR (ap Llywarch Hen). See Llywarch Hen.

EITHRAS, ST.

One of the saints who were in Ynys Enlli [Bardsey] and came with Cadfan to this island (ByS §20 in EWGT p.57). Nicholas Roscarrock said that he “has a chapel in Merioneth near Lhantanawr called S.Eithras Chapell, and they holde by tradicion that S.Tanawr and S.Eithras were brothers.” By Lhantanawr he means Llandanwg, Ardudwy, so he implies that Eithras and Tanwg were brothers (LBS II.425).

ELAETH ab ELGUD. (530)

Father of Meurig (JC 50) or Cynwrig or Cowryd (ABT 27) of the line of princes of Dogfeiling in Dyffryn Clwyd (EWGT pp.49, 108).

ELAETH ab IFOR. (900)

Father of Marut and ancestor of Tandreg, wife of Gwalchmai ap Meilir. (HL 2g in EWGT p.113). Probably the same as Aeddan ap Môr of the line of Rhufoniog (PCB).

ELAETH FRENIN ap MEURIG. (550)

The saint of Amlwch in Anglesey (PW 93) also called Llaneleth Frenin (Peniarth MS.134 p.221, see also the list of parishes in Peniarth MS.147 pp.5 ff, RWM I.912). Commemorated on November 10 (LBS I.75, II.425).

According to Bonedd y Saint (§48 in EWGT p.62) he was the son of Meurig ab Idno by Onnengreg ferch Gwallog ap Lleenog.

ELAFIUS.

A chieftain of some un-named part of south Britain mentioned by Constantius of Lyons in his Life of St.Germanus (§§ 26-27). Elafius hastened to meet St.Germanus on his second visit to the island. See s.n. Garmon. See also Bede, *Hist.Eccles.*, I.21.

It has been suggested that he was the same as Elesa son of Elsa son of Gewis in the genealogy of Cerdic as given in ASC s.a.552. See A.Anscombe in *Zeitschr. für celtische Philologie*, V. (1905) p.117, WCO pp.68-9, 87. But the name is said to be a latinised Greek name (E.A.Thompson, *St.Germanus of Auxerre and the End of Roman Britain*, 1984, p.9).

ELAN bi DÔN. See **Caer Arianrhod.**

ELAWG ap DÔN. See **Dôn.**

ELDAD, ST. (Fictitious).

Geoffrey of Monmouth mentioned him in his *Historia Regum Britanniae* where we are told that he was bishop of Gloucester in the reign of Aurelius Ambrosius [Emrys Wledig] and brother of Eldol [see Eidol], consul of Gloucester. The bodies of the Britons, slain through the treachery of Hengist at Amesbury, he buried near Caer Caradog 'now Salisbury' (VI.15). He is called a prelate of great wisdom and piety, but counselled Aurelius to have Hengist killed. That was undertaken by Eldol (VIII.7). Later, however, when Octa, Hengist's son, voluntarily surrendered to the king, Eldad counselled mercy, and Octa and his followers were allowed to settle in the country bordering on Scotland (VIII.8). In Brut y Breninedd he is called Eidal.

"Oxford or the martyrology of Gloucester gave him [Geoffrey] St.Aldate, his Bishop Eldad." (E.K.Chambers, *Arthur of Britain*, 1927, p.34). The name Eldad or Aldate occurs in Martyrologies of the thirteenth century and his commemoration day is given as February 4 in several Calendars, but he is not known to Welsh Calendars (LBS II.427-8).

The authors of LBS base most of their article on the Iolo MSS. which are wholly lacking in authority.

ELDAD ab ELDOG[†] ap PAUL. (590)

A prince of the line of Buellt and Gwrtheyrnion; father of Morudd (HB §49, JC §14 (Elaed ap Pawl) in EWGT pp.8, 46).

ELDADUS son of CHERIN. (Second century B.C.)

Fictitious king of Britain, called Eidal in ByB. See Cherin.

ELDOG ap PAWL. (550)

A prince of the line of Buellt and Gwrtheyrnion; father of Eldad (HB §49 in EWGT p.8). He is omitted in JC §14 in EWGT p.46.

ELDOL. See **Eidol.**

ELDRUDA, mother of St.Brioc (q.v.).

ELEDENIUS. (Fictitious).

Bishop of Alclud [Dumbarton] appointed by Arthur at the time of his special coronation, according to Geoffrey of Monmouth (HRB IX.15). Egerton Phillimore suggested that Geoffrey got the name from the female St.Elidan of Llanelidan in the Vale of Clwyd (OP II.668).

ELEDI ap MORDDU.

Father of Rheiden. See Ceindrech ferch Rheiden.

ELEIRCH ferch IAEN.

Mother of Cydfan ab Arthur (ByA §2 in EWGT p.85). See Iaen.

ELEN sister of ARTHUR.

She is mentioned in a late triad as one of the 'Three Elens who went from Ynys Prydain', the others being Elen ferch Coel, and Elen ferch Eudaf. Elen the sister of Arthur is said to have gone with Arthur when he went to fight Frolo, and she did not return (Peniarth MS.126 pp.20-21, etc. See NLWJ XIV (1965) p.243). According to Geoffrey of Monmouth, Frolo was a Roman tribune who governed the province of Gaul, against whom Arthur fought (HRB IX.11). Geoffrey does not mention this Elen and she does not seem to be mentioned elsewhere.

ELEN ferch COEL. See Helena, St. (1).

ELEN ferch EUDAF, ELEN LUYDDOG. (340)

Her story is told in the tale 'The Dream of Macsen Wledig' where she is called Elen Luyddog, 'Elen of the Hosts' (WB 188, RB 89). The cognomen belongs correctly to Elen ferch Eudaf, although in an earlier text it is applied to Helena the mother of Constantine the Great (HG 2 in EWGT p.10). See TYP pp.341-2. Also in Brut y Brenhinedd Elen ferch Coel (the pretended mother of Constantine the Great) is called Elen Luyddog.

The story tells that Macsen Wledig, who was emperor in Rome, saw her in a dream. 'To look at her excelling beauty was no easier than to look at the sun when it is brightest.' He immediately sent messengers in search of her. They found her at last in Caer Aber Saint [Caer Saint yn Arfon, Caernarfon], and said to her 'Empress of Rome, all hail!' She was told that the emperor of Rome desired to make her his wife, and that she could choose whether she would go to Rome or the emperor should come and fetch her. She chose the latter and so Macsen came to Arfon and found her as in his dream with her father Eudaf ap Caradog (WM 178-87, RM 82-88).

He made her his wife. At her request he gave her as dowry 'the Island of Britain for her father from the Môr Rudd [North Sea] to the Irish sea, and she requested the three adjacent islands, to be held under the Empress of Rome, and that three chief strongholds be made for her in three places she might choose in the Island of Britain.' She chose the most exalted stronghold to be made for her in Arfon, and the other two were Caer Llion [Caerleon-on-Usk] and Caer Fyrddin [Carmarthen]. Then she caused high roads to be made across the island from one stronghold to another. They were called *Ffyrdd Elen Luyddog*, 'The Roads of Elen of the Hosts'. After seven years she accompanied Macsen Wledig to Rome (WM 187-8, RM 88-90).

This romance is evidently woven about the tradition that Maximus, while in Britain, and probably before he was actually proclaimed emperor, married Elen the daughter of Eudaf, a prince of Arfon. There is no reason to doubt this tradition, although the rest of the tale has little historical basis (WCO 31-32, compare TYP pp.341-2).

In Bonedd y Saint (§63 in EWGT p.63) Elen ferch Eudaf is said to have been the mother of St.Pebelig by Macsen Wledig. According to the tract 'The Twenty-four Mightiest Kings' (§19) Macsen had three sons by Elen: Pebelig, Custennin and Owain Finddu. See *Études Celtiques*, XII (1968) p.172.

Elen Luyddog and Cynan her brother are described in a triad (TYP no.35) as having led one of the 'Three Levies that departed from this island, and none of them came back'. It is also called one of the 'Three Silver Hosts'. This differs in detail from the story of the 'Dream'. Another version (TYP

no.35R) refers to Elen Luyddog and Macsen Wledig leading a host to 'Llychlyn' [evidently meaning Llydaw] and never returning to this island. These refer to the supposed colonisation of Armorica. See s.n. Cynan ab Eudaf Hen.

Another triad calls her one of the 'Three Elens who went from Ynys Prydain'. See s.n. Elen sister of Arthur.

Geoffrey of Monmouth knew something of the tradition, for he says that Maximian [meaning Maximus], a 'senator' came over at the invitation of Octavius [i.e. Eudaf] and was given the daughter of Octavius in marriage. Geoffrey did not give her a name (HRB V.9-11). Brut y Brenhinedd, however, called her Elen ferch Eudaf.

"The tradition at Trèves is that the present cathedral was the palace of the empress Helena, which she gave up to the church. To this day it bears evidence of having been adapted from a domestic purpose to sacred usages." Now it was at Trèves, on the Moselle, that Maximus took up his residence when he invaded Gaul. So by the empress Helena was probably originally meant Elen, wife of Maximus, though it has come to mean Helena, the mother of Constantine the Great (WCO 53-4; LBS III.258).

The emperor Maximus and his wife were familiar with St.Martin of Tours, as we learn from Sulpicius Severus (*Dialogues*, II.6 and the Life of St.Martin; *Trans.Cym.*, 1966 p.375). He says 'And all the while, by day and by night, the empress [un-named] hung upon the words which fell from Martin's lips. ... She forgot her imperial rank, her diadem, and her purple robe; she cast herself upon the earth and clung to Martin's feet.' (WCO 54-5)

On the death of her husband in 388 she would seem to have retired to Arfon, where she was honoured as a saint. It is perhaps through her that the monastic movement, founded in Gaul by St.Martin of Tours, first reached Britain (WCO 52-5).

If Elen was accounted a saint, it would be another cause for confusion with her greater namesake, St.Helena. Churches dedicated to Elen or Helena may be to either. There was a Chapel Elen at Caernarfon (Henry Rowlands, *Mona Antiqua Restaurata*, 1766, p.165; PW 84), and a well in the same vicinity called Ffynnon Elen (*Arch.Camb.*, 85 (1930) p.335), Llanelen in Gwent (PW 73) and Llanelen in Llanrhidian, Gŵyr (PW 54). Bletherston in Dyfed was called Trefelen and may have been dedicated to Elen or Helena (OP I.255, PW 29 n.4). See further LBS III.259.

Local tradition says that Elen once led an army along Ffordd Elen to Snowdon and while passing through Cwm Croesor she heard that a son of hers had been slain with an arrow by the giant Cidwm, who dwelt in the rock eyrie that frowns above Llyn Cwellyn, and still preserves his name. She thereupon cried *Croes awr i mi!* 'A bitter hour to me!', and the place has ever since been called Croesawr or Croesor (Owen Jones, *Cymru*, I.132; LBS III.259; *Gossiping Guide to Wales*), 1954, p.347. Cwm Croesor is three miles NNE of Llanfrothen; grid reference SH 6445.

The Roman roads and some of the old mountain tracks in Wales are still designated Sarn Elen, Ffordd Elen or Llwybr Elen, that is, Elen's causeway, road or path. Examples are given in LBS III.258.

ELEN ferch LLYWARCH ap HYFAIDD. See Hywel Dda.

ELEN LUYDDOG. See Elen ferch Eudaf.

ELEN niece of HYWEL. (Fictitious).

According to Geoffrey of Monmouth when Arthur went to Gaul to fight the Romans he heard that Helena [Elen] the niece of Hoel [Hywel] of Armorica had been carried off by a giant to Michaelis Mons [Mynydd Mihangel], i.e. Mont St.Michel. He set out with Cai and Bedwyr but found that Helena had died of fright and been buried by her nurse. Arthur then sought out the giant and killed him. Hoel had a mausoleum built over her body in the mountain where she was buried which is called Tomba Helenae [Bedd Helen] to this day (HRB X.3). Corresponding names in ByB are shown in [].

The place referred to is *Tombelaine*, a rock near Mont St.Michel. The old form of the name was *Tumbelaine* which originally meant 'Helen's Rock' according to Edmond Faral (*La Légende*

arthurienne, II.228) not 'Helen's Tomb'. Geoffrey distorted the legend so that she could be buried there. (Henry Lewis in *Brut Dingestow*, p.273).

ELERI ap DINGAD. (575)

The saint of Gwytherin in Rhufoniog, Gwynedd (PW 103). According to Bonedd y Saint (§18 in EWGT p.57) he was the son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog of Dinas Eidyn.

In the Life of St.Winifred [Gwenfrewy] by Robert of Shrewsbury he is said to have been abbot of Gwytherin while his mother, Tenoï, was abbess there. It was then that Gwenfrewy came to Gwytherin. He buried Gwenfrewy there and later died himself 'full of days' and was buried at 'the church which bears his name'. "This shows that in the twelfth century Gwytherin was regarded as being dedicated to S.Eleri" although now dedicated to St.James the Apostle (LBS II.429). See also s.n. Cybi.

John Leland supposed him to have studied first at St.Asaph (*De Scriptoribus*, Ch.49, LBS II.428 n.5). His commemoration day is said to have been June 13 (LBS II.430).

The name *Eleri* is from Latin *Hilarius* as *Ilar* is from Latin *Hilarus* (OP II.448). The day of St.Hilary of Poitiers is January 13.

ELESTRON ap DÔN. (Mythical).

He is mentioned in a poem found partly in the Book of Taliesin (BT p.3 l.1) and completely in the Red Book of Hergest (RBP col.1054 l.36). See quotation s.n. Taliesin. Although not said to be a son of Dôn, the context indicates that he was, and he is listed as such in the 'Hanesyn Hen' tract (ByA §25 in EWGT p.90).

As an ordinary word, *elestron* means 'irises' and as such it appears in another poem in the Book of Taliesin which speaks of Cad Goddeu, 'the Battle of the Trees'. See quotation s.n. Goddeu. See also W.J.Gruffydd, *Math vab Mathonwy*, p.57.

ELFAN (ELVANUS). (Fictitious).

He first appears in the Book of Llandaf (BLD 68) where it is stated that in the year 156, Lucius, king of the Britons, sent his ambassadors Eluanus and Meduinus to pope Eleutherius. 'They implore that, by the pope's admonition, he might be made a Christian'. Eleutherius accordingly baptized the legates and ordained Elvanus a bishop and Medwinus a doctor. Through their preaching Lucius himself and the nobles of all Britain received baptism (LBS II.430).

It is noteworthy that Faganus and Duvianus are not mentioned in the Book of Llandaf. The dates given for Eleutherius as Bishop of Rome are A.D.174/5-192 (LBS III.352). The date 156 apparently comes from a rather confused statement by Bede (*Hist.Eccles.*, I.4). See further s.n. Lucius.

John Bale (*Scriptorum Illustrium ... Catalogus*, 1557, p.22) gives him the cognomen 'Avalonius', because he came 'from that marshy college of disciples founded by Joseph [of Arimathea]'. Michael Drayton (*Poly-Olbion*, 1622, Song XXIV) said that Elvan and 'Midwin' shared a grave at Glastonbury (LBS II.431, 430 n.5). John Stow, quoting Jocelin of Furness, makes Eluanus the second archbishop of London, succeeding Theon and being succeeded by Cadar (*The Annales of England*, 1600, p.37).

ELFAN POWYS ap CYNDRWYN. (570)

He is mentioned several times in the 'Cynddylan' poetry as having been slain by the Lloegrwys [English]. (CLIH pp.36-46):

- | | | |
|-----|----|---|
| XI. | 28 | Cynddylan's hall is deserted tonight
After steadfast warriors,
Elfan, Cynddylan, the torqued. |
| | | |
| 21 | 31 | Cynddylan's hall is dark in the roof
After the destruction by the Lloegrwys
Of Cynddylan and Elfan Powys. |

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- 49 Eglwysau Bassa lost their privilege,
After the destruction by the Lloegrwys
Of Cynddylan and Elfan Powys.
- 58 Blessed art thou, Ffreuer; how feeble it is tonight,
After the death of Elfan,
And Cynddylan, the eagle of Cyndrwyn.

Efrddyl ferch Cyndrwyn says:

- 99 Brothers I had
Who would not complain of sickness and pestilence;
One was Elfan, Cynddylan another.

Elfan is also included in the list of the children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

ELFED (1).

A region in the West Riding of Yorkshire, whose extent is unknown, but which, at any rate, encircled the places still known as Barwick-in Elmet (6 miles north-east of Leeds) and Sherburn-in-Elmet (12 miles east of Leeds) (CB p.130). It comprised all, or a great part, of the west Riding (Oman p.240; Kenneth Jackson, *The Gododdin*, p.16). It formed a British kingdom whose origin is unknown. According to the *Historia Brittonum* (§63) *Certic*, king of *Elmet*, was expelled by Edwin, king of Northumbria. Bede mentions Elmete Wood (*Hist.Eccles.*, II.14).

This Cerdic was identified with Ceredig ap Gwallog by A.W.Wade-Evans, who suggested that the kingdom had been carved out of Deira by the 'Men of the North', as in the case of Catraeth (WCO 99). Ifor Williams thought that Gwallog had been king over Elfed (CT p.xxxvii), so that it was perhaps he who had founded the kingdom, but Kenneth Jackson was doubtful of the connection of Gwallog with Elfed (*Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.31 n.3), *The Gododdin*, 1969, p.24 n.3).

See Ceredig (Cerdic) of Elfed, Ceredig ap Gwallog, Gwallog ap Lleenog, Madog Elfed.

There was a parish of Elvet in Durham going back to early times, shown as Elfete on the Ordnance Survey *Map of Britain in the Dark Ages*, 1966.

ELFED (2). A cwmwd in Dyfed. See WATU.

ELFEDAN ab ILON HWYLFARW. See Ilon Hwylfawr.

ELFFIN ap GWYDDNO ap CAWRDAF. (580)

The name occurs in Bonedd Gwŷr y Gogledd (§10 in EWGT p.73). This suggests that Elffin ap Gwyddno was a historical chieftain of North Britain. The name Elffin, frequently spelt Elphin, points to the North, and is probably the equivalent of the name Alpin of Scottish history (John Rhys, *Arthurian Legend*, pp.247, 264). Compare Elffin ap Gwyddno Garanhir, below.

ELFFIN ap GWYDDNO GARANHIR. (Legendary).

There is no apparent connection between this Elffin and that of the previous article. His legend appears in the tale called 'Hanes Taliesin' of which the earliest extant version (A) is that by Elis Gruffydd in his 'Chronicle' (mid sixteenth century). There are other later versions which seem to have rather more authentic details, for example, that edited and translated by Lady Charlotte Guest in *The Mabinogion* (B). The version by Elis Gruffydd is translated by Patrick K.Ford in *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.162 - 181. See further s.n. Taliesin.

Before he met Taliesin, Elphin is described as living with his father Gwyddno, and being feckless and needy. His father had a weir which yielded an exceptionally good harvest of fish once a year,

namely on May-day eve (B) or All Hallows eve (A). The weir was on the strand between the Dyfi and Aberystwyth near Gwyddno's castle (B), or on the shore of the river Conwy, near the sea (A).

To give him a chance to restore his fortunes Elphin was allowed to have the haul from the weir on that special day. But it turned out that there was nothing in the weir this time except a leathern bag or a coracle. Elphin's last hope was that it might contain something valuable, but was dismayed to find only a baby boy. This was the child, originally Gwion Bach, who had been re-born to Ceridwen (q.v.). He was given the name *Tâl-iesin*, 'radiant brow'. He was able to speak, consoled Elphin for his apparent bad luck, and eventually proved his worth. Elphin took the boy home and nurtured him for thirteen or fourteen years, during which time Elphin increased in riches more and more every day, and in favour with the king.

Then Elphin was invited to the court of Maelgwn at Degannwy. He boasted to Maelgwn that he had a wife and a bard at home who were quite as good as Maelgwn's. The king was enraged and had Elphin put in prison until the matter could be proved. Maelgwn sent his son, Rhun, to test Elphin's boast, in particular to test the virtue of his wife. Taliesin had foreseen the purpose of Rhun and by a ruse was able to frustrate his plan. When Rhun returned to Maelgwn's court with his supposed proof of the unfaithfulness of Elphin's wife, Elphin was able to show that the test had been made on the wrong woman. Maelgwn became even more enraged and sent him back to prison until he had also proved the superiority of his bard.

Taliesin then came to Maelgwn's court, confounded Maelgwn's bards and, by an incantation to the wind, frightened Maelgwn so much that he had Elphin released. Taliesin then advised Elphin to wager Maelgwn that he also had a better and swifter horse than Maelgwn. The race was run on Morfa Rhianedd [between Great and Little Orme's Head, near Llandudno] and Elphin's horse won. Taliesin showed Elphin that where his horse had stumbled in the race there was a cauldron full of gold. Thus Taliesin rewarded Elphin for bringing him up. [*Tâl-iesin*, 'fine payment'].

Elphin is frequently mentioned in the Book of Taliesin in poems which refer to his legend, namely *Angar Kyfyndawt* (BT 19.1), *Kadeir Teyrnnon* (BT 34.15), and particularly in the poem *Golychafi gulwyd* (BT 33.1) where are the famous lines (BT 33.19):

I came to Degannwy to contend
With Maelgwn of greatest prerogatives;
I set free my lord in the presence of goodmen,
Elphin, chief of nobles.

(Translated by Sir John Morris-Jones in *Cy.* 28 (1918) p.198).

Several of the *Gogynfeirdd* (poets of the 12th to 14th centuries) refer to Taliesin's contest with Maelgwn's bards and the liberation of Elffin. See TYP pp.397, 510.

In the tale of 'Rhonabwy's Dream' Elphin ap Gwyddno is described as 'a cross-grained, froward youth'. He struck the horse of Addaon [Afaon] ap Taliesin, because the latter, when riding through a ford, had splashed water over Arthur and the bishop, Bedwin (RM 149-150).

It is perhaps this Elffin who is mentioned in two of the 'Stanzas of the Graves' from which it appears that Elffin is supposed to be asking the poet concerning the graves of ancient warriors. Nos.42 and 43 begin:

Elffin took me to test my bardic lore.

Thomas Jones says "the Elffin who is the interrogator must be Elffin ap Gwyddno, and this makes it as certain as such things can be that the speaker is Taliesin, ... the omniscient bardic prodigy". (SG pp.105, 127). Similarly Ifor Williams in CLIH pp.xlviii-xlix. Thus MA² 65b-68b includes the stanzas with the Taliesin poetry.

In 16th century pedigrees we find Elffin ap Gwyddno Garanhir made the ancestor of two tribal patriarchs, namely Cynddelw ab Einion ab Elffin, of Gwidigada, and Gwaithfoed ab Elffin, of Meirionydd (PP §§1, 2).

ELFFIN ab OWAIN. (630)

Genealogical link in the line of princes of Strathclyde; father of Beli (HG 5 in EWGT p.10).

ELFFIN ab URIEN. (535)

He is listed as a son of Urien ap Cynfarch in the 'Hanesyn Hen' tract. (ByA §7 in EWGT p.87). In Bonedd y Saint he appears as the father of Gwaith Hengaer, father of St.Gwrwst (§15 in EWGT p.57).

In a poem on the death of Urien Rheged in the Red Book of Hergest, which is put into the mouth of Llywarch Hen, it seems to be implied that after the death of Urien, Elffin was involved in warfare with Gwallog (CLIH III.39):

Gwallog, horseman of battle, planned
To make battle in Yrechwydd
Against the attack of Elphin.

He is mentioned again with his brother Owain in stanza III.51 as if they are both dead:

This hearth, green sword conceals it.
When Owain and Elphin lived
Its cauldron seethed with prizes.

(Translated by Joseph P.Clancy, *The Earliest Welsh Poetry*, 1970, p.69).

ELFODD, ELFODDW, ELFODDWG, bishop. (d.809).

In the preface to the *Historia Brittonum* in the 'C' group of MSS. Nennius calls himself the disciple of Elvodugus [Elfoddwg], and in §63 of the same 'C' group *Elbobdus* is described as 'the most saintly of bishops' (Mommsen p.207). In the *Annales Cambriae* s.a. 768 the entry is 'Easter was altered among the Britons, the reform being the work of that man of God, Elbodugus.' He must have embarked upon his movement of reform at a comparatively early age, for he lived more than forty years after its successful completion, to die in 809 with the title of 'Archi-episcopus [i.e. chief bishop] in the land of Gwynedd.' (AC; HW 203-4).

The poet Einion ap Gwalchmai connected him with Abergele: *mal dyuod Eluod eluyt Geleu* (LIH p.36 l.3). There was a Ffynnon Eflo (for Elfodd) in Hendregyda, a township of Abergele (LBS II.432).

In Bonedd y Saint he is called Eluoc (for Eluot) sant ap Tecwilit of Caer Gybi (§64 in EWGT p.64). Some later versions state that his mother was Gwenfrewy ferch Tyfid ab Eunydd, an obvious error, probably due to the running together of two items.

The form Eluoc [Elfog] invites comparison with Elvogus who is listed as a bishop of Llandaf after Terchan, in the time of Meurig, Rhys, Ffernfael and Rhodri, sons of the king of Glywysing (BLD 206). Elsewhere in BLD the father of these brothers is given as Ithel ap Morgan and they were contemporaries with bishop Terchan and his real successor, Cadwared. No charters are associated with Elvogus in BLD, so that there is no other check on his date or indication of his real sphere of influence (PCB). The above four kings are dated c.745-775 by Wendy Davies (LICh p.76).

The name Eluoed (or the like) also appears in the list of bishops of St.David's in a position which could correspond with the date of Elfodd. This suggests the presence, or at least the influence, of Elfodd in those two divisions of the South (A.W.Wade-Evans in *Nennius* p.8, WCO 286).

Compare Elwoedd.

ELFODDW ap CYNIN. (530)

He appears as *Elbodgu* father of Gwrhaearn in an unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

ELFOG. See Elfodd.

ELFYW ap MÔR.

Genealogical link in the ancestry of Marchudd; father of Cynan. See ABT 9a, HL 7a,b in EWGT pp.103, 116.

ELFYW. See also Eilfyw.

ELGAN GAWR. (Legendary).

One of the four brother giants said to have lived in Llansawel in Ystrad Tywi according to Peniarth MS. 118 p.832. His place was Caer Elgan. The name is given as Celgan in Cy. 27 (1917), p.132 but is corrected to Elgan by A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, 1951, p.19. See Mabon Gawr.

ELGAN WEFL-HWCH ap CYNAN.

Genealogical link in the ancestry of Cydifor (d.1091) ap Gollwyn, patriarch of a tribe in Dyfed; father of Rhydderch (ABT 18b in EWGT p.106).

The cognomen means 'sow's lip', but Ieuan Brechfa in Peniarth MS.131 p.305 (made good by Peniarth MS.133 p.121) wrote: *Elgann gwefys fflwch sef [yw hy]nny Elgann gwefys dec*, i.e. 'fair' or 'fine lip'. Egerton Phillimore discussed the cognomen in Cy. 11 (1890) p.135. See also A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, p.31.

A poem in the Black Book of Carmarthen (BBC 1) which takes the form of a dialogue between Myrddin and Taliesin, is really two poems run together. It is edited by A.O.H.Jarman, (*loc.cit.*), with full notes and discussion. The first part of the poem apparently describes an attack on Dyfed by Maelgwn Gwynedd. There are three mentions of Elgan (ll.10, 16, 18) from which we gather that he was a hero of Dyfed. However, the position of Elgan Wefl-hwch in the Dyfed pedigree does not agree with the date of Maelgwn unless four generations are omitted, as is done in some versions (Jarman pp.30-31). The pedigree is in any case deficient and may be a mere hotch-potch of names of heroes connected with Dyfed (PCB).

Trallwng Elgan is a place in the parish of Talylychau (Talley) in Ystrad Tywi (BBC p.161). It is now called Traethnelgan, a township in the parish (OP II.640, 702; WATU). See also Elgan Gawr. Ystrad Tywi was formerly a part of Dyfed (HW 257, 262).

ELGUD ap[†] GLAS ab ELNO. (500)

A prince of the line of Dogfeiling; father of Elaeth. See JC 50 (Elud m. Glas m. Elno), ABT 27 (Elgud Glas ap Ilon) in EWGT pp.49, 108.

ELGUDY (or ELGUD) ap GWRYSNAD. (845)

Father of Cynddelw Gam (q.v.). See ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115.

ELHAEARN, abbot of Llanwrfwy.

He is mentioned in the Book of Llandaf as a disciple of Dyfrig (BLD 80) and appears as witness to several charters in the times of bishops Elwystl, Inabwy and Comereg; Erb, Peibio and Cynfyn, kings of Ergyng, and Athrwys, king of Gwent (BLD 73a,b, 163a,b, 165). Also two fictitious charters (BLD 75, 77). He is called *abbas Lannguorboe* or *Lann Guruae* in BLD 163b, 165. The monastery was at or near Garway. See s.n. Gwrfwy. Wendy Davies dates the first three charters 585-595 and the next two 620-625 (LlCh pp.93-94, 104-5).

ELI and TRACHMYR. (Legendary).

These names occur in the tale of 'Culhwch and Olwen', always together. They were Arthur's head hunters (WM 465-6, RM 110). They took part in the hunting of the boar Trwyth (RM 138) and followed him as far as Ceredigion (RM 140).

ELIAN GEIMIAD, ST. (520)

The saint of Llaneilian, Môn, and Llaneilian in Rhos, Gwynedd (PW 94, 103). Near both churches are wells called Ffynnon Elian (LBS II.439, 440). Owing to confusion with St.Hilary of Poitiers his festival appears in the Welsh Calendars as January 13, but wakes were held in August (LBS II.443).

His genealogy is given in Bonedd y Saint (§47 in EWGT p.61) which makes him the son of Alltu Redegog and descended from Yspwys ap Cadrod Calchfynydd. His mother was Tegno ferch Tewdwr Mawr. Some versions call her Cenaf. She seems to have been the subject of a legend, now lost, for she appears in a triad as *Genau verch Tewdwr Mawr*, one of the three maiden women *aeth yn llyn tawdd o gywilodd*, 'who became a melted lake through modesty'. See NLWJ XIV p.243.

There are two stories of the stock type about Elian and how he received land from Caswallon [read Cadwallon] Lawhir. See LBS II.436-7. Elian's association with 'Caswallon' may be because Llys Caswallon is in the parish of Llaneilian in Anglesey. Elian is said to have had frequent meetings with Cybi (q.v.).

ELIDAN, ST.

The saint of Llanelidan in Dyffryn Clwyd (PW 97). Commemorated on June 16 (LBS I.72). According to Egerton Phillimore this was a female saint, and she is to be identified with Ilid (Julitta) the mother of St.Cyriacus (Curig) who are together also commemorated on June 16. He also suggested that it was from this name that Geoffrey of Monmouth manufactured his Eledenius, bishop of Alclud (OP II.668). See also s.n. Curig Lwyd.

The name Elidan appears in the fictitious pedigree of Ieuan Gwas Padrig. See also Eliddon.

ELIDDON, ST. (St.Lythan).

The church of St.Lythan's in Morgannwg (sometimes wrongly called St.Lythian's and Llanfleiddian Fach) was called in BLD 157/8 Ecclesia Elidon. In the medieval list of parishes in Peniarth MS.147 there is Llanliddan (var. Llanleiddan) but this seems to be Llanfleiddan (Llanblethian), not St.Lythan's. To make up for the omission Iolo Morganwg seems to have inserted 'Llanfleiddan Fach' in the list in MA² p.748. (RWM I.919; PW 68 n.4; LBS III.366 n.1)

In later additions to BLD (pp.283, 340) the church is called Ecclesia de Sancto Lythano (or Lithano), so also in the *taxatio* of 1254. The form *Luin Elidon* also occurs in BLD 32, 44. Llwyn Elyddon (or Elyddan) survived late as the parish-name (LBS III.365). WATU gives the modern spelling as Llwyneliddon.

ELIDIR, ST. (Fictitious).

Said to be the saint of Ludchurch (Yr Eglwys Lwyd), Amroth, Crunwear, and Stackpole Elidir (Cheriton), all in Dyfed (LBS II.445). According to Richard Fenton (*Tour through Pembrokeshire*, 1811, pp.307, 421), they were founded by 'Sir Elidur de Stakpool' in the twelfth century. But at least three of these churches are known to be Teilo churches. Perhaps Elidir is derived from Eliud, another name for Teilo (BLD 124, 254-5; PW 30-33 and 33 n.1).

ELIDIR ap SANDDE. (720)

Father of Gwriad and ancestor of Merfyn Frych (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96). His mother was Celeinion ferch Tudwal† ab Anarawd (JC 19, ABT 6l in EWGT pp.46, 100).

ELIDIR LYDANWYN ap MEIRCHION GUL. (490)

'E. stout and handsome' (TYP p.343). The father of Llywarch Hen by Gwawr ferch Brychan (DSB 12(15), GaC 2 BGG 2, PB 3f in EWGT pp.16, 36, 73, 82).

ELIDIR MWYNFAWR ap GWRWST. (510)

'E. the wealthy'. On the name see TYP p.344 and n.1. According to BGG §12 and ByA §17 in EWGT pp.73, 89 he was the son of Gwrwst Briodor.

According to a triad (TYP no.44) his wife was Eurgain ferch Maelgwn Gwynedd, and he and his wife were two of the 'seven and a half' persons who were carried on the horse, Du y Moroedd, which belonged to Elidir Mwynfawr. It swam from Penllech Elidir in the North to Penllech Elidir in Môn. The others were Gwyn Da Gyfedd ('Good Companion'), Gwyn Da Reiniad ('Good Distributor'), Mynach Nawmon, his counsellor, and Prydelaw Menestyr ('Cupbearer'), his butler, Arianfagl ('Silver Staff'), his servant, and Gelbeinefin, his cook, who swam with his two hands to the horse's crupper - and that was the half-person. This was one of the 'Three Horse-Burdens'.

We are not told in the triad the reason for this expedition, but what seems to be the sequel is told in the Chirk Codex of the Welsh Laws, namely that Elidir Mwynfawr was slain at *Aber Meuhedus* in Arfon, and that the chiefs of his country came from the North to avenge his death, among whom were Clydno Eidyn, Nudd Hael, Mordaf Hael and Rhydderch Hael. They advanced into Arfon but were driven back by Rhun ap Maelgwn. See TYP p.501.

His grave is mentioned in the Stanzas of the Graves in Peniarth MS.98 (no.15):

The grave of Elidir Mwynfawr on the bank of great Meweddus.,
highly famed ruler,
provoker, a man of might in battle.

(SG p.137). There is evidence for identifying the stream with *Yr afon Wefus*, a brook which runs into the Desach from Bron yr Erw near Clynnog. (HW 168 and n.28; TYP p.344). Penllech Elidir is probably represented by Benllech, a headland and a village in the parish of Llanfair Mathafarn Eithaf, Môn; grid ref. SH 5182. (Rhestr; TYP p.114).

In the tract called 'Disgyniad Pendefigaeth Cymru' the story is euhemerized. Here it is said that Elidir Mwynfawr invaded Gwynedd with a fleet to claim the throne from Rhun ap Maelgwn who was deemed illegitimate. But he was slain at Aber Mewydd in Arfon. See NLWJ XVI (1970) pp.257-8.

ELIDIR WAR. Fictitious king of Britain. (246-1, 231-218, 207-197 B.C.)

Called Elidurus Pius son of Morvidus [Morudd] by Geoffrey of Monmouth. He first succeeded his elder brother Arthgallo [Arthal] who had been deposed, but later resigned the crown in favour of Arthgallo, whence he earned the title 'Pius' [*Gwar*, 'meek']. On the death of Arthgallo, Elidur was again advanced to the throne, and while in the government 'performed all acts of grace'. But his two younger brothers, Iugenius [Owain] and Peredur, made war against him, were victorious, and shut him up in the tower at Trinovantum [Llundein]. Here he remained during the seven years in which his brothers reigned together and a number of years when Peredur reigned alone. Because of the good reign of Peredur, Elidur was forgotten, but on the death of Peredur, Elidur was advanced to the throne a third time, and 'finished the course of his life in just and virtuous actions.' He was succeeded by Regin [wrongly Rhys], son of his brother Gorbonianus (HRB III.17-19). Corresponding names in ByB are shown in [].

He had a son, Gerontius, who reigned later (HRB III.19). See Geraint ab Elidir War.

According to Jean Trithème (d.1516), in his fictitious history of the Franks, "Compendium Annalium," ed. in *Opera Historica*, Frankfurt, 1601, p.10, Nicanor, son of Clodomir, king of the 'Sicambri' (230-196 B.C.) married Constantia, daughter of the king of Britain. Later genealogists identified the British king as Elidurus (e.g. James Anderson, *Royal Genealogies*, 1732, Table 370, but not Table 476).

ELIDIUS, ST. (Lide, Lyde).

He is mentioned by William of Worcester in connection with the Scilly Isles: *Sancti Elidij episcopi et confessoris 8 die Augusti, jacet in insula Syllye*; and again *Insula Seynt Lyda* [qui] *fuit filius regis*. (*Itineraries*, ed. John H. Harvey, 1969, pp.112, 24). John Leland (*Itinerary*, ed. L.T. Smith, I.190)

says: *Saynct Lides Isle, wher yn tymes past at her sepulchre was gret superstition*. There are other chapels in Cornwall dedicated to St.Lyde, one in conjunction with St.Ide (DCB), that is, at St.Issey where the saint was sometimes treated as male, sometime female. See s.n. Ide.

The island was called St.Elid, now St.Helen's (John H.Harvey, *loc.cit.*, p.25 n.1). It is one of the islands to the west of St.Martin's.

ELIDURUS PIUS son of MORVIDUS. See Elidir War

ELIFFER ap GRONWY ap CYNHAETHWY. (795)

He appears as *Elyuer* in the rather corrupt genealogies dealing with Morgan [Hen] ab Owain in Jesus College MS.20 (JC 16 in EWGT p.46). He appears to have belonged to a line of princes of Powys, father of Adwent the wife of Enflew ap Cynfelyn.

ELIFFER GOSGORDDFAWR. (500)

'E. of the Great Warband'. The spelling of the name is very variable but Eliffer is correct, see TYP p.345. He was the father of Gwrgi and Peredur, two famous northern princes who died in 580 (AC). The earliest version of his ancestry is in the 'Harleian Genealogies' (§12 in EWGT p.11) where he is called *Eleuther cascord maur* son of *Letlum* [i.e. Gwrwst Ledlwm] ap Ceneu ap Coel Hen. This is copied in a late version of Bonedd Gwŷr y Gogledd (§5(G) in EWGT p.73) but the earlier version of BGG makes him son of Arthwys [ap Mar]. From chronological considerations the early version is preferable (Ifor Williams in CLH pp.xxiii-xxiv).

In De Situ Brecheniauc (§12(14) in EWGT p.15) he is called *Elidir coscoruaur*, father of Gwrgi and Peredur, but otherwise the text is slightly corrupt. It can be rectified by a later text, Plant Brychan (§3e in EWGT p.82), which makes it clear that his wife was Efrddyl daughter of Cynfarch ap Meirchion by Nyfein ferch Brychan.

This is confirmed by a triad (TYP no.70) which tells that Efrddyl ferch Cynfarch bore to Eliffer Gosgorddfawr three children in one birth, Gwrgi and Peredur and Arddun or Ceindrech Benasgell. This was called one of the 'Three Fair Womb-Burdens' of Ynys Prydain. One version adds three animals, apparently born at the same time, Dyrw...dyl, and Cornan their horse, and Tonllwyd ('Grey-Skin') their cow. This triad is referred to in a slightly corrupt passage in the Brychan section of Jesus College MS.20, which names six offspring [of Erdudyl?]: Gwrgi and Peredur and Arthur Penuchel, and Tonlut and Hortnan and Dyrnell (JC 3(5) in EWGT p.43).

In another triad (TYP no.44) the horse of the sons of Eliffer is called Corvan. We are told that the horse carried Gwrgi and Peredur and Dunod Fwr and Cynfelyn Drwsgl to see the 'battle-fog' of the host of Gwenddoleu at Arderydd. This was one of the 'Three Horse-Burdens' of Ynys Prydain. *Kornan kyneiawwc*, 'K. the reliable?' is mentioned as a famous horse in a poem in the Book of Taliesin (BT p.48; TYP pp.c-ci). Tonllwyd the cow of the sons of Eliffer Gosgorddfawr is listed as one of the 'Three Prominent Cows' of Ynys Prydain (TYP no.46).

That Gwrgi and Peredur fought at the battle of Arderydd is confirmed by MS.B of Annales Cambriae:

573 Bellum Erderit inter filios Elifer et Guendoleu filium Keidiau.
 Merlinus insanus effectus est.

In the Black Book of Carmarthen (pp.1-5), there is a dialogue between Myrddin and Taliesin, edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.57-58. The second half refers to the battle of Arderydd, and line 29 is as follows:

The seven sons of Eliffer, seven men when put to the test.

The only son mentioned is Cynfelyn (l.32) and there seems to be poetic licence here, as suggested by Professor Jarman (*loc.cit.*, p.15). See Cynfelyn Drwsgl.

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Eliffer is called 'Goliffer Gosgorddfawr with the fine host', the author of a proverb in 'Englynion y Clyweid' (No.41 in BBCS III p.13).

Finally a triad (TYP no.30) tells of the War-band of Gwrgi and Peredur, who abandoned their lord at Caer Greu, when they had an appointment to fight the next day with Eda Glinfawr. They were both slain there. So the War-band was called one of the 'Three Faithless War-Bands' of Ynys Prydain. This is presumably the event recorded in *Annales Cambriae*:

[580] Guurci et Peretur moritur. (MS.A).

Gwrgi et Peretur filii Elifer moriuntur. (MS.B).

ELIFRI ANAWCYRDD.

The name appears twice in the romance of 'Geraint and Enid': (1) as 'Elifri, who was Arthur's head groom' (WM 387, RM 245); (2) as 'Elifri Anw Cyrdd' one of a company of warriors who accompanied Geraint to his father's kingdom in Cornwall (WM 411, RM 265).

These appearances do not correspond to anything in the 'Erec et Enide' of Chrétien de Troyes, and it is evident that they are drawn, like much else in this Welsh romance, from a store of native Welsh lore (PCB).

Elifri is evidently *Eilifri* who appears in a poem by Gruffudd ap Maredudd ap Dafydd (fl.1352-82 DWB) to Gronwy ap Tudur:

Gwr wrth wr milwr mal Eilivri lewgoryf,

Helymdew glew gleifyeu gochi.

Gwir ryd idaw glot hynot henwi.

A man to a man, a warrior like lion-bodied Eilifri,
Thick-helmed brave one, who reddened lances.
True there will be to him fame, illustriously named.

(RBP col.1317, lines 41-44, translated by Dr.Michael Siddons).

He is also mentioned in an awdl by Hywel Foel ap Griffri:

A warrior no more lacking in valour than Elifri

(Translated by Beverley Smith in *Llywelyn ap Gruffudd*, 1998, p.75)

ELINEDD. See Eiliwedd.

ELINWY ap CADEGYR. (Legendary).

He is mentioned in a triad (TYP no.7) as one of the 'Three Bull-Chieftains' of Ynys Prydain. The name occurs as Elmur ap Cadeir in Peniarth MS.45 and Peniarth 185 (V of TYP). Gwegar, the horse of Elinwy, is mentioned in TYP no.46c as one of the 'Three Steeds' of Ynys Prydain and Elinwy's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

On Gwernin hill is the grave of Eilnwy.

(No. 50 in SG p.127).

The name occurs as *Elinui* in BLD and it is evident that Elinwy is the correct form of the name. Cadegyr is equivalent to Categirn, modern Cateyrn; see note 4 by Egerton Phillimore in Cy.IX (1888) p.181 and TYP p.290.

ELISAEI, abbot of Llancarfan.

He is mentioned in two charters of the time of bishop Cerenhir, as a contemporary of (1) Hywel ap Rhys, and (2) Meurig [ab Arthfael], kings of Glywysing (BLD 212, 214). These are dated c.862 by Wendy Davies (LlCh p.119).

ELISE. On the name see OP II.532.

ELISE, abbot of Llanilltud Fawr.

He appears in the Book of Llandaf as *Elised*, 'abbot of Illtud', in the time of bishop Cerenhir, contemporary with (1) Hywel ap Rhys, and (2) Meurig [ab Arthfael], kings of Glywysing (BLD 212, 214). He also appears as *Eliset*, after Nudd and before Segin, in a list of abbots from an old deed, printed in David Williams, *History of Monmouthshire*, 1796, Appendix p.50. See OP II.286. Wendy Davies dates the charters c.862 (LICH p.119).

ELISE ab ANARAWD. (d.942).

His genealogy is clearly given in ABT 7b in EWGT p.101. His death at the same time as his brother Idwal [Foel] at the hands of the Saxons is recorded in 942 (AC, ByT corrected as in HW 337 n.64). He was father of Cyngen (q.v.) and of Prawst the mother of Llywelyn and Cynan sons of Seisyllt (ABT 7f in EWGT p.101).

ELISE ap CYNGEN.

Elized, one of the sons of Cyngen [ap Cadell] of Powys (HG 31 in EWGT p.12). He treacherously ordered the killing of his brother Gruffudd ap Cyngen in 814 (AC).

ELISE ap GWYLOG ap BELI. (680)

A king of Powys in honour of whom the famous Valle Crucis Pillar or 'Pillar of Eliseg' in the Vale of Llangollen was erected by his great-grandson Cyngen ap Cadell. This we learn from the inscription on the pillar which tells us that *Eliseg filius Guoillauc* 'annexed the inheritance of Powys ... from the power of the English'. See EWGT pp.1-3.

His full pedigree is given in the 'Harleian Genealogies' (HG 27 in EWGT p.12): *Elitet map Guilauc map Eli* [read Beli] *map Eliud map Cincen* [read Cinan]... i.e. Elise ap Gwylog ap Beli ab Eiludd ap Cynan [Garwyn]. Later versions wrongly made Beli son of Mael Myngan ap Selyf ap Cynan Garwyn (ABT 20, HL 2f). See s.n. Selyf Sarffgadau ap Cynan Garwyn. Elise was the father of Brochwel and St.Engenedl; also perhaps of Sanan, as suggested under Nowy, husband of Sannan.

ELISE ap GWYLOG ap TEWDWR BRYCHEINIOG. (970)

Ancestor of Trahaearn Fawr of Cantref Selyf, patriarch of a tribe in Brycheiniog, according to some pedigrees. He is said to have divided Brycheiniog into six parts, and was father of Gruffudd father of Selyf (PP §67(1)). Another version makes Elise son of Ysgorda Fawr (PP 67(2)).

ELISE ap NOË. See Arthfael ap Noë.

ELISE ap RHAIN.

Genealogical link in the ancestry of some families in Brycheiniog; father of Ysgorda Fychan. See PP₁ §67(2) and PP₂ §67(3).

ELISE ap RHODRI MAWR. (855)

Son of Rhodri Mawr 'by a different mother' (JC 20 in EWGT p.47), i.e. not by Angharad ferch Meurig.

ELISE ap TEWDWR ap GRUFFUDD. (830)

A king of Brycheiniog mentioned by Asser in his Life of Alfred (§80): 'Also *Helised filius Teudyr, rex Brechoniae*, compelled by the force of the same sons [un-named] of Rhodri, of his own accord sought the government of the aforesaid king [Alfred].' The date was about 880 (HW 327 n.28).

His pedigree occurs in Jesus College MS.20 (JC §8 in EWGT p.45) from which we learn that he was father of Griffri. He was also probably father of Tewdwr ab Elise.

ELISE ab YSGORDA FAWR. See Elise ap Gwylog ap Tewdwr Brycheiniog.

ELIUD, king of Britain. (Fictitious). (Second century B.C.)

Mentioned by Geoffrey of Monmouth as 8th of the twenty-five kings who ruled between the death of Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Urianus [Urien ab Andryw] and was succeeded by Cledaucus [Clydog]. Nothing is told of his reign (HRB III.19). Called *Elvyt* in Brut Dingestow. In the 'Cleopatra' version of ByB, where the name is Ithel, he is made son of Urien and father of Clydog. Similarly MP 1 in EWGT p.121.

ELIUD. Becomes modern Eiludd (q.v.).

ELIW, ST. See Elyw.

ELIWLOD ap MADOG ab UTHR. (Legendary). (500)

Eliwlod ap Madog ab Uthr is mentioned in a late triad (TYP App.IV.1) as one of the 'Three Golden-Tongued Knights' of Arthur's Court. There was neither king nor lord to whom they came that would not listen to them, and whatever quest they sought would be granted, willingly or unwillingly.

Eliwlod is also the subject of a poem in the form of a dialogue with Arthur, in which Eliwlod appears in the form of an eagle. There are many manuscript copies of which the oldest is in Jesus College MS.20 fos. 1-3r. (c.1425). The text with variants from other MSS. was edited by Ifor Williams in BBCS II (1925) pp.269-286. Ifor Williams believed the poem to have been written by an ecclesiastic at about the same time as the composition of the tale of 'Culhwch and Olwen' and the poems of the Black Book of Carmarthen, i.e. c.1150 (*loc.cit.*, pp.285-6).

The older form of the name appears as *Eliwlat*, *Eliwlad*; the form *Liwlod* is also found in some MSS. He is described as the son of Madog ab Uthr in verses 6 and 7 and nephew of Arthur in verse 9. The dialogue is not very informative about the story of Eliwlod, and we only gather that Eliwlod is really dead and has appeared to Arthur in the form of an eagle in the Vale of Coed Cernyw. Arthur asks him if he can obtain life for him a second time by means of warfare, but Eliwlod answers that no one escapes death and that God does not prosper strife (vv.48-51). After this we have a lively discourse in which Eliwlod gives moral advice to Arthur.

Tudur Aled, in a poem called *Gwalch*, 'Hawk', speaks of 'A hawk ... like Liwlod, on William's hand' (*Gwaith*, ed. T.Gwynn Jones, No.CXIV ll.41-44, p.446). Liwlad in *Gwaith Lewis Glyn Cothi*, 1837 p.136. Other references are given in TYP p.345.

There is some similarity between the case of Eliwlod and that of Llew Llaw Gyffes in the Mabinogi branch of 'Math ap Mathonwy'. Llew was changed into an eagle when he was slain through the treachery of his wife Blodeuwedd. But Llew was brought back to life again by the magic of his uncle Gwydion (WM 106 ff. RM 77 ff). See John Rhys, *Celtic Folklore*, p.610. It is possible that Eliwlod was similarly associated with another Blodeuwedd (PCB). See s.n. Blodeuwedd.

ELLDEYRN, ST.

The saint of Llanilltern, a chapel under St.Fagans, Morgannwg (PW 68), formerly called Llanelldeyrn (LBS II.446). "Ilteyrn or Elldeyrn, with whom compare Sancta Iltierna of Lansallos in Cornwall." (A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) p.158). See Ildierna.

ELLI, abbot of Llancarfan.

According to the Life of St.Cadog, Elli was the son of a king in the 'Islands of Grimbul'. He was born to the barren queen through the prayers of Cadog. The boy, Ellinus, had been promised to the service of God, and when he was three years old Cadog took him back to Llancarfan (§14).

Later, when Cadog made a journey to Scotland, he left Elli in charge of Llancarfan (§26). Elli, Finnian and Gnawan were the three disciples whom Cadog sent to convert his father, Gwynllyw (§53). Again when Cadog finally retired from Llancarfan and went to 'Civitas Beneventana' he left Elli as

abbot (§37). Elli was in the habit of visiting Cadog every year at Civitas Benevantana (§38). As successor of Cadog Elli is mentioned in §49.

Elli appears as a witness along with Cadog, Samson and Iacob in a Llancarfan Charter appended to the Life (§63). It concerns Ecclesia Elli.

He was presumably the saint of Llanelli in Brycheiniog and Llanelli in Ystrad Tywi (PW 37, 49). Commemorated on January 23 (LBS I.70, II.448).

ELLYL MELEN. See March Malen.

ELLYLW ferch NEOL CYNCROC. See Neol Cyncroc.

ELLYLW.

In genealogical MSS. the name becomes Ellliw (Ieuan Brechfa), Ethliw (Pen.138 p.426; etc.), Elliw (Gruffudd Hiraethog), Ellyw (David Edwardes).

ELMUR ap CADEIR. See Elinwy ap Cadegyr.

ELNO ap DOGFAEL. (440)

A prince of the line of Dogfeiling (JC 50, ABT 27 (Ilon) in EWGT pp.49, 108); father of Glas (JC) or Elgud Glas(ABT).

ELNO HEN. See Pyll ap Llywarch Hen.

ELPHIN. See Elffin.

ELUD ap GLAS. See Elgud ap[†] Glas.

ELUFED ferch PEREDUR.

Wife of Tudwal Tudclyd. See BGG §8 note in EWGT p.147.

ELUNED. See Luned.

ELVIS, ST. See Eilfyw.

ELWEDD, ST. See Eiliwedd.

ELWIN, ST.

John Leland when he visited Cornwall in 1538 found at Breage a Life of St.Breaca. In it he found a list of saints who are supposed to have landed at Hayle in the company of St.Breaca (q.v.). Among them he mentions Elwen, and later mentions how Breaca built a church at Trenewith and Talmeneth, 'as one reads in the Life of St.Elwinus' (*Itinerary*, ed. L.T.Smith, I.187). "The fishing village of Porthleven in the parish of Sithney [near Breage] takes its name ... from Saint Elwin. ... In 1870 a new church was built at Hayle, and called St.Elwin [Elwyn]. A better dedication could not have been chosen." (G.H.Doble, *S.Sithney and S.Elwin*, "Cornish Saints" Series, No.18, 1928, pp.18-19). St.Elwin was the patron of a chapel in Sithney parish situated in a circular enclosure still called 'St.Elvan's' (G.H.Doble, *A History of the Parish of St.Crowan*, p.4; Bishop Bronescombe's Register, 1270, p.178). See also LBS II.449 where he is called Elwyn.

In another place Leland says "Iä and Elwine with many other cam into Cornewaul and landed at Pendinas". (*Itinerary*, ed. L.T.Smith, I.192).

DCB suggests the identification of Elwinus with the saint of St.Allen in the Deanery of Pyder, who is commemorated on February 22. This may be doubted (LBS I.147).

ELWOEDD, abbot of Llanilltud Fawr.

He appears as Eluoid, Eluoed, Eluod, Elguoid, Elgoid, 'abbot of Illtud' in several charters in the Book of Llandaf. Wendy Davies gives the modern form of the name as Elwoedd (LiCh p.55). The form Eluod, which would become Elfodd, is evidently a mistake.

He was contemporary with bishop Oudoceus (wrong?), Dagan, abbot of Llancarfan, Sadwrn, abbot of Llanddochau, and Ithel ap Morgan king of Glywysing (BLD 158). Later he appears as contemporary of bishop Berthwyn, abbots Dagan (or Danog) and Sadwrn, and king Ithel (175, 179c, 186b, 195).

See also *Trans.Cym.*, 1948, pp.292, 293, (but ignore dates). Wendy Davies dates the charters c.722-740 (*loc.cit.*, pp.108-114).

ELWREDD, disciple of Dyfrig.

This modern form is given by A.W.Wade-Evans (WCO 121). He appears in the Book of Llandaf as *Elguoredus*, one of the many disciples of Dubricius (BLD 80). Then again as *Elguoret*, witness to two charters in which king Iddon ab Ynyr Gwent made grants to Teilo (BLD 121, 122). Perhaps the same as *Elguaret*, a witness to a charter of a king Iddon to bishop Arwystl (BLD 167). He is also listed as *Elgoretus magister*, one of the three clerics who took part in the 'election' of Oudoceus to succeed Teilo, the other two being Merchwyn and Gwnwyn. These three are again listed as disciples of Dubricius (BLD 131). It is improbable that they were disciples of Dubricius and lived till the time of Oudoceus.

Wendy Davies discounts his association with Dubricius and Teilo and dates these charters c.595-600 (LiCh pp.95, 106).

ELWYDD ab AWST. See Awst (1).

ELWYDDAN. See Maoddyn.

ELWYN, ST. See Elwin.

ELWYSTL, bishop in Ergyng.

He appears as *Elgistil* in the Book of Llandaf which pretends that he was sixth bishop of Llandaff, being placed with several disciples of Dyfrig between Oudoceus and Berthwyn (BLD 163a). He first appears as a clerical witness with Inabwy (neither of them bishops) of a charter in the time of bishop Dyfrig, and Peibio, [king of Ergyng] (BLD 72b). As bishop he was witness to a charter in the time of Cynfyn son of Peibio (BLD 163a).

Disregarding Dyfrig Wendy Davies dates the charters c.580, 595 (LiCh pp.93, 104).

ELWYSTL ab AWST.

A king, *Elgistil filius August*, in Brycheiniog, mentioned in the Book of Llandaf as a contemporary of bishop Gwrfan and Tewdwr ap Rhain, another king in Brycheiniog. Elwystl and Tewdwr had sworn to keep peace with each other, but the devil caused Tewdwr to break the peace and kill Elwystl (BLD 167). Wendy Davies dates this charter c.750 (LiCh p.106).

Hugh Thomas suggested that Elwystl was cousin to Tewdwr ap Rhain ap Cadwgon and showed the relationship hypothetically (Harleian MS.4181 p.148). This was copied in the Golden Grove Book (at Carmarthen) p.751 with no indication of doubt.

ELYSTAN ap GWAITHFOED. (960)

Father of Morgeneu and ancestor of Einudd ap Morien, patriarch of a tribe in Dyffryn Clwyd (PP §50).

ELYSTAN GLODRYDD. (975)

‘E. the Renowned’. See CA p.375. He was ancestor of many families in the district *Rhwng Gwy a Hafren*, ‘Between Wye and Severn’. His tribe is called one of the Five Royal Tribes (*Pump Brenhinllwyth*) of Wales. See NLWJ XIII p.125. He is first mentioned as the great-grandfather of *Euron verch Hoedlyw ap Cadwgawn ap Elstan*, the mother of Maredudd (d.1129) ap Cadwgon ap Bleddyn (ByT s.a.1116, Red Book text, EWGT p.40). The usual spelling of the name is Elystan, (as in the Peniarth MS.20 text of ByT, ed. Thomas Jones, p.75a), but the above spelling, Elstan, points to the fact that the accent is on the first syllable, the name being derived from Anglo-Saxon Aethelstan. The first appearance in history of his descendants occurs in 1075 when Gronwy and Llywelyn the sons of Cadwgon [ab Elystan] are mentioned (ByT). A table of his more important immediate descendants is given in HW 770, and it is clear from their dates that the birth of Elystan must have been in about A.D.975.

The two earliest versions of the ancestry of Elystan both appear to be slightly corrupt. They agree that his father was Cuhelyn and that he was descended from Idnerth ap Iorwerth Hirflawdd (MG 4, JC 30 in EWGT pp.39, 48). The intervening generations (based on ABT §11 in EWGT p.104) are probably Ifor ap Seferus ap Cadwr ap Cadwr Wenwyn. His mother is said to have been Gwen ferch Gronwy ap Tudur Trefor (PP §14(1)), and his wife is given by Lewys Dwnn as Gwenllian ferch Einion ab Owain ap Hywel Dda (LD i.139, 271, 288, etc.). These are chronologically satisfactory (PCB). All his recorded descendants are traced through his son Cadwgon.

FICTIONS

From the beginning of the sixteenth century Elystan Glodrydd was being called ‘Earl of Hereford’, e.g. by Ieuan Brechfa (c.1500) in Peniarth MS.131 p.274, by Thomas ap Ieuan ap Deicws (c.1510) in Peniarth MS.127 pp.1, 106 [=ABT 14(G)], etc. More information was added as time progressed: That Elystan inherited the earldom of Hereford through his mother from Tudur Trefor, who in turn inherited it through his mother from Caradog Freichfras! (PP §14(1)). Later it was said that he was King of Gloucester, Earl of Hereford and Baron of Stafford, born in the year 933 (LD I.314). Jacob Chaloner (d.1631) said: “Elistan Glodrit, or Edelstan the renowned, borne in the Castell of Hereford, an^o 933, and in the 9 yeare of Edlistan, K of Saxons, who was his godfather, was Earle of Hereford, and Lo of the cuntrey aboue Offa dich, betwene Wy and Seuerne, in tyme of Edelred, K of Saxons. He dyed & was buried at Cappell Tref Elistan in Cauesland” [Trelystan in the hundred of Cawrse, WATU, near Welshpool]. (Harleian MS.1973 fo.11). A note by the editor of LD says that he was living in 1010 and was slain in a civil broil at Cefn Digoll [Long Mountain near Welshpool] (I.139 note. No authority given).

ELYW, ST.

The name occurs in two Calendars, as Elyw under July 14 and as Eliw under July 17, both with Cynllo on the same day (LBS I.73). There seems to be no way of determining the sex of this saint, supposed to be the saint of Llanelieu or Llaneleu [WATU] in Brycheiniog (PW 41 where the spellings are Llanelyw, Elyw). However Llanelieu is written in twelfth and thirteenth century charters as Llanelieu and Llanellew (*Arch.Camb.*, 1883, pp.148, 166; LBS II.448 n.3).

EMERCHRED.

According to a triad (TYP no.66) she was the wife of Mabon ap Dewengen and one of the ‘Three Faithful Women’ of Ynys Prydain. Another version in Peniarth MS.47, which mentions a quite different set of ‘Three Faithful Wives’ of Ynys Prydain, says that ‘one more faithful than the three’ was Hemythryd ferch Mabon ap Dyfynwyn.

EMERITA. See Lucius.

EMRYS BENAUR. See Emrys Wledig.

EMRYS WLEDIG. (400)

The Welsh name for the person variously called Ambrosius Aurelianus and Aurelius Ambrosius. He is mentioned as Ambrosius Aurelianus in the tract *De Excidio Britanniae* attributed to Gildas. After mentioning the arrival of the Saxons in Britain, their destruction of the British cities and the flight of the inhabitants, the author says that the Saxons 'returned home'. 'Then the remnants [of the Britons] ... take up arms, and challenge their victors to battle under Ambrosius Aurelianus. He was a man of unassuming character, who, alone of the Roman race, chanced to survive the storm in which his parents, people undoubtedly clad in the purple, had been killed. Their offspring in our days have greatly degenerated from their ancestral nobleness (§25). From that time the citizens were sometimes victorious, sometimes the enemy ... up to the year of the siege of Mons Badonicus' (§26). See Caer Faddon.

Bede copied this fairly closely but wrote Ambrosius Aurelius (*Hist.Eccles.*, I.16).

We next find him mentioned in the *Historia Brittonum*: 'Guorthigern [Gwrtheyrn, Vortigern] reigned in Britain, and while he was reigning he was beset by fear of the Picts and Scots, and by Roman aggression, and also by dread of Ambrosius' (§31). And again 'He [Vortigern] had three sons ... the third, Pasgen, who reigned in the two regions, Buellt and Gwrtheyrnion, after the death of his father, being bestowed on him by Ambrosius, who was king among all the kings of the British nation' (§48). And again 'From the reign of Vortigern to the discord between Guitolinus and Ambrosius are twelve years, which is *Guoloppum*, that is, *Cat Guoloph*' [the Battle of Guoloph] (§66).

He is also mentioned in the story of Vortigern's tower and the search for a boy without a father. See s.n. Gwrtheyrn. When the boy was found Vortigern asked him his name and he replied, 'I am called Ambrosius', that is, *Embreis Guletic*. ... 'One of the consuls of the Roman nation was my father'. And he [Vortigern] gave him the citadel together with all the kingdoms of the western side of Britain (HB §42).

There is evidently some confusion here as, according to the story, the boy had no father. It appears that a piece of folklore concerning a fight between two dragons which was located at Dinas Emrys, a hill-fort in Snowdonia, was combined with the tradition that Dinas Emrys had been a fortress belonging to Ambrosius or Emrys Wledig. When Geoffrey of Monmouth came to incorporate the story he saw the confusion and dropped Ambrosius, the son of a Roman 'consul', but retained the boy without a father, whom he generally called Merlinus, but in one place 'Merlinus who was also called Ambrosius' (HRB VI.19) and once 'Ambrosius Merlinus' (HRB VII.3). In *Brut y Brenhinedd* (Dingestow and 'Cleopatra') the double name occurs only in one place (corresponding to HRB XII.18) where Geoffrey has Merlinus but ByB has Myrddin Emrys (q.v.).

We can accept the statements of HB that Ambrosius was of Roman stock (which agrees with *De Excidio*), that Vortigern was in fear of him and that Vortigern gave him the citadel together with all the kingdoms of the western side of Britain (however this is to be interpreted). The citadel is traditionally identified as Dinas Emrys in Snowdonia; grid ref. SH 6049 (Rhestr). That Ambrosius became 'king among all the kings of the British nation' and awarded the territories of Buellt and Gwrtheyrnion to Pasgen ap Gwrtheyrn, and finally that there was discord between Ambrosius and Guitolinus which ended in the Battle of Guoloph (PCB).

Nothing is known of the Battle of Guoloph mentioned in HB. But Guitolinus, the adversary of Ambrosius, probably belonged to the family of Vortigern, as the name appears among his ancestors. See Gwidol. It has been suggested that the battle was that in which Ambrosius overcame the Saxons, and that the site may be Wallop in Hampshire (E.K.Chambers, *Arthur of Britain*, p.174; Jack Lindsay, *Arthur and His Times*, 1958, p.214).

It is probable that Ambrosius, besides giving the kingdoms of Buellt and Gwrtheyrnion to Pasgen, also allotted other districts throughout Wales, as did Meirion ap Tybion (Wade-Evans, *Nennius*, p.70, WCO 83, 88). He is said to have given lands in Meirionydd to Yspwys. See Yspwys Mwyntyrrch.

According to Geoffrey of Monmouth Aurelius Ambrosius [Emrys Wledig] was the son of Constantinus [Custennin Fendigaid] who had come from Armorica to be king of Britain. When Vortigern usurped the throne, Aurelius Ambrosius and his brother Uther Pendragon [Uthr Bendragon], being young, were taken to Brittany and cared for by king Budicius [Emyr Llydaw in ByB] (HRB VI.5-8). Later Aurelius Ambrosius and Uther returned to Britain with ten thousand men, and landed at Totnes. 'The Britons who had been dispersed by their great calamities, met together from all parts, and gaining new accession of strength from their countrymen, displayed unusual vigour'. They made Aurelius king and he immediately marched into Wales, laid siege to Genoreu [Ganarew] in Ergyng, whither Vortigern had fled, and burnt down the castle with Vortigern in it (HRB VIII.1-2).

The Saxons, hearing of the valour of Aurelius, retired beyond the Humber. A battle was fought between Hengist and Aurelius at *Maisbeli* [Maesbeli], at which Hengist was routed and fled to Kaerconan [Caergynan, Conisborough] where another battle was fought. Hengist was captured and later slain by Eldol [Eidol]. Aurelius then besieged Octa, son of Hengist, at York, and when Octa surrendered Aurelius allowed him to settle in the country bordering on Scotland (VIII.3-8).

Having defeated his enemies, Aurelius restored the churches that the Saxons had destroyed. At the suggestion of Merlin, and with his expertise, Aurelius had the *Chorea Gigantum* [Cor y Cewri], 'Giants' Dance' or 'Circle', brought over from Ireland to be erected as a memorial at the burial place where the slaughter of the Britons had taken place in the time of Vortigern. Near the site was a monastery founded by a certain Ambrius on a hill called *Mons Ambrii* (VIII.9-12).

Pasgen son of Vortigern now arrived from Germany to avenge his father's death, and landed in the north of Britain but was defeated by Aurelius and driven to sea. He landed again later with reinforcements from Ireland under Gillomurius [Gillamwri]. But Aurelius had fallen sick at Winchester and the enemy was met by Uther Pendragon. Pasgen bribed a Saxon to go to Winchester disguised as a monk and to poison Aurelius. The attempt was successful, Aurelius died and was succeeded by Uther. At this time a star of great brightness appeared (VIII.13-14). Aurelius was buried near the monastery of Ambrius within the Giants' Dance (VIII.16). Corresponding names in ByB are shown in [].

The monastery of Ambrius is probably meant to be Amesbury, near Stonehenge, the 'Giants' Dance'. Camden regarded Ambrosius Aurelianus as the founder of Amesbury, and believed that he died there (*Britannia*, 1594, p.186; LBS I.150). The star of great brightness was identified by Alfred Anscombe with the comet which appeared in the winter of 442-3 (*Notes & Queries*, 155 (1928) pp.292-3; WCO 116).

A late legend, continuing Geoffrey's version of the tale of Vortigern's tower, says that after the departure of Vortigern, "Myrddin ... remained himself in the Dinas for a long time until he went away with Emrys Ben-aur, 'Ambrosius the Gold-headed' - evidently Aurelius Ambrosius is meant" (John Rhys, *Celtic Folklore*, p.470). The implication is that Vortigern had handed over the citadel to Ambrosius/Emrys Wledig as in HB (PCB). The form Emrys Ben-aur for Emrys Wledig was used by Theophilus Evans in his *Drych a Prif Oesoedd*, 1716, I.4 (1851 edition p.71).

In a letter to Edward Lhuyd, 'G.R.' wrote:

Ambrosius ille, qui apud nostrates audit *Brenin Emrys y bumran*, sive fuerit Aurelius vel Aurelianus aut Merlinus vel quisnam fuerit apud me non satis constat.

It is not sufficiently clear to me whether that Ambrosius, who is called by the natives *King Emrys of the five parts*, was Aurelius or Aurelianus or Merlinus, or who he might have been. (*Arch.Camb.*, III.6 (1860), p.239, kindly referred to PCB by Dr.Geraint Gruffydd).

EMYR LLYDAW. (420)

Emyr as a common noun means 'emperor, king, or lord' (TYP p.346).

The earliest mention of this chieftain seems to be in the Stanzas of the Graves in the Black Book of Carmarthen, where he appears in stanza no.38 as *Emer Llydau* father of Beidawg Rhudd. Elsewhere he appears as the grandfather of a number of saints: He was father of Gwen Teirbron, Petrawn, Annun

Ddu, Dyfwng, and Gwyddno whence SS.Cadfan, Padarn, Tydecho, Trunio, and Maelrys (Bonedd y Saint §§19, 21-24 in EWGT pp.57-58). Later versions of Bonedd y Saint mention additional sons: Hywel, Owain, Madog, and Alan Fyrgan whence Cristiolus, Rhystud and Llonio Lawhir (ByS §§24a, 58 in EWGT pp.58, 63), and other saints are mentioned as grandsons.

Llydaw is the regular Welsh name for Armorica or Brittany. Thus Brut y Brenhinedd substitutes Emyr Llydaw for Geoffrey of Monmouth's Budicius, king of Armorica (HRB VI.8), and again where it is said that Budicius had married a sister of Arthur and was father of Hoel [Hywel ByB], king of Armorica (HRB IX.2). This may be the origin of Hywel ab Emyr Llydaw in late versions of Bonedd y Saint, but see s.n. Hywel ab Emyr Llydaw.

It seems improbable that these descendants of Emyr Llydaw came to Wales from Armorica; the traffic was almost exclusively the other way. This and other considerations have led to the belief that there was a place called Llydaw in south-east Wales. See s.n. Llydaw.

Although Geoffrey of Monmouth did not say so, it was assumed that Budicius was the son of the previous king of Armorica mentioned by Geoffrey, namely Aldroenus [Aldwr], so that it was an easy step to make Emyr Llydaw son of Aldwr, or, as stated by George Owen Harry, son of 'Androenus' (*The Genealogy of the High and Mighty Monarch James*, London, 1604, pp.24-25).

See also Llygadrudd Emys.

ENDDWYN, ST.

The saint of Llanenddwyn in Ardudwy (PW 97). The local tradition is that the saint was female, and that her well, Ffynnon Enddwyn, had miraculous properties (LBS II.452).

ENDELIENTA, ST.

One of the daughters of Brychan according to the Cornish list in the Life of St.Nectan where she is called Endilient (EWGT p.29). She is the saint of St.Endellion in Cornwall and her name is regularly given as Sancta Endelienta in medieval documents. Nicholas Roscarrock told a legend about her. She lived an austere life, relying on the milk of her cow. But it strayed and was killed by a local chief. King Arthur, who was her godfather, caused the chief to be slain, but she miraculously revived him. Roscarrock gave her feast day as April 29 (LBS II.452-5).

ENEAS LEDEWIG. (445)

'E. the Letavian'. The husband of Gwen Teirbron ferch Emyr Llydaw, and father of St.Cadfan, according to Bonedd y Saint (§19 in EWGT p.57). In some late versions of Bonedd y Saint he is made the father of Rhun, the father of Tyvabo, Distir and Distain (§81 in EWGT p.66).

Tyvabo looks as if it were formed from Ty+Babo, but the alternative readings suggest that the correct form may be Tinabo or Tinabwy = Ty+Inabwy, whence Llandinabo in Ergyng which is known to be a church of St.Inabwy (PCB).

Distir occurs as a river-name in the boundaries of *Lann uannar de machumur* (BLD 241 l.19), i.e. Llanfannar in Llangatwg Feibion Afel, Gwent, near St.Maughan's. Both Llanfannar and St.Maughan's are dedicated to St.Machutus (LBS III.433). The same brook is called Distin in BLD 210 l.16. According to BLD 378 the modern name is Dishter.

ENEDWY.

Father of Rhufon and ancestor of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn (HL 6a in EWGT p.116).

ENEFOG ferch BEDWYR. (Legendary).

Mentioned in the tale of 'Culhwch and Olwen' as *Eneuwawg*, 'one of the gold-torqued maidens of this Island', whom Culhwch invoked at Arthur's Court (WM 469, RM 112).

ENEID ap CERWYD. (Legendary).

Genealogical link in the ancestry of Beli Mawr; father of Manogan (GaC 2, ABT 1a in EWGT pp.36, 95). Later the name became Enid ap Cerwyd, father of Clydno (MP 1 in EWGT p.121). See s.n. Cloten (1).

ENEURYS, bishop of Mynyw. (d.945. AC, ByT).

In the list given by Giraldus Cambrensis (*Itin.Kamb.*, II.1) he followed Sulhidir and was followed by Morgeneu.

ENFAEL ap LLYTHFAEL.

Genealogical link in the ancestry of the tribe of Braint Hir in Bodrychwyn in Rhos, Gwynedd; father of Cuned (HL 11 in EWGT p.119).

ENFAEL ADRAN ap DEIGR. (Legendary).

He is mentioned in a triad (TYP no.19) without parentage as the father of Greidiol Galofydd. His father is given as Deigr ap Dyfnwal Hen in the 'Hanesyn Hen' tract (ByA §§19, 22 in EWGT p.89). In later versions his name is corrupted to Cadfael ab Aeddán. This is also found in Peniarth MS.268 p.94 by Lewys Dwnn where, among further corruptions, two other sons are mentioned: 'Arthrwys' Drwsgl and Arthen Frych, and their mother is said to be *Perwaur verch Grydr vachan ap Krydr vawr o Gaer Went*. See EWGT p.150.

ENFLEW ap CYNFELYN. (820)

Father of Lleucu (JC 16 in EWGT p.46), perhaps Lleucu the wife of Hywel ap Rhys.

ENGAR of Mochnant. (980)

Father of Ednyfed the father of the mother of Cynon [*recte* Einion] ap Gollwyn (HL 9b in EWGT p.117 and note).

ENGHENE DL ferch ELISE. (710)

The saint of Llanynghenedl in Môn (PW 90, WATU). According to late versions of Bonedd y Saint she was the daughter of Elise ap Gwylog and her name is spelt Anghenell (§79 in EWGT p.66). The place is called Llanyngeinill in the list of parishes in Peniarth MS. 147 (c.1566), (see RWM i.912), but later the common spelling was Llanenghenedl, whence the name of the saint was supposed to be Enghenedl. See e.g. PW 90. Henry Rowlands said the saint was Enghenel, grandson of Brochwel Ysgithrog (*Mona Antiqua Restaurata*, 1766 edition, p.155), whence we find that the Iolo MSS. (p.130) make 'him' son of Cynan Garwyn.

ENGLI GAWR.

A giant said to have given his name to Carn Engli, "the knife sharp rock over Newporte" (OP I.105), now Carn Ingli in the parish of Newport, Dyfed (Rhestr).

ENHINTI ferch CYNFARCH. See Enynny.

ENID ferch YNYWL. (Romance).

Enid appears as the wife of Geraint ab Erbin in the Welsh tale of 'Geraint and Enid'. Her name and story, however, are drawn from the French romance of 'Erec et Enide' by Chrétien de Troyes, and it is only through the Welsh substitution of Geraint for Erec that Enid appears as the wife of Geraint.

In a fifteenth century version of Bonedd y Saint the wife of Geraint ab Erbin is said to be Gwyar ferch Amlawdd Wledig (§76(F) in EWGT p.65).

But the popularity of the Welsh tale has given Enid a definite place in Welsh literature. The bards of the middle ages have frequent allusions to her in their poems, and Dafydd ap Gwilym could pay

no higher compliment to his lady-love than to call her a second Enid (Charlotte Guest, *The Mabinogion*, Everyman edition, p.416; Thomas Parry, *Gwaith Dafydd ap Gwilym*, 1952, p.120 l.14). See TYP pp.347-8 for other references and a suggested origin of the name.

Thus Enid was listed as one of the 'Three Splendid Maidens' in a late triad (TYP no.88). The name of her father, which does not occur in any other context, is variously written Nywl, Ynwl, Ynywl in 'Geraint and Enid', Ynywl by Rhisiertyn and Gruffudd ap Maredudd, Yniwl by Tudur Aled, and Niwl in the triad. See TYP pp.475-6.

ENLLI GAWR. See Benlli Gawr.

ENNIAUNUS son of ARTHGALLO. See Einion ab Arthal.

ENOCH, ST. See Denw.

ENODER, ST.

The saint of St.Enoder about five miles south-east of Newquay, Cornwall. The place is called Eglosenuder in Domesday Book (DCB s.n. Enodorus). Latin forms of the name were Enodrus (1271), Ennederus or Enoderus (1272), Enodorus (1396) (LBS II.456). Nicholas Roscarrock says "Eneda, one of Brychan's children" and refers to the Life of St.Nectan as his authority. He says the feast was kept on the first Wednesday in March (LBS II.456), but he himself in listing the children of Brychan from the Life of St.Nectan gives Weneder, while Leland gave Wenheder (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, pp.22, 4). This corresponds to Wenheden in the Life in the Gotha MS. See EWGT p.29. Wenheder (Leland) is perhaps the most correct version.

See also G.H.Doble, *The Saints of Cornwall*, IV.49 and note 50.

For the dropping of initial 'W' compare Enodoc, below.

ENODOC, ST.

A chapel is dedicated to him in the parish of St.Minver on Padstow Harbour (DCB; LBS III.202). William of Worcester called him Sanctus Wenedocus with commemoration on March 7 (*Itineraries*, ed. John H.Harvey, p.88). The chapel was called *Capella Sti. Gwinedoci* in 1434 (LBS III.202). LBS wrongly identifies him with St.'Gwethenoc' [Wethnoc, q.v.].

ENSIC or ENSYCH ap HYDWN. (480)

Ensyach ap Hydwn is given as the father of St.Teilo in Bonedd y Saint (§5 in EWGT p.55). One version (F) makes him father also of St.Cynllo. According to the Life of St.Oudoceus, the saint's mother was Anawfedd ferch Ensic by Gwenhaf ferch Llifonwy (BLD 130), and Oudoceus was nephew of Teilo (BLD 131, EWGT p.28). This shows that Ensic of the Life is the same as Ensyach of Boneedd y Saint.

ENTENYN, ST.

The saint of two parishes in Cornwall - St.Anthony in Roseland and St.Anthony in Meneage. There is also a well, Ventontinny in Probus, dedicated to him. The name appears as *Entenin* in a tenth-century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. He appears as the patron of *Ecclesia Sancti Antonini regis et martyris* in the late twelfth century. Lynette Olson calls him *St.Entenyn* in *Cornish Studies* 3 (1975) pp.25-28. See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.45.

ENYGEUS, sister of Joseph of Arimathea. See Bron, Eurgain.

ENYNNY ferch CYNFARCH.

She is mentioned in the Life of St.Cadog (§25) as *Enhinti*, the mother of Meurig who was 'given' to Cadog as a king to rule Cadog's race. Further in §46b she is called *Henninni* daughter of Cynfarch ap Meirchion and mother of Meurig (EWGT pp.24, 25). Again in Jesus College MS.20 she

appears as Emminni daughter of Cynfarch ap Meirchion and mother of Meurig. Another passage in the same tract calls her *Enenni* and, though slightly corrupt, suggests that her husband, and father of Meurig, was Caradog Freichfras (JC §§5, 9 in EWGT pp.44, 45). Finally the expanded 'Hanesyn Hen' tract agrees with JC §9 as far as making *Enynny* the mother of Meurig, but gives her no parentage or husband (ABT 15 in EWGT p.105).

Two late sixteenth century manuscripts call her *Henfyn* daughter of Cynfarch ap Meirchion and mother of Meurig ap *Tewdrig* (Harleian MS.2414 fo.59v; Mostyn 212b p.59). See further s.nn. Meurig ap Tewdrig, Meurig ab Enynny.

EOCHAIÐ ALLMUIR. (330)

'E. the foreigner'. A member of the Irish tribe of the Déisi. He is said to have migrated from the district of Waterford in Ireland to Dyfed, and founded the line of kings of Dyfed. This was part of the legendary wanderings of the tribe, the story of which is supposed to date from the latter half of the eighth century and is told in a tract, the earliest version of which is introduced, edited and translated by Kuno Meyer in Cy.14 (1901) pp.101-135. In §11 we are told that 'Eochaid son of Artchorp went over the sea with his descendants into the territory of Demed [Dyfed], and it is there that his sons and grandsons died.' Then it gives the descent of Tualodor [Tewdwr (b.c.700) ap Rhain] going back to Trestin [Tryffin] son of Aed Brosc son of Corath son of Eochaid Allmuir son of Artchorp. See EWGT p.4. It is in the ancestry of Tryffin that the Irish tract differs from Welsh versions.

From the genealogy, an estimated date of birth for Eochaid would be about A.D.330. See further s.n. Tryffin, king of Dyfed.

EOCHAIÐ son of RHUN.

A Pictish Chronicle of the tenth century, edited by W.F.Skene, *Chronicles of the Picts and Scots*, p.9, says:

(878) Eochodius autem filius Run regis Britannorum, nepos Cinadei ex filia, regnavit annis xi.

This Eochaid son of Rhun, whose mother was daughter to Kenneth mac Alpin, king of the Picts and Scots, by virtue of this relationship succeeded to the kingdom of the Picts and Scots in 878 on the death of Aed son of Kenneth. His father was evidently Rhun ab Arthgal of the line of kings of Strathclyde. Eochaid ruled in conjunction with Girg or Girig until they were both expelled in 889 from the Dalriadic kingdom, being succeeded by Donald son of Constantine son of Kenneth (889-900). (CB pp.184-5; DAB pp.103, 134).

Eochaid ap Rhun is probably the 'Eochaid of Dál Riada' whose daughter, Land, is said to have married Niall Glúndub, High King of Ireland, 916-919, and was mother of Muirchertach (d.943), according to 'The Ban-Shenchus' (Edited by M.E.Dobbs, *Revue Celtique* 48 (1931) p.188). This was suggested to PCB by Professor David Kelley in 1970.

ÉOGAN (OWAIN) mac DOMNAILL, king of Strathclyde. (d.937?).

He was son of Domnall son of Constantine I, king of Scots, and held the kingship of the Strathclyde Britons under the overlordship of Constantine II, son of Áed. He was perhaps slain at the battle of Brunanburh in 937 (DAB 199).

EPATICCUS son of TASCIOVANUS.

A British king of the first part of the first century A.D. whose name is known only through the medium of coins. His territory was south of the upper Thames and the Weald, extending westward to Salisbury plain (C & M, pp.58-59).

EPONA. (Celtic Deity).

The horse-goddess, imported by the Roman Army into Britain from Gaul (C & M, p.268). She was the goddess of ostlers, and found her place in stables, as at Carvoran [on Hadrian's Wall] (I.A.Richmond, *Roman Britain*, p.205). Out of 374 names of deities attested on inscriptions, the name of Epona occurs 26 times and is second in order of frequency, Belenos coming first (Edward Anwyl, *Trans. Gael. Soc.*, Inverness, 26, p.411).

EPPILLUS son of COMMIUS.

A British prince whose name is known only from coins. At some time late in the first century B.C. he carved out for himself a short-lived kingdom in north-eastern Kent. He was soon overthrown by Dubnovellaunus (C & M, p.58).

ERB, king of Gwent and Ergyng. (500)

He is mentioned in the Book of Llandaf as the father of Peibio, king of Ergyng (BLD 72, 76). His wife is said to have been daughter of a certain king Custennin (Constantinus, Custenhin) (BLD 72a). A charter in the Book of Llandaf (BLD 75) mentions Erb, king of Gwent and Ergyng, as the donor of Cil Hal to Dubricius. Wendy Davies dates the charter c.555 (LlCh p.94), but Dubricius probably died in about 525.

In the pedigrees in Jesus College MS.20 (JC 10 in EWGT p.45) we find *Pibiawn glawrawc m. Arbeth*, after which there seems to be some corruption. But he occurs again in a pedigree of kings of Glywysing as the father of Nynnio: *Nynnyaw m. Erb m. Erbic* (JC 9 in EWGT p.45). Similarly in ABT §15 (EWGT p.105). That the same Erb is meant is confirmed by the tradition of two brothers Nynnio and Peibio.

Later versions of the pedigree of Nynnio, while avoiding the corruption of the older versions, are probably fictitious. Here Erb has become Urban and Erbic has become Edric: *Nynniaw ap Vrban ap Edric ap Kreirwy* ... (MP 3 in EWGT p.122).

ERBIC ap MEURIG ab ENYNNY.

The father of Erb according to several genealogies - The Life of St.Cadog § 46b, JC 9, ABT 15 in EWGT pp.25, 45, 105. It seems that two different pedigrees have been joined together here, and that the 'ap' between Erbic and Meurig should be omitted.

ERBIN father of ERMID. See Ermid.

ERBIN ab AERGOL LAWHIR. (485)

In two versions of the pedigree of the kings of Dyfed the name Erbin is inserted between Gwerthefyr and Aergol Lawhir (JC 12, ABT 18a in EWGT pp.45, 106), although it is omitted in the two earliest versions (De, HG 2 in EWGT pp.4, 10). Ifor Williams thought that the name had dropped out of the earlier versions (*Trans. Cym.*, 1940, p.71). On the other hand Erbin could be another son of Aergol and brother to Gwerthefyr (A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, p.33).

There is other evidence of an Erbin connected with Dyfed. Thus in the dialogue between Myrddin and Taliesin there is mention of Dywel ab Erbin who was slain in a battle defending Dyfed. Also in a poem, *Etmic Dinbych*, in the Book of Taliesin, Bleiddud, Lord of Dinbych [Tenby] in Dyfed, in the ninth century, is described as *Blaen llyn [= llin] ap Erbin*, 'Chief of the lineage of Erbin' (BT 42 l.26, *Trans.Cym.*, 1940, p.73 l.14). The poem shows that to be descended from Erbin was a matter of pride at that time. Finally the poet Rhisieryn (late 14th century) mentions Erbin, Tryphin [Tryffin], and *keinllin Gwelydyr*, 'the fair lineage of Gwledyr' (RBP Col.1281 ll.28, 10, 17). These are all names in the later version of the Dyfed pedigree in EWGT p.106. See A.O.H.Jarman, *loc.cit.*, p.33.

Could Erbin have given his name to Yrbeston in Dyfed ? (PCB).

ERBIN ap CUSTENNIN GORNEU. (440)

He is frequently mentioned as the father of Geraint, but little is said of Erbin himself. In the Life of St.Cybi he is mentioned as the father of Selyf the father of Cybi, but is made the son, instead of the father, of Geraint (§1 in VSB p.234, EWGT p.27). A.W.Wade-Evans accepted the version of the Life of St.Cybi (WCO pp.103, 183, VSB p.xii) but “the evidence of all other early and medieval sources is in favour of *Gereint mab Erbin* as the correct order of the names” (TYP p.358 n.1). According to Bonedd y Saint he was the son of Custennin Gorneu and father of Geraint (§§ 26, 27, 76)

Erbin, and his family are fundamentally associated with Somerset, Devon and Cornwall. In the tale of ‘Geraint and Enid’ the father of Geraint is called Erbin ap Custennin (WM 409, 412, RM 263, 266). The tale was based by a Welsh redactor on the romance, *Erec et Enide*, by Chrétien de Troyes, but in order to adapt to Welsh taste he substituted Geraint ab Erbin for Erec son of king Lac, and Erbin ap Custennin for king Lac. We cannot, therefore, accept what the Welsh version says of Geraint ab Erbin as genuine tradition, except perhaps insofar as it departs from the version of Chrétien. On these grounds we may suppose that there is some basis in the statement that when Geraint returned to the kingdom of his father, Erbin ap Custennin, ‘they went [from Caerleon-on-Usk] towards the Severn, and on the far side of the Severn were the best men of Erbin ap Custennin’ (WM 412, RM 266). This implies that the dominions of Erbin were in Somerset. In ‘Erec et Enide’ king Lac was residing in a town named Carnant, ‘four long days’ journey over hills and slopes, through forests, plains and streams’ from Cardigan. The change is significant. We are further told that Erbin was uncle to Arthur (WM 409, RM 263) implying that Erbin ap Custennin was brother to Uthr ap Custennin.

In Bonedd y Saint §73 (EWGT p.65) Erbin is listed as a saint and brother of Digain the saint of Llangernyw in Rhos, Gwynedd. Erbin is said to be the saint of Erbistock on the Dee in Maelor (PW 105, WCO 203). These two places are about 35 miles apart although they are far enough from the native land of their patrons. The Welsh Calendars give January 13 and May 29 as Erbin’s festival, many of them giving both dates (LBS I.70, 72, II 459).

There is a place called Treverbyn about three miles north of St.Austell in Cornwall, also a Treverven. St.Ervan, three miles south-south-west of Padstow, may be named from Erbin, but see s.n. Erme. St.Erven is honoured in three places in the Morbihan in Brittany (G.H.Doble, *Saint Hermes*, Cornish Saints Series No.35, pp.19-20). *Eruen* is one of the four saints of Llangwm, Gwent (BLD 274, PW 81).

ERC, ST.

The saint of St.Erth four miles south-east of St.Ives in Cornwall. In episcopal registers the name is invariably given as Ercus or Ercius. William of Worcester wrote (in Latin) in 1478: ‘Saint Herygh, the brother of St.Uny, a bishop, lies in a certain church situated under the cross of the church of St.Paul in London; his day is kept on the vigil of All Saints, that is, the last day of October ... St.Hya ... the sister of St.Herygh’ (*Itineraries*, edited by John H.Harvey, 1969, p.114). It is not clear why he calls Erc ‘Herygh’ but it is suggested that he confused him with Hieritha, the patron of Chittlehampton in North Devon. The remarkable statement as to Erc lying under the cross of St.Paul’s in London is apparently due to confusion with St.Erconwald, bishop of London (d.686), whose tomb was in the centre immediately behind the high altar screen in old St.Paul’s.

The day of the Cornish Erc, October 31, is only two days before that of the Irish Erc, bishop of Slane, November 2. “Does this mean that Cornish tradition identified him with Erc of Slane, but that his feast had been advanced two days so as not to clash with All Souls day?” (G.H.Doble, *The Saints of Cornwall*, I. 95-96). The name Erc is Irish, but there is nothing in the Irish traditions of Erc, bishop of Slane, to identify him with the Cornish saint. However the identification is made without hesitation in LBS II.459.

ERDUDFUL ferch TRYFFIN. (Legendary).

She is mentioned in the tale of 'Culhwch and Olwen' (WM 469, RM 112) as one of the ladies at Arthur's Court. She does not seem to be mentioned elsewhere by name, but she is presumably the sister of Drudwas 'who was Arthur's mistress' in a story concerning Drudwas (q.v.) ap Tryffin.

ERFIG ap GWRFODDW. See Gwrfoddw.

ERFYL, ST.

The saint of Llanerfyl in Caereinion, Powys Wenwynwyn (PW 109). A female saint, commemorated on July 6 (LBS I.73, II.463).

ERIM. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as the father of Uchdryd, Eus, Henwas [Annwas] Edeiniog, Henbeddestyr, and Sgilti Ysgawndroed (WM 463, RM 108). The last three were noted for their swiftness, and Kuno Meyer suggested that Erim "seems to derive from the Irish word *érim*, 'course, career'" (*Trans. Cym.*, 1895-6, p.73 n.5).

ERME, ST.

The saint of the parish of St.Erme in Cornwall, three miles north by east of Truro. The churchtown farm at St.Erme was called Egloerm in 1344 and Egloerme in 1613, now Eglos-Erme, and the prefix, *eglos*, 'church' indicates an ancient Celtic foundation. Erme is probably derived from the name Hermes, which was common under the Roman Empire, and the saint was probably "some ancient Celtic saintly founder", "a native British Hermes", although later identified with Hermes, the famous Roman martyr, commemorated on August 28, who had a widespread cult in the Middle Ages.

St.Erme is called [Ecclesia] Sti Ermetis (1283 - 1437), Sti Hermetis (1373-4), Sti Heremetis (1405). Again, St.Ervan, eleven miles north by west of Bodmin was called [Ecclesia] Sti Ermetis (1257, 1309, 1361), Sti Hermetis (1288). A chapel-of-ease to St.Hilary, formerly at Marazion, was called Capella Sti Hermetis (1308-9). In reference to the last, William of Worcester found in the Calendar of the Church of St.Michael's Mount:

Sanctus Hermes confessor gentis de Cornubia 28 die Augusti.

(*Itineraries*, edited by John H.Harvey, p.102).

G.H.Doble thought that "St.Ervan really may be St.Erbyn" i.e. Erbin ap Custennin, and that the saint of Marazion was *perhaps* the Roman martyr (G.H.Doble, *Saint Hermes*, "Cornish Saints" series No.35, pp.4, 18-22).

ERMID ab ERBIN. (Legendary).

Ermid ab Erbin is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 462, RM 107). Ermid appears between Geraint ab Erbin and Dywel ab Erbin as if all three were sons of one Erbin, but as Geraint and Dywel were almost certainly sons of different Erbins, the identity of Ermid's father is uncertain. In the same sentence, this, or another Ermid, is made father of Gwyn and Cyndrwyn.

ERMIG ab EGRYN.

Genealogical link in an otherwise unknown line of princes, probably of Powys, father of Cerenior (HG 24 in EWGT p.12). Perhaps *recte* Ermid. See BBCS 29 pp.526-7 (1981).

ERMITHRIDD ferch HYWEL. (860)

A daughter of Hywel ap Rhys, king of Glywysing (BLD 236).

ERNEY, ST. See Torney.

ERTH, ST. See Erc.

ERTHIR (ap LLYWARCH HEN). See Llywarch Hen.

ERVAN, ST. See Erbin ap Custennin Gorneu, Erme.

ERYR, AQUILA, The Eagle.

Geoffrey of Monmouth in his *Historia Regum Britanniae* (II.9) says that in the reign of Rud Hudibras [Rhun Baladr Bras], an eagle spoke while the town of Shaftesbury was being built. He did not report the speech because he did not consider it to be true!

However, the 'Cleopatra' version of *Brut y Brenhinedd* purports to reveal the contents of the speech, which it calls *Daroganneu Ynys Brydein*, 'Predictions of the Island of Britain' (fos.14v - 16). There is also a very different text in the Red Book of Hergest version (cols.585 ff). The prophecy in Latin was known to Giraldus Cambrensis under another name in about 1200, for he gave extracts in *Expugnatio Hibernica* (Rolls edition, V.276, 279, 300-1, 366, 381) but he ascribed the prophecy to Merlin Sylvester [Myrddin Wyllt]. See J.J.Parry, *Brut y Brenhinedd, Cotton Cleopatra Version*, pp.xiv, 30-33. Parry also gives a Latin text from Cotton MS. Faustina A.viii (13th century) on pp.225-6.

John Bale included 'Aquila Septonus' as one of the 'Illustrious Writers of Great Britain' in his *Catalogus*, 1557 edition, p.10.

See also Gwron ap Cynfarch, Perdix.

ESTRILDIS. (Fictitious). Second wife of Locrinus (q.v.).

ESYLLT. Welsh name substituted for Estrildis. See Locrinus.

ESYLLT ferch CYNAN DINDAETHWY. See Merfyn Frych.

ESYLLT FYNGUL. See Epyllt Fynwen.

ESYLLT FYNWEN.

Epyllt Fynwen ('fair-neck') and Epyllt Fyngul ('Slender-neck') are mentioned in the tale of 'Culhwch and Olwen' as ladies present at Arthur's Court (WM 470, RM 113 *Vinwen, Vingul*). Epyllt Fyngul is not mentioned elsewhere, but Epyllt Fynwen was, or became, the Epyllt [Iseut, Iseult, Isolt, Isolde] of the Tristan romances. In a triad (TYP no.80) she is mentioned as Epyllt Fyngwen, Trystan's mistress, one of the three daughters of Culfanawyd Prydain who were the 'Three Faithless Wives' of Ynys Prydain. In another triad (TYP no.71) she is called Epyllt, the wife of March, uncle of Drystan ap Tallwch. Because of his love for her Drystan is called one of the 'Three Lovers' of Ynys Prydain.

She appears in the only Welsh Trystan romance, *Ystoria Trystan*, as Epyllt, wife of March and mistress of Trystan, and in another triad (TYP no.26) in the same capacity. Both these stories are peculiar to the Welsh, and do not correspond to anything in the French romances.

In the French Tristan romances she was Iseut or Iseult the daughter of a king of Ireland. On the name, Epyllt, see TYP pp.349-350; Bruce I.183.

ETHA, ST. See Tetha

ETHEU ap GWRGON. See Uchei ap Gwrion.

ETHNI ferch ALFRYD ap GRONWY. (570)

Wife of Gwrfyw ap Pasgen and mother of St.Nidan according to a late version of Bonedd y Saint (§55 in EWGT p.62/3). Evidently sister of Padrig ab Alfryd.

ETHNI WYDDELES, mother of St.Melangel (q.v.).

ETHRYS ab EIDION DARIANLAS.

Genealogical link in one version of the ancestry of Caradog Freichfras; father of Ceiliog Myngrudd. See PP §17(3).

ETMIG ap CAW. See Caw of Prydyn.

EUDAF HEN ap CARADOG. (Legendary). (310)

A legendary prince of North Wales. He appears in the tale 'The Dream of Macsen Wledig' as son of Caradog and father of Adeon [Gadeon], Cynan, and Elen Luyddog. Macsen came straight to the fort at Aber Saint in Arfon [i.e. Caernarfon] and to the hall ... And he saw Eudaf ap Caradog, sitting in a chair of ivory, carving pieces for 'gwyddbwyll', [a kind of chess] (WM 186-7, RM 88). This is all that is said of him in the pre-Geoffrey tradition. The cognomen 'Hen' appears in Jesus College MS.20 (JC §§7, 11 in EWGT p.45). His father is first identified with Caradog ap Brân in Mostyn MS.117 (after an obvious correction) (§5 in EWGT p.39). Similarly in later tracts. See EWGT.

Eudaf is traditionally associated with Caernarfon, as in the Dream of Macsen Wledig. In *Buchedd Wrsula* (Peniarth MS.182, c.1514 p.281) he is called *Eudaf o Gaer Sallawc*. Now Caer Sallog is the Roman fort by the water in Caernarfon (*Arch.Camb.*, 1945, p.188). It was even called 'Caer Eudaf' in Peniarth MS.215 (1604, l.12) p.188 and said to be built by him: *K.Salloch: Kaer Evdaf: Kaer yn Arfon. Evdaf ai Gwnaeth*. It would seem that the extent of his rule was originally pictured as confined to Arfon at the most.

Eudaf Hen appears in the Breton Life of St.Gurthiern as Outham Senex son of Maximianus, father of Kenan and of Beli, ancestor of the saint. See Gurthiern.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth evidently knew something about the story, and transformed 'Eudaf' into 'Octavius', but the compilers of *Brut y Brenhinedd* realised that Octavius was Eudaf and so reinstated the name. According to Geoffrey of Monmouth Octavius was duke of the Gewissei [iarll Ergyng ac Ewias], and, after the departure of Constantine the Great from Britain, he rebelled against the Roman proconsuls to whom the government of the island had been committed, killed them and took possession of the throne. Constantine thereupon sent Trahern [Trahaearn], the uncle of his mother Helena, with three legions to reduce the island. A battle was fought at Maisurian [Maes Urien] near Winchester in which Trahern was defeated. Trahern landed in Albania [Alban, i.e. Scotland] and ravaged the country. Octavius met Trahern in Westmorland but was defeated and fled to Norway [Llychlyn]. He arranged with friends to have Trahern killed, and when this was done, he returned, dispersed the Romans, recovered his throne and soon arrived at such greatness and wealth that he feared nobody, and possessed the kingdom until the reign of Gratian and Valentinian [i.e. A.D.367] (HRB V.8).

At last in his old age he decided, at the advice of Caradocus [Caradog], duke of Cornwall, to invite over Maximian (*recte* Maximus), 'the senator' [Macsen Wledig], and messengers were sent to Rome inviting him to Britain. Maximian arrived in Britain, married the daughter (un-named) of Octavius, and obtained the kingdom. After this Octavius is no more mentioned (HRB V.9-11). *Brut y Brenhinedd* tells the same story of Eudaf, but names his daughter Helen or Elen, without cognomen. Other corresponding names are shown in [].

HECTOR BOECE

According to Boece Maximus invaded Britain, and being immediately successful, Octavius died of grief, while his son, Octavius the younger, fled to the Isle of Man. After the departure of Maximus to the continent [A.D.383], Octavius II returned to Britain and raised a revolt; Theodosius sent an expedition against him, and a treaty was made by which Octavius II retained his independence, subject to tribute. He was succeeded by his son Dionethus [Dionotus] (*Scotorum Historia*, 1527, VI.11, VII.1-5).

EUDAF HIR. See Mynyddog Mwynfawr.

EUDDIGAN ab EUDEYRN.

Genealogical link in the ancestry of Coel Hen; father of Rhydeyrn. See HG 10, ABT 1c in EWGT pp.10/11, 96, etc.

EUDDOG, ST.

The saint of Llaneuddog and Capel Euddog, two chapels in Llaneilian, Môn (WATU). PW 93 calls them extinct chapels under Amlwch. It appears that Capel Euddog was in Llanwenllwyfo, an episcopal parish formerly under Amlwch, but now in Llaneilian civil parish (WATU, LBS II.467-8). Wade-Evans thought Euddog might be the same as Euddogwy (WCO 120, 181).

EUDDOGWY, ST. See Oudoceus.

EUDDOLEN ab AFALLACH.

Genealogical link in the ancestry of Coel Hen; father of Eudos. See HG 10, GaC 2, ABT 1c in EWGT pp.11, 36, 96, etc.

EUDDYN DDU ap CEREDIG.

Genealogical link in the ancestry of Odwyn ap Teithwalch, father of Seisyll (PP §45).

EUDEYRN (1).

In the *Historia Brittonum* (§62) is the passage: 'Then Dutigern at that time fought bravely against the nation of the Angles'. This was about the time of Ida (547-559) and Maelgwn Gwynedd (d.547) (§§61, 62). The name, Dutigern, which is otherwise unknown, is probably a misreading of Outigern, modern Eudeyrn, as suggested by Alfred Anscombe (Cy. 29 (1919) p.154 n.6), and approved by Ifor Williams (BBCS 7 (1935) p.387), A.W.Wade-Evans (*Nennius*, 1938, p.79, n.7), and Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.29.

EUDEYRN (2).

He appears as witness to one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§57). Here he signs as *Eutegyrn lector* with St.Cadog, Cethig, Cadfan (glossed Sanctus) and Meirchion. See s.n. Meirchion Wyllt.

EUDEYRN (3), abbot of Llandochoau.

He first appears, not as abbot, in a 'Llancarfan Charter' appended to the Life of St.Cadog (§68) as *Outegurn* and is contemporary with Iacob, abbot of Llancarfan, and king Meurig [ap Tewdrig].

In three charters in the Book of Llandaf he appears as abbot of Llandochoau: *Eutigirn abbas Docguinni* (BLD 140), *Eutigern abbas Docunni* (143, 144), and is contemporary with bishop Oudoceus, Iacob, abbot of Llancarfan, and Meurig ap Tewdrig, king of Glywysing. He appears to have been succeeded as abbot by Cethig.

Wendy Davies dates the BLD charters c.650-660 (LlCh p.97).

EUDEYRN ab EIFUDD.

Genealogical link in the ancestry of Coel Hen; father of Euddigan (HG 10, ABT 1c in EWGT pp. 11, 96, etc.).

EUDOS ab EUDDOLEN.

Genealogical link in the ancestry of Coel Hen; father of Eifudd (HG 10, GaC 2, ABC 1c in EWGT pp.11, 36, 96, etc.).

EUFAIL ferch BRYCHAN. (Fictitious).

The name is due to a series of misreadings beginning with the earliest Brychan document. De Situ Brecheniauc §12(2) in EWGT p.15 reads:

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Tudeuel filia Brachan in Merthir Euineil.

Here Euineil is a misreading of Tutuul. 'Tudful daughter of Brychan in Merthyr Tudful'. This appears correctly in 'Cognatio Brychan' §15(5) in EWGT p.18. The compiler of 'Plant Brychan' in Peniarth MS.127 made the DSB entry into two items, Tudvyl in Merthyr Tudvyl, and Euvail in Merthyr Euvail (§§3v, 3w in EWGT p.83). Eufail was later corrupted to Enfail. See LBS II.455, OP I.360.

EUGRAD ap CAW. (500)

The Breton Life of Gildas, in enumerating the sons of Caunus [Caw] and brothers of Gildas, says: 'But Egreas, with his brother Alleccus [Gallgo] and their sister Peteova [Peithien], a virgin consecrated to God, having also themselves similarly given up their patrimony and renounced worldly pomp, retired to the remotest part of the country, and at no distance from each other, built, each one for himself, an oratory, placing their sister in the middle one.' (Translated by Hugh Williams, §2). Like many of his brothers he had a foundation in Anglesey, Llaneugrad (PW 94) near Llanallgo. The oratory of Peteova (now forgotten) must have stood between them (WCO 181, 237).

The name appears as *Ergyryat mab Kaw* in the tale of 'Culhwch and Olwen' (WM 462, RM 107), *Eirgrawn* in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85).

A late version of Bonedd y Saint (§87 in EWGT p.66) says:

Eigrad a Dyfnwy a Dyfnaw yn Llan y Ddeusant

Dyfnwy is listed as a son of Caw in 'Hanesyn Hen' (ByA §3 in EWGT p.85). It seems that Dyfnaw is a duplicate of Dyfnwy and that Eigrad and Dyfnwy are to be taken as the two saints of Llanddeusant in Anglesey, although in about 1590 Llanddeusant was dedicated to Marcellus and Marcellinus (PW 90, RWM i.912, EWGT p.145).

EUNY, ST.

A saint of Cornwall to whom the churches of Lelant [or Uny Lelant] and Redruth are dedicated. There were also chapels at Sancreed, St. Just in Penwith and at Merther Uny in Gwendron (LBS II.473; G.H.Doble, *The Saints of Cornwall*, I.80-84).

That part of the present parish of Crowan lying in the hundred of Kerrier seems to have been formerly a separate parish called *Parochia Sancti Ennini* in 1327, whence we find the double parish called Uni-Crowan in 1702. See s.n. Crewan (Doble, pp.84, 99).

William of Worcester says:

Saint Uny, the brother of St. Herygh [Erc], lies in the parish church of St. Uny near the town of Lalant [Lelant], on the northern sea, three miles [actually 4½] from Mont Myghell. His day is kept on the first day of February (*Itineraries*, edited by John H. Harvey, 1969, p.114).

Lelant was called Ewny Lelant in 1524 (Doble p.81). In the Episcopal Registers the name is spelt Eunynus (1328, 1400), Euninus (1333, 1349, 1393), Ewninus (1393, 1400), Ewinus (1362), Eunius (1400) (Doble p.80 n.2; LBS II.473). We find Ewny as late as 1524, 1544 (Doble pp.80,81) but Uneus in 1421 (p.83). The correct spelling is Euny. William of Worcester is apparently responsible for the spelling Uny, which is doubtless due to the fact that he only heard the name, and did not see it written (Doble p.80).

LBS II.470 identifies him without any real plausibility with the Irish saint Eogan of Ardstraw.

EUNYDD ap DÔN. See Iewydd.

EUNYDD. See Einudd.

EURBRAWST, wife of Brychan.

The Brychan tracts give Brychan three wives: Praust, Ribraust and Proistri in DSB §14; Eurbraust, Rybraust and Proestri, successively, in 'Cognatio Brychan' §13; Eurbrawst, Rybrawst and

Perisgri in 'Plant Brychan' §4 (EWGT pp.16, 18, 83). It seems that the name of Brychan's wife occurred in three forms - Prawst, Eurbrawst and Rhybrawst, and these were regarded as different persons. See A.W.Wade-Evans in Cy. 19 (1906), p.23. This division of one person into three was natural in view of the large number of his recorded children. Actually, however, other wives or mistresses are recorded, namely, Banhadlwedd [see Banadl], Dina, and Meneduc mother of Nennocha.

The ancestry of Eurbrawst is given in Harleian MS.2414 fo.68v in 'Ach Dewi' which ends:

Mam Sanct oedd Eleri [*recte* Meleri] *verch* Brychan Brychainog.

Mam Eleri oedd Aürbost *verch* twysawg Kerniw.

Mam Aürbost oedd *verch* amherawdr Ryvain.

Similarly in LD ii.64. It is probable that by 'Emperor of Rome' is meant Maximus, i.e. Macsen Wledig. Compare Meneduc.

EURDEYRN ap DOS. See Dos ap Deigr.

EURGAIN, sister of Joseph of Arimathea. (Fictitious).

The name appears as Eugen in the late pedigree of Amlawdd Wledig (q.v.) which in turn comes from Enygeus, sister of Joseph of Arimathea, and wife of Bron, in the Grail Romances. See Bron. A corrupt version of the above pedigree of Amlawdd Wledig, by Thomas Jones of Tregaron (d.1609) in Cardiff MS.2.136 p.36 reads:

Siarklos [for Garcelos] *ap Siosue ap Avrgain chwaer Sioseb o Arimathia.*

Similarly George Owen Harry in *The Genealogy of the High and Mighty Monarch, James*, 1604, p.24, with the spelling Eurgain, and in LD ii.16 where she is called Eigr.

This was misunderstood by John Speed who said that when Joseph of Arimathea came to Britain, in his company was "also Eurgain, sister of Ioseph, who afterwards married a Britaine named Siarklots, if the authoritie whereon George Owen Harry doth ground that report, be of any credit." (*The History of Great Britaine*, Book 6, Chapter 9, §4, p.203 of the second edition, 1623. The first edition was in 1611).

Compare Eigen of Caer Sallog.

EURGAIN ferch MAELGWN GWYNEDD. (510)

According to a triad (TYP no.44) she was the wife of Elidir Mwynfawr and one of the seven and a half people who are said to have travelled on one horse over the sea from Penllech in the North to Penllech in Môn. Elidir was slain after this expedition.

Eurgain ferch Maelgwn Gwynedd appears in Bonedd y Saint (§57 in EWGT p.63) and she is regarded as the saint of Llaneurgain (i.e. Northop), in Tegeingl (PW 101). She is commemorated on June 29 (LBS I.72, II.474).

According to Samuel Lewis (*Topographical Dictionary of Wales*, 1833. s.n. Kilken) she was a niece of St.Asaph. This suggests that the mother of Eurgain was daughter of Sawyl Benisel, agreeing with a statement by Elis Gruffudd that Eurgain was the daughter of Maelgwn by a daughter of Sawyl Benuchel [*recte* Benisel]. See s.n. Maelgwn Gwynedd. See also s.n. Cain of Cilcain who seems to have been confused with Eurgain.

Lewis Morris (*Celtic Remains* p.175) quotes a legend in which Eurgain is said to have "set the candle to the wild birds, in order to show the way to her lover" (TYP p.351, LBS II.474, IV.442). The legend appears to come from BL Add.MS.14,866 fo.121r = p.236 but the text is now almost illegible. Lewis Morris in the same place says: "In one manuscript she is said to have married Ethelfred brenin Northumberland." i.e. Aethelfrith of Northumbria (593-617). See Edelfled Ffleisor. This is clearly impossible.

EURNACH GAWR. See Owain Finddu.

EURNEID ferch CLYDNO EIDYN. (560)

Mentioned in the tale of 'Culhwch and Olwen' as one of the ladies at Arthur's Court (WM 469, RM 112). Clearly an anachronism.

EUROLWYN ferch GWDOLWYN GOR. See Gwyddolwyn Gor.

EURONWY ferch CLYDNO EIDYN. Mother of St.Gwrwst (q.v.).

EUROPA ap CUSTEON. (Legendary).

One of the 'Englynion y Clyweid' attributes a proverb to *Europa mab Custeon cas westua*, 'of the hateful lodging' (No.65 in Llanstephan MS.27, ed. BBCS 3 p.15).

EUROSWYDD WLEDIG. (Legendary).

He is mentioned in the Mabinogi branch of 'Branwen ferch Llŷr', where we are told that he was the father of Nisien and Efnisien by Penarddun daughter of Beli (WM 38, RM 26). See Nisien. According to a triad (TYP no.52) it was he who imprisoned Llŷr Llediaith. As Penarddun was also the wife of Llŷr we may perhaps infer that it was after the imprisonment of Llŷr that Euroswydd was married to Penarddun (PCB).

The misidentification of Caradog ap Llŷr with Caratacus led to the suggestion that Euroswydd was none other than Ostorius, the Roman commander who captured Caratacus. See s.n. Brân ap Llŷr Llediaith - 'Iolo' Fiction.

EUS ab ERIM. See Erim.

EVAL, ST.

The saint of St.Eval in Cornwall, six miles north-north-east of Newquay. Commemorated on November 20 (LBS IV.311). In 1322 the church was called *Ecclesia Sancti Uveli* (LBS IV.306-7). LBS without any good reason identifies him with Ufelfyw (q.v) (LBS IV.306-311).

EWE, ST.

The saint of St.Ewe in Cornwall, 4½ miles south-south-west of St.Austell. She is called Sancta Ewa (1281, 1395), and the church is called *Ecclesia Sancte Euwe* (1310) and *Ecclesia Sancte Ewe* (1366) (LBS II.475). She is quite distinct from St.Ywi or Iwy, an English saint.

The name occurs as *Euai* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. Other early forms are Sancte Ewe (1291), Sanctam Ywam (1297), but vernacular Saynthuwa (1303), St.Tew alias Ewe alias Ewa (1650). See B.L.Olson and O.J.Padel in CMCS 12 (1986), p.61.

EWRYD ap CYNRYR of CAER GAWCH. (460)

Ewryd is the saint of Bodewryd in Anglesey (PW 94). His festival is given in calendars on January 31 (LBS I.70, II.477). In Peniarth MS.131 p.74 he is called Iewryd son of Cynryr of Caer Gawch in Mynyw (ByS §100 in EWGT p.67). Thus he would be brother of Non and uncle of St.David.

EWYDD ap DÔN. See Iewydd ap Dôn.

FAD FELEN, Y. (The Yellow Plague).

The normal Welsh name for a plague which ravaged Europe at the end of the reign of the emperor Justinian. It began at Pelusium in Egypt in 542. It passed to Constantinople in 543. Gregory of

Tours recorded it in Gaul in 546. Italy had epidemics in 543, 565, 571 in Liguria, and 590 in Rome. The recorded symptoms identify it with the 'Bubonic Plague' (*Encyclopaedia Britannica*, 11th edition s.n. Plague).

It is recorded in Britain in *Annales Cambriae*:

[547] *Mortalitas magna in qua pausat Mailcun rex G[u]enedotae.*

A great pestilence in which Maelgwn, king of Gwynedd, dies.

MS.B adds:

Unde dicitur "Hir hun Wailgun in llis Ros". Tunc fuit Lallwelen.

Whence it is said "The long sleep of Maelgwn in Llys Rhos". Then was the Yellow Plague.

[reading *Y Fall Felen*, for which see John Rhys, *Hib. Lect.*, p.608 n.7].

The usual form 'Y Fad Felen' is found, for example, in Brut y Brenhinedd, Cotton Cleopatra version, fo.97, in reference to the death of Maelgwn. It says that he saw y *vat velen* through a hole in the church door. See also John Rhys, *loc.cit.*; TYP p.437. It is referred to in a charter in the Book of Llandaf (BLD 144): 'the time of the mortality, that is, *Ydylyt Melen*'. ?Read *Y Dilead Melen*, 'the Yellow Destruction'.

"As to what it looked like, authorities are not agreed" (HW 131). A poem called 'Gosteg y Beirdd' (MA² 29b), put into the mouth of Taliesin, describes it as 'a most strange creature with yellow eyes, teeth and hair' (See s.n. Maelgwn Gwynedd), but according to the Life of St.Teilo in the Book of Llandaf: 'It was called *Pestis Flava* [Yellow Plague], because it made everyone whom it overtook yellow and bloodless. It appeared to men as a column of wet cloud, one end sweeping along the ground, the other extending to the sky ... like a rain-storm ... It carried off Mailconus, king of Guenedotia...' (BLD 107). Similarly in the Life of St.Oudoceus (BLD 131-2). The description is that of a tornado (PCB).

In Ireland it was called Cron-Chonaill and is so mentioned in the Annals of the Four Masters s.a. 548. John Colgan translated it as *Flava Ictericia*, 'the Yellow Jaundice' (*ibid.* n.6). See also March Malen.

FAGANUS. See Ffagan.

FARINMAIL.

One of the three British kings slain by Cuthwin and Ceawlin, the West Saxons, at the battle of Deorham [Dyrham in Gloucestershire] in 577 (ASC). It is inferred that his chief city was Bath. The name is equivalent to Welsh Ffernfael. The other two kings were Condidan and Conmail.

FASTIDIUS.

Gennadius Massiliensis (d.c.496) in his book *De Illustribus Viris*, Ch.56 says: *Fastidius, episcopus Britanniarum, scipsit ad Fatalem [quendam] De Vita Christiana librum unum, et alium De Viduitate Servanda, sana et Deo digna doctrina*, 'Fastidius, a bishop of the Britons, wrote to a certain Fatalis a book on *The Christian Life* and another on *The Preservation of Widowhood*, sound in doctrine and worthy of God.' (DCB s.nn. Fastidius and Gennadius).

On the strength of this statement certain anonymous writings have been attributed to a Briton who flourished about 430 (Jack Lindsay, *Arthur and his Times*, 1958, p.245). See also R.S.T.Haslehurst, *The Works of Fastidius*, London, 1927. Thus John Bale mentions *Fastidius Priscus ... episcopus ... Londiniensis* in his *Scriptorum Illustrium maioris Britannie*, 1557 edition, p.39. And Fastidius is included as 14th in the list of fictitious bishops of London, between Guitelinus [Guethelinus] and Vodinus (Francis Godwin, *De Praesulibus Angliae Commentarius*, 1616, p.227). William Stubbs gives him the date 431 (*Registrum Sacrum Anglicanum*, 2nd.edition, 1897, p.215). Fastidius did not appear in the original list ascribed to Jocelyn.

FAUSTUS son of VORTIGERN. (400)

In the *Historia Brittonum* §39 it is said that Vortigern begat a son by his own daughter, and St.Germanus came with all the British clergy to reprove him. Vortigern ordered his daughter to appear before them, and in the presence of all to present her son to Germanus, and declare that he [Germanus] was the father of the child. She obeyed, and Germanus, taking the child, said, 'I will be a father to you, my son; nor will I dismiss you till a razor, scissors and comb are given to me, and it is allowed you to give them to your carnal father.' The child obeyed, and going to his father Vortigern, said to him: 'Thou art my father; shave and cut the hair of my head.' The king blushed and was silent; and without replying to the child, arose in great anger, and fled from the presence of St.Germanus, execrated and condemned by the whole synod.

In §48, when enumerating the sons of Vortigern, it says: 'The fourth was Faustus, born of an incestuous alliance with his daughter, who was brought up and educated by St.Germanus. And he founded a great settlement on the bank of the river called Renis, and it stands to this day.' (Harleian MS.3859 = Mommsen H). The Vatican and Paris MSS. (Mommsen M and N) give the last statement slightly differently: 'And having built no mean monastery on the bank of the river Renis, he consecrated it for himself, and there he has ploughed his furrow till this day.' This latter suggests that the statement was originally written down while Faustus was still alive.

It should be noted that Faustus was at least old enough to talk at the time of St.Germanus's visit, also that Vortigern accused Germanus himself of being the father. Assuming that this was Germanus of Auxerre, this means that Vortigern's daughter must have been in the company of Germanus previous to this visit of Germanus. Hence either (1) this was the second visit of Germanus, or (2) the daughter of Vortigern had been in Auxerre, presumably as a pupil of Germanus, or (3) both. Wade-Evans inclined to the second view. He also accepted the identification of Faustus with the person of that name who was abbot of Lérins and later bishop of Riez (WCO 79). 'Iles de Lérins' is a small group of French islands in the Mediterranean opposite Cannes, and Riez is also in Provence. The identification was suggested by Heinrich Zimmer (*Nennius Vindicatus*, 1893, p.16).

For a discussion on the identity of Faustus see Nora K. Chadwick in *Studies in Early British History*, 1954, pp.254-263. There are difficulties in identifying the son of Vortigern with the abbot of Lérins if we accept the story in HB in detail. The Irish translator of HB wrote *Rein* [i.e. the Rhine] for Renis, but was evidently sceptical, for he wrote 'So says Nemnus' (*Lebor Bretnach*, ed. A.G.Van Hamel, §41). It may be a corruption of the name for Riez, *Ecclesia Regiensis* or *Reiensis* (Zimmer) or of *Lerinensis* (F.Lot). It is generally agreed that Faustus became abbot of Lérins in about 433 (Chadwick p.255; DCB; LBS III.1) so that he could not have been a child in 429 on the first visit of Germanus to Britain, still less at his second visit. He became Bishop of Riez in 452 (Chadwick) or 462 (LBS III.2) and died in about 490 (LBS III.3; DCB).

There can be no doubt that the friends and colleagues of Faustus of Riez regarded him as a Briton or a Breton (Chadwick p.255). The name Faustus is almost certainly a 'name in religion' (Chadwick p.261). A.H.Sayce, using his own reading of the 'Pillar of Eliseg' suggested that Faustus was the same as 'Pascentius ... whom Germanus blessed' (*Arch.Camb.* VI. 9 (1909) p.47). With the modern reading it is 'Britu' whom Germanus blessed (EWGT pp.2-3) and the identification would be transferred to Britu [Brydw]. So Chadwick p.261: "We should be tempted to suggest that Britu was the British name of Faustus." But the pillar also tells us that Brydw's mother was Sevira daughter of Maximus. Concerning Faustus son of Vortigern and Faustus of Riez, Nora Chadwick says (p.263): "The identity is by no means impossible.... But the question is undoubtedly a very difficult one, and I am not satisfied that we have the data for a confident pronouncement." One thing is certain, namely, that if Faustus of Riez was a son of Vortigern, then most of the details given in the *Historia Brittonum* must be disregarded, unless we accept the proposal that St.Germanus of the *Historia Brittonum* was not the saint of Auxerre, but a Powysian St.Garmon (q.v.) (PCB).

FELEC, ST.

The patron saint of Phillack Church, near Hayle in Cornwall. The dedication of this church in the Middle Ages was usually to St.Felicity (*Sancte Felicitas* 1259, 1268, etc.) though St.Felix also occurs, but the later vernacular form continued: *Seynt Felleck* c.1530, *Felak* 1535. The latter are shown to be the correct form since the discovery of the name *Felec* in a tenth century list of parochial Cornish saints in the Vatican codex Reginensis Latinus 191. The ascription of Phillack Church to St.Piala is bogus. See R.L.Olson and O.J.Padel in CMCS 12 (1986) pp.48-49.

At Phillack the feast is on November 20 (LBS IV.104).

FEOCK, ST.

The patron of St.Feock Church on Falmouth Harbour, Cornwall. The feast is on the nearest Thursday to February 2 (LBS III.9). In the Middle Ages Feock is always a female, e.g. *Ecclesia Sancte Feoce* (1267), *Sancta Feoca* (1269). But in the seventeenth century the saint was represented as a man. (G.H.Doble, *The Saints of Cornwall*, III.53).

LBS III.4 without hesitation identified Feock with the Irish St.Fiacc, bishop of Sletty. This was rejected by G.H.Doble who suggested identification with Maeoc, a Breton saint, Latinised *Miocus* (*loc.cit.*, pp.53-56). Neither seems likely (PCB).

FER ap CONFER. (230)

Genealogical link in the pedigree of the kings of Strathclyde; father of Cursalem (HG 5 in EWGT p.10).

FERCOS ap POCH. See Corroi ap Dayry.

FERREUX or FERREX son of GORBODUGUS. (Fictitious). (680 B.C.)

According to Geoffrey of Monmouth Gorbodugus, king of Britain, had two sons, Ferreux and Porrex, and when Gorbodugus grew old the two sons began to quarrel about the succession. Porrex, the more ambitious of the two, designed to kill his brother by treachery, but Ferreux discovered his designs and fled to Gaul. Here he procured the aid of Suardus, king of the Franks, with which he returned to Britain, attacked Porrex but was slain with most of his army. Iudon, the mother of the two brothers, had a greater affection for Ferreux, and thereupon conceived a mortal hatred for Porrex. She and her women fell upon Porrex while he was asleep and tore him to pieces (HRB II.16). In Brut y Brenhinedd the name becomes Feruex (Dingestow, Cleopatra, where F stands for Ff), Fferuex (JC 51 in EWGT p.50), Fferfex (Jesus College MS.61).

HRB does not mention the death of the father and the implication seems to be that the two brothers died before their father. Nevertheless Porrex is often listed as king, e.g. in JC 51 and ABT 28 in EWGT pp.50, 109.

FFAGAN. (Fictitious).

The Welsh form of the name of Faganus, one of the two missionaries supposed to have been sent by pope Eleutherius to Lucius, the fictitious king of Britain. See Lucius, Duvianus.

The church of St.Fagans or Sain Ffagan (WATU) near Cardiff was dedicated to him (PW 68). We must assume that the dedication is post-Geoffrey of Monmouth. It is listed as a parish, Sain Ffagan, in Peniarth MS.147, c.1566. (See RWM I.919). Leland (c.1540) said: "The Paroch Chirch of S.Fagan is now of our Lady; but ther is yet by the Village a Chapelle of S.Fagan sumtime the Paroch Chirch." (*Itinerary*, ed. Lucy T. Smith, III.25). The new church in the Parish of St.Fagans was dedicated to St.Mary, and the old one was in ruins in the time of Rice Rees (*Welsh Saints*, 1836, p.338).

In 1856 an episcopal parish was formed out of Aberdâr, and called St.Fagan. Ffagan does not appear in any Welsh Calendar (LBS III.10), but others give May 24 with Duvianus, and August 8 alone (LBS III.10).

FFARAON DANDDE. (Legendary).

The name means 'Fiery Pharaoh' (WCO 70). In the tale of 'Lludd and Llefelys' we are told that Dinas Emrys in Snowdonia (see s.n. Emrys Wledig) was formerly called Dinas Ffaraon Dandde, and that 'he [Ffaraon Dandde] was one of the Three Noble Youths who broke their hearts with consternation' (RM 98). The triad was reconstructed by Moses Williams, see TYP no.95.

We find the name in one version of the ancestry of Llŷr Llediaith found in Mostyn MS.113 p.102 (c.1572):

*Llŷr Llediaith ap Pharaon Danndde, ac velly mal y dycko y brif ach
at Dyfnwal Moelmud.*

and so as the main pedigree can [go] to Dyfnwal Moelmud.

Similarly in Peniarth MS.270 p.248, and very corrupted in LD ii.16. In LD ii.64 we find:

Llŷr Llediaith ap Ffaraon ap Bran amherawdr Ryfain.

This suggests that the complete pedigree was:

Llŷr Llediaith ap Ffaraon Dandde ap Brân ap Dyfnwal Moelmud.

Coed Ffaraon is mentioned in a poem by Rhys Goch Eryri: *Ynghoed Ffaraon ynghudd*, 'Concealed in Coed Ffaraon' (Cywyddau Iolo Goch ac Eraill, 1937, LVII 1.6). Cf. TYP p.346. See also s.n. Owain Finddu.

FFARBRAS GAWR.

A giant mentioned by Rhys Nanmor in a poem to Sir R. Herbert, and quoted by Lewis Morris (*Celtic Remains*, p.179 s.n. Ffarbras Gawr):

*Ffon yt trom a phen tramawr,
Fferf a braisg ail Ffarbras Gawr.*

A staff for thee, heavy with a foreign head,
Thick and stout like Ffarbras the Giant.

FFERFEX, FFERUEX. See Ferreux.

FFERNFAEL ab ITHEL ap MORGAN. (d.775).

A king of the line of Glywysing whose pedigree occurs in the 'Harleian' genealogies (HG 28 in EWGT p.12). He occupies a large place among the charters in the Book of Llandaf, first appearing with his brother Meurig while his father, Ithel, is king, in many charters of the time of bishop Berthwyn (BLD 158, 175, 179c, 180a, 186b, 195) and later with other brothers, Rhodri and Rhys, in the times of bishops Berthwyn and Terchan (BLD 191, 202). He finally appears as king himself in the time of bishop Terchan (BLD 201) with two sons Meurig and Gwrgan (BLD 203, 204). Two other sons Athrwys and Gwrgafarn (qq.v) are mentioned in the Book of Llandaf.

Ffernfael was still living in the time of bishop Cadwared according to one charter (BLD 207-8) in which we learn that his wife was named Ceingair.

Ffernfael was king of Gwent, while his brothers, Rhys, Rhodri and Meurig were kings of Glywysing (HW 273f).

Ffernfael ab Ithel is mentioned in *Annales Cambriae* as dying in 775.

FFERNFAEL ap MEURIG. See Brochwel ap Meurig.

FFERNFAEL ap TEWDWR. (760)

King of Buellt and Gwrtheyrnion according to the *Historia Brittonum* (§49) apparently about the time that the passage was written, namely, c.830. See s.n. Nennius. 'Ffernfael who reigns now in the two

regions, Buellt and Gwrtheyrnion, son of Tewdwr ...' The pedigree goes back to Pasgen ap Gwrtheyrn. Ffernfael is the last mentioned of this line of kings. See EWGT pp.7-8.

FFERNFAEL. See also Farinmail.

FFIN ap COEL. See Edern ap Gwyddno Garanhir.

FFINAN, ST.

The saint of Llanffinan, subject to Llanfihangel Ysgeifiog in Môn (PW 92). He does not appear in any Welsh calendar or pedigree, but the parish wake was on September 14 (LBS III.19). He was probably mis-identified, (as is done by LBS III.13-19) with the Irish saint Finnian of Moville, whose day is September 10. Lumphanan (22 miles west of Aberdeen) is believed to be named after this Ffinan. Migvie (30 miles west of Aberdeen) is also dedicated to him. He and Nidan were perhaps disciples of St.Kentigern (CB pp.172-3; LBS III.19; E.G.Bowen, *The Settlements of the Celtic Saints in Wales*, 1954, p.76).

FFLAM ap NWYFRE. See Nwyfre.

FFLAMDDWYN.

The name means 'flame-bringer' (CB p.145). He is mentioned in two poems in the Book of Taliesin (CT nos.VI and X) as a chieftain fighting against Urien and his son Owain. In the former, 'The Battle of Argoed Llwyfain', he is said to have 'advanced in four hosts' and to have 'shouted with great bluster'. Urien and Owain appear to have won the victory. The other poem, 'The Elegy of Owain', mentions that Owain killed Fflamddwyn.

According to the *Historia Brittonum* (§63) Urien fought against Hussa and Theodric, kings of Northumbria. This suggests that Fflamddwyn, which is clearly not a real name, may be one of these kings. W.F.Skene thought that it was Theodric son of Ida (*The Four Ancient Books of Wales*, I.232); similarly John Rhys (CB p.145). For earlier guesses see John Morris-Jones in *Cy.* 28 (1918) p.154. On the other hand Fflamddwyn might have been a chieftain of only local importance (PCB).

According to a triad (TYP no.80) the wife of Fflamddwyn was Bun, daughter of Culfanawyd Prydain. She was one of the 'Three Faithless Wives' of Ynys Prydain, sister of Penarwan, the wife of Owain ab Urien, and sister of Epyllt Fynwen.

From a poem by Cynddelw (Elegy on Owain Gwynedd, LIH p.92) it may be inferred that the poet believed that it was at Argoed Llwyfain that Owain slew Fflamddwyn. There may have been a tradition to this effect (John Morris-Jones, *loc.cit.* pp.169-170). So Lewis Morris (*Celtic Remains*, p.180 s.n. Fflamddwyn).

For references to Fflamddwyn by later poets, see TYP p.352.

FFLERGANT, king of Llydaw. Father of Sberin (q.v.)

FFLEUDUR ap NAF. See Gwenwynwyn ap Naf.

FFLEUDUR FFLAM WLEDIG ap GODO. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as *Ffle6d6r Flam Wledic* (WM 460), *Ffle6dur* (RM 106), one of the persons at Arthur's Court, and again in the tale of 'Rhonabwy's Dream' as *Ffleudur Flam*, one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.9) he appears as *Ffleudur Flam*, one of the 'Three Chieftains' of Arthur's Court. The name of his father appears only in the White and Red Book versions of the triad.

FFLEWYN ab ITHEL HAEL. (500)

The saint of Llanfflewyn, formerly under Llanrhuuddlad in Anglesey (PW 90). Commemorated on December 12 (LBS I.76, III.19-20). His parentage is given in late versions of *Bonedd y Saint* (§25 in EWGT p.58).

FFLUR ferch MUGNACH GOR. (Legendary).

For her story see s.n. Cassivellaunus. The name means 'flowers' and she perhaps corresponds to Flora, the Roman goddess of flowers and spring. See John Rhys, *Hib.Lect.*, p.239 n.1.

FFOMRE, abbot of Llanilltud Fawr.

He appears in one charter in the Book of Llandaf (BLD 180a) as *Fomre, abbas Ilduti*, with bishop Berthwyn, king Ithel [ap Morgan] and his sons Meurig and Ffernfael. See *Trans.Cym.*, 1948, pp.292, 293 (but ignore dates); Wendy Davies dates the charter c.720 (LiCh pp.55, 110).

FFRAID, SANFFRAID.

The Welsh name for the Irish Saint Brigit or St.Bride. She is almost invariably identified with St.Brigit, the famous abbess of Kildare, daughter of Dubthach, a chieftain in Leinster. She was born c.453, died 524, and is commemorated on February 1. In Bonedd y Saint (§67 in EWGT p.64) she is called Sanffraid and her father's name has become Kadwthach, Dwthach. As is the case with most non-Welsh saints her name, in Welsh place-names, is generally preceded by 'San' (LBS I.287). There are 17 parishes named Llansanffraid and/or St.Bride's in WATU, and LBS adds a number of chapels, in ruins or extinct, dedicated to her (I.283).

LBS I.285-8 notices Brigit of Cill Muine (i.e. Mynyw, Menevia) mentioned in the Martyrology of Donegal under November 12, and tells of various legends about Brigits who are supposed to have visited Wales.

FFREUER ferch CYNDRWYN. (570)

Ffreuer is mentioned in several stanzas in the 'Cynddylan' poetry (CLIH XI stanzas 57-65). From this it would appear that she had died before, or during the course of, the disaster to which the poem refers. She is blessed because she has not witnessed the loss of the host (57), or the death of Elfan (58). Heledd cries (stanza 59):

It is not Ffreuer's death that troubles me tonight
But the burial of brothers.

Again in stanza 108 she says:

Pleasant sisters were mine.
I have lost them all, entirely,
Ffreuer, Medwyl and Medlan.

These names appear in a list of the children of Cyndrwyn in the 'Hanesyn Hen' tract: *Ffevur, Meduyl, Medlan* (ByA §1 in EWGT p.85), but Ffrauer by Ieuan Brechfa in Peniarth MS.131 p.290.

FFRIOG ap MEURIG. (630)

He is mentioned as *Frioc* who witnesses a charter in the Book of Llandaf with his father king Meurig [ap Tewdrig] and Meurig's grandson, Morgan ab Athrwys. This was in the time of bishop Oudoceus (BLD 147-8). Later, Morgan slew his uncle Ffriog, and when he was king he gave land to the church in expiation. In proof of this there are two charters in the time of Oudoceus (BLD 152-4, 155). These charters are dated c.670 - 675 by Wendy Davies (LiCh pp.98, 101).

FFRWDWR ap GWRFAWR. (375)

Father of Cynwal, the father of Amlawdd Wledig, according to a pedigree recorded by Gutun Owain (ByA §31 in EWGT p.94). A similar name appears in BLD as *Freudubur* (122) and *Freudur* (195).

FFULGEN ap CHERIN. See Fulgen(t)ius ap Cherin.

FIDELIS.

A disciple of St.Teilo, mentioned in the Life of the saint (BLD 115, §14 s.n. Teilo), where he is said to have been formerly a disciple of Dubricius, but this is not confirmed elsewhere. He and *Iouil*, [probably Llywel], were employed by Teilo to resolve some trouble at the court of Aergol Lawhir (q.v). Two charters resulted which were signed by Teilo, Fidelis and *Iouil* (BLD 125-7).

FILI, ST.

In 1311 [also 1384, 1387, 1405, LBS III.11 n.3] Philleigh, four miles south-east of Truro, in Cornwall, was said to be dedicated to St.Filius. In north Devon, not far from Barnstaple, is a place called Filleigh. Further south is another Filleigh near the Nymptons and Romansleigh. The parishes of Kea and Landkey are near Philleigh and Filleigh respectively, a fact which led G.H.Doble to suggest that Fili and Kea were companions (*The Saints of Cornwall*, III.100-101).

The name appears as *Filii* in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. The name also occurs in the vernacular as Fely in 1525. See R.L.Olson and O.J.Padel in CMCS 12 (1986), pp.45-46. See also s.n. Glywys ap Solor.

FINNIAN, ST., of Clonard.

He stands at the very start of the great monastic expansion in Ireland, a man not unjustly named 'Tutor of the Saints of Ireland' (Annals of the Four Masters s.a.548; Daphne D.C.Pochin Mould, *The Irish Saints*, pp.165-166). He died in the great plague, A.D.549 (AU). The Irish Life tells of his visit to Menevia, where he met David, Gildas and Cadog, and a visit to the isle of Echni. He consulted Gildas. See s.nn. Cadog and Gildas. He is mentioned several times in the Life of St.Cadog (§§ 11, 12, 17, 43, 53) and in one of the charters attached to the Life of Cadog (§57) he witnesses as *Finiau Scottus*, with Cadog and others. See s.n. Meirchion Wylt.

FINNBARR, ST. See Berwyn.

FINGAR, ST. See Gwinear.

FINTAM. See Gwyndaf.

FRACAN. (450)

He appears in the Life of St.Winwaloe as Fracanus, a distinguished man, cousin of Catovius [Cadwy], a British king most famous in his time, whose land was Nomnia [Dumnonia, Devon]. To escape a pestilence Fracan crossed the sea to Armorica with his two sons, Wethnoc and Iacob [Iacut], and their mother Alba Trimammis [Gwen Teirbron]. They landed at Brahec [at the estuary of the Gouet which opens into the Bay of St.Brieuc (LBS III.38)]. He found an estate of considerable size, now named after him [i.e. Ploufragan] (I.2). Fracan's wife brought forth her third son, Wingualoeus [Winwaloe] (I.3). Winwaloe had an only sister Chreirbia (I.14).

A dispute arose between Fracan and Rival [Riwal], duke of Domnonia [Domnonée], concerning the swiftness of their horses. A race was organised which resulted in an accident to the boy who rode Fracan's horse. But Winwaloe healed the injured lad (I.18). No more is said about Fracan.

Fracan is the patron of Ploufragan, 5 km. south-west of St.Brieuc, and of Saint-Frégan, 5 km. north-west of Lesneven in Léon (LBS III.41). In the *Vita SS.Guethenoc et Iacuti* he is called Fraganus. See also G.H.Doble, *The Saints of Cornwall*, II.79-80.

FULGEN(T)IUS (1). (Fictitious). See Sulien (1).

FULGEN(T)IUS (2) son of CHERIN. Fictitious king of Britain.

See Cherin. The corresponding name in ByB is Ffulgen, but in some manuscripts it is Sulien, perhaps from a version of HRB reading Sulgenius. Compare Fulgentius (1).

GADEON ap CYNAN. See Gadeon ab Eudaf Hen.

GADEON ab EUDAF HEN. (330)

Gadeon is probably the correct form of the name which appears in the tale of ‘The Dream of Macsen Wledig’ as Adeon ab Eudaf, brother of Cynan ab Eudaf. According to the tale, Adeon and Cynan followed Macsen to the continent and captured Rome for him. After that Macsen gave them permission to conquer lands for themselves, (see s.n. Cynan ab Eudaf), but Adeon returned to his own country (WM 187, 189-191, RM 88, 90-92).

According to Jesus College MS.20 the wife of Coel Hen was the daughter of Gadeon ab Eudaf Hen (JC 7 in EWGT p.45), and this is probably correct although later versions make her the daughter of Gadeon (variously spelt) ap Cynan ab Eudaf, and she is given the name Ystradwel (variously spelt) (ByA §27a in EWGT p.90).

Also in the various versions of the ancestry of Custennin ap Cynfor and Amlawdd Wledig we find Gadeon (variously spelt) ap Cynan ab Eudaf (JC 11, ByA §30b, 31, ByS §76 in EWGT pp.45, 93, 94, 65). Similarly in MG §5 in EWGT p.39, but Eudaf is misplaced. The various spellings show that the name was unfamiliar: Gadean, Gadvan, Gadiawn, Kadeaun, Cadvan, Kadien, Kadiawn. See EWGT passim.

It seems probable that Gadeon ab Cynan is an error for Gadeon ab Eudaf, rather than to suppose two such persons (PCB).

GAFRAN ab AEDDAN.

He appears in Bonedd Gwŷr y Gogledd (§11 in EWGT p.73) as Gafran ab Aeddan Fradog ap Dyfnwal Hen.

He is again mentioned in a triad (TYP no.29) as the leader of one of the ‘Three Faithful War-Bands’ of Ynys Prydain, who went to sea with their lord. They consisted of twenty-one hundred men. The White Book version simply says that his war-band was faithful ‘at the time of his complete disappearance’

In his Celtic Remains (p.8 s.n. Aeddan Fradog) Lewis Morris says: “Father of Gafran (Tr.34) [=TYP no.29], [and] a prince of the Northern Britons, who had civil war with Rhydderch Hael (Tr.46) [= TYP no.54]. The part of the army under Gafran were drove into the sea. One of the three faithful clans, I suppose, retreated into the Isle of Man.” Lewis Morris is referring to the battle of Arderydd. Compare TYP p.59. See further s.n. Aeddan Fradog.

Rachel Bromwich believes that in Bonedd Gwŷr y Gogledd and in the triad we should read ‘Aeddan ap Gafran’ (TYP pp.264, 353). The sons of Aidán mac Gabráin, king of Scots, are listed in a tract on the Scots of Dalriada, edited by W.F.Skene, *Chronicles of the Picts and Scots*, pp.308-317. No son Gabrán is mentioned.

Iolo Morganwg improved on the triad by stating that the party of Gafran ab Aeddan went to sea in search of the *Gwerdonau Llion*, which he himself translated the ‘Green Islands of the Ocean’ (The Myvyrian ‘Third Series’ No.10). See *Trans.Cym.*, 1968 pp.305-6. This was popularised by the poet Southey in his *Madoc* (London, 1815, i.111).

GALAES ferch EFROG. (Fictitious).

One of the thirty daughters of Ebraucus [Efrog], fictitious king of Britain, according to Geoffrey of Monmouth, who says that she was the most celebrated beauty at that time in Britain or Gaul (HRB II.8). Similarly in Brut y Brenhinedd.

GALAHAD. See Galath.

GALAS, GALATES, GALATEIA. See Celtes.

GALATH ap LAWNSLOT. (Romance).

The Welsh form of the name which occurs in Malory as Galahad son of Launcelot, but in the original French romance, *La Queste del Saint Graal*, as Galaad son of Lancelot. The place-name Galaad occurs in the Latin Bible (Vulgate) as the equivalent of Gilead in the 'Authorised' English version (Bruce I.422; cf. TYP p.353). In the Welsh version of the 'Queste' in Peniarth MS.11 the name is spelt Galaath vab Lawnslot (*Y Seint Greal*, ed. Robert Williams, 1876, I.7 etc.).

In a late triad (TYP no.86) he appears as Galaad or Galath ap Lawnslot, one of the 'Three Knights of Arthur's Court who won the Grail'. Similarly in TYP App. IV no.2, one of the 'Three Virgin Knights' of Arthur's Court. For examples of the name in Welsh poetry see TYP pp.353-4. There is no connection with the name Gwalhafed (q.v.).

GALATHES. See Celtes.

GALL ap DISGYFDAWD. See Disgyfdawd, Gwenddoleu.

GALLGO ap CAW. (500)

The saint of Llanallgo, formerly under Llaneugrad, in Anglesey (PW 94). Commemorated on November 27 (LBS I.75, 147).

He is mentioned in the Breton Life of Gildas (§2) as Alleccus son of Caunus with his brother, Egreas [Eugrad]. See quotation s.n. Eugrad. In *Achau'r Saint* (§31 in EWGT p.72) he is called Gallgo, one of four children of Caw. In the list of the sons of Caw in the tale of 'Culhwch and Olwen' he appears as Calcas (WM 462, RM 107), and in the list in the 'Hanesyn Hen' tract the name is Gallgaw, (and variants) (ByA §3 in EWGT p.85).

A proverb is attributed to him in the 'Englynion y Clyweid' (no.64 in Llanstephan MS.27) where he is called Kalcaw (BBCS 3 p.15).

GALLGOID GOFYNNIAD. (Legendary).

He appears in the tale of 'Culhwch and Olwen' as *Gallcoit* (or *Gallcoyt*) *Gouynynat* (WM 461, RM 106) but the cognomen is amended to *Gouynnyat* by the editors of CO (line 188). It is translated 'the Hewer' (Gwyn Jones and Thomas Jones), 'the Killer' (Jeffrey Ganz), 'the Claimant' (Patrick K.Ford), or 'Suppliant' as preferred in CO(2) p.73. See also Llwydog Gofynniad.

He is mentioned, with the cognomen, as one of the persons at Arthur's Court. In the same list he appears again, without cognomen, as *Gallgoic* (WM) or *Gwallgoyc* (RM). Whatever township he came to, though there were three hundred homesteads therein, if he were in need of anything, he would never leave sleep on any man's eye while he was there (WM 465, RM 109). This suggests that 'the Claimant' fits his attributes best. Cf. *gofuned*, 'desire' (PCB).

GANIEDA. See Gwenddydd, Myrddin Wylt.

GARANNOG GLEWDDIGAR. (500)

'G. Angry hero'. He appears as an ancestor of Braint Hir, where he is made the son of Cynwas and father of Geraint (HL §11 in EWGT p.119). Also in *Bonedd y Saint* (§72 in EWGT p.65) where he is father of Geraint and ancestor of St.Egryn. Here he is called Garannog ap Glewddigar. In some pedigrees he appears as father or grandfather of Gwyddno Garanhir. See PP §9 (3), (4). In Peniarth MS.132 p.129 (this part by Lewys ab Edward) we find *Drydwas ap Drwfffin varfoc ap Crannoc glewddigar*. This corrects PP §9(6). See *Drudwas ap Tryffin*.

In a poem by Gruffudd ap Maredudd ap Dafydd 'To Gronwy when he was sick' is the line: *Garannawg glew digar*. (RBP col.1325 ll.29-30).

GARAR ap GEREIN HIR. (Legendary).

Father of Llŷr Llediaith (ByA §33 in EWGT p.94).

GARBANION ap COEL HEN. (405)

Father of Dyfnwal Moelmud (2) (HG 10, JC 37 in EWGT pp.10, 48). He is probably the same as Garmonion listed as son of Ceneu ap Coel in ByA §9 in EWGT p.87.

Geoffrey of Monmouth seems to have used the name for one of the princes which he lists as being at Arthur's Court at the time of his special coronation, namely *Gorbonian map Goit* (HRB IX.12). Similarly in Brut y Brenhinedd without parentage.

GARETH ap LLEW. See Gweirydd ap Llew.

GARGUNAN ap RONAN LEDEWIG. See Silin.

GARMON, ST. (380)

The saint of St.Harmon (or Llanarmon) in Gwrtheyrnion, Betws Garmon in Arfon, Llanarmon in Eifionydd, Capel Garmon in Llanrwst, Rhos, Gwynedd, Llanarmon-yn-Iâl, Llanarmon Dyffryn Ceiriog and Llanarmon Mynydd Mawr, (the last three in Powys Fadog), Castell Caereinion and Llanfechain (or Llanarmon yMechain), (the last two in Powys Wenwynwyn). (PW 45, 84, 96, 104-6, 109-10). There is a place called Maes Garmon near Mold, (grid ref. SJ 2164). According to the Welsh calendars the commemoration day of Garmon or Germanus was July 31, which is the day of St.Germanus of Auxerre (LBS I.73, III.59).

Bonedd y Saint (§61 in EWGT p.63) mentions 'Garmon ap Ridicus who came to this Island in the time of Gwrtheyrn Gwrtheneu, and it is from France that he came.' The reference to Gwrtheyrn [Vortigern] identifies him with the St.Germanus mentioned in the Historia Brittonum §§39, 47; while his parentage identifies him with the St.Germanus of Auxerre whose life is given by Constantius of Lyons. But Constantius does not mention Vortigern. In fact there is nothing in common between the activities of St.Germanus in the Historia Brittonum and those in the Life by Constantius. This, and the fact that the names Garmon and Germanus are not strictly equivalent, has led many to suppose that Garmon was really a Welsh saint of Powys. In this case it must be supposed that the St.Germanus of HB is really Garmon.

The authors of LBS (III.63f) believed that Garmon was the Irish saint MoGorman, son of Restitutus Ua Baird by a sister of St.Patrick. He is said to have become Bishop of Man and to have died in 474. In the Isle of Man he was commemorated on July 3 (LBS III.79). There is nothing to support the idea except his date and the fact that he was also called Germanus (PCB).

Ifor Williams said: 'There is force in the argument of Baring Gould and Fisher (LBS III.60-79) for their theory that the man who made his way through Powys was another saint. I may fairly add that I cannot understand at all how the Latin name *Germanus* could give *Garmawn* (or *Garmon*) in Welsh; one would expect *Gerfawn*, cf. Latin *termin-us* giving *terfyn*.' (*Trans. Cym.*, 1946-47 p.53). And again: 'That is why it is uncertain whether Germanus of Auxerre is the *Garmon* [read Germanus] of the Historia in this section [§47]. ... If one supposes, however, that his *Book of the Blessed Germanus* [HB §47] was a manuscript which was kept at Llanarmon, Gwrtheyrnion, giving the history of an Irishman of the name Garmon, founder of that church, things get into order.' (*ibid.*, p.54). John Rhys thought that 'Germanus' could become 'Garmon' if it came through Goidelic (*Celtic Folklore*, 1901, p.39 n.2). E.G.Bowen agreed that St.Garmon was not St.Germanus of Auxerre (*The Settlements of the Celtic Saints in Wales*, 1954, p.32). So also David Dumville 'Sub-Roman Britain' in *History*, New Series, 62 (1977), p.186.

'The Book of the Blessed St.Germanus' is mentioned at the end of HB §47 and the fact that there were several excerpts from the book is clear from the superscription in the early but defective Chartres text (Z): *Incipiunt exberta* [read *excerpta*] *fii* [read *filii*] *Urbacen* [read *Urbagen*] *de libro sancti Germani inventa* ... See further s.n. Nennius.

The excerpts are as follows (See A.W.Wade-Evans, *Nennius*, pp.55, 61, 69):

- (1) §§32-35. Concerning Benlli Gawr and Cadell Ddyrnllug. See under those names.

(2) §39. Concerning Faustus the son of Vortigern. See s.n. Faustus.

(3) §47. How St.Germanus preached to Vortigern, and how Vortigern fled from the saint to Gwrtheyrnion, but being pursued by the saint, fled again to his citadel on the Teifi where he was consumed by fire from heaven. See s.n. Gwrtheyrn Gwrtheneu. The section ends: 'This is the end of Guorthigirn, as I have found it in the Book of the blessed Germanus'.

Bishop Germanus is mentioned in §51 in connection with St.Patrick. In this case St.Germanus of Auxerre is probably meant.

On the Valle Crucis Pillar we are told that Brydwn son of Vortigern was blessed by Germanus (see EWGT pp.2-3). The Pillar was erected in the first half of the ninth century at about the same time as the composition of the *Historia Brittonum*. Thus the use of the name Germanus here might equally refer to a Powysian saint Garmon (PCB).

GERMANUS OF AUXERRE

The Life of St.Germanus of Auxerre was written by Constantius of Lyons in about 480 (HW 106 n.54). The best and shorter text is edited by W.Levison in *Mon.Germ.Hist., Script.Rer. Merov.* vii.225 ff (1920). A longer version was given by Surius and is published by the Bollandists *Acta Sanctorum*, July, vii. It is a ninth century amplification and contains additional matter which is of little value, and often clearly fictitious. See LBS III.53. Bede made use of the Life by Constantius in his *Historia Ecclesiastica*, I.17-21.

The Life by Constantius (shorter text) contains the following:

1. Born in Auxerre of illustrious parents. Went to Rome, studied law, married, and was made a Duke by the state, with administrative powers over several provinces (Ch.1).
2. He was forcibly inducted into holy orders and later succeeded as bishop of Auxerre (Ch.2).
3. Owing to the spread of the Pelagian heresy in Britain, the British clergy sent to the church of Gaul for help. A great synod was gathered and Germanus and Lupus, bishop of Troyes, were chosen to go to Britain (Ch.12; Bede i.17). [They crossed over in winter. Life of Lupus. LBS III.55].
4. They preached to the churches and convinced the people and the clergy of the error of the heresy (Ch.14; Bede i.17).
5. A Romano-British tribune and his wife brought their blind daughter to the two bishops, and Germanus at once restored the girl's sight by touching her eyes with his reliquary (Ch.15; Bede i.18, LBS III.56).
6. Germanus visited the tomb of the martyr, St.Alban (Ch.16; Bede i.18).
7. The Britons at this time suffered severely from the inroads of the Picts and Saxons. A fresh invasion was menacing and the bishops accompanied the British army that marched to arrest its progress. They converted many of the soldiers who were not already Christians. Germanus picked a number of the more active, yet inexperienced Britons, chose a valley encompassed by hills, and took command. They lay in ambush and then burst from their covert, crying 'Hallelujah' for it was Eastertide. The Picts and Saxons fled in disorder (Ch.17-18; Bede i.20).
8. Germanus and Lupus, having completed their mission, returned to Gaul (Ch.19; Bede i.20).
9. Germanus went again to Britain, accompanied this time by bishop Severus (Ch.25; Bede i.21).[Severus was bishop of Trèves [Trier] and a disciple of Lupus, according to Bede, i.21].
10. On reaching Britain, Germanus was well received by Elafius, the most considerable person in the land, and restored the use of his leg to the crippled son of Elafius (Ch.26-27; Bede i.21).
11. Germanus summoned an assembly and induced the Britons to drive into exile the teachers of Pelagianism. After a very brief stay the two bishops returned to Gaul (Ch.27; Bede i.21).
12. Germanus died while at Ravenna (Ch.42; Bede i.21).

A WELSH CLASSICAL DICTIONARY

ADDITIONAL INFORMATION

For an assessment of the 'Life' see E.A Thompson, *Saint Germanus of Auxerre and the End of Roman Britain*, 1984.

1. His parents were named Rusticus and Germanilla (Heiric, *Miracula Sancti Germani*, I.10, 19; Levinson, Ch.1 note 1). Germanus was *Dux*, probably of the Armorican region (Oman p.196; Jack Lindsay, *Arthur and his Times*, p.155)

2. It was Amator, bishop of Auxerre, who forcibly ordained him, and it was Amator whom he succeeded. This was in the year 418 (Jack Lindsay, p.156; WCO 65).

3. Prosper of Aquitaine, a contemporary, in his chronicle says (s.a. 429) 'The Pelagian Agricola ... corrupts the churches of Britain by insinuating his doctrine. But at the suggestion of the deacon Palladius, pope Celestine sends Germanus bishop of Auxerre as his representative, and after the confusion of the heretics guides the Britons to the Catholic faith.' (*Chronicon*, ed. Migne, Patrologia Latina, LI, col. 594; T.Mommsen, *Chronica Minora*, I.472, §1301; Jack Lindsay, pp.156-7).

6. This is said to have been at Verulamium (Oman p.195; C & M, pp.306, 435). Probably Verulamium according to W.Levison (*Antiquity*, 15 (1941) pp.337-59). See also Alban, St.

7. On the assumption that the 'Hallelujah' victory was achieved by the 'Germanus' (i.e. Garmon) of the Historia Brittonum it was suggested by Archbishop James Ussher (d.1656) in *Brit.Eccles.Antiq.* 1639, p.179, that it took place at Maes Garmon near Mold (LBS III.78). But others have ruled out such a possibility, for example, LBS III.57. Charles Oman suggested a site in Yorkshire or the North Midlands (Oman p.196). E.A.Thompson made a good case for North Kent (*loc.cit.*, p.52).

9. The date of the second visit has been put at 447 (LBS III.58; Oman p.197; WCO 67). But C.E.Stevens suggested 444 (*English Historical Review*, LVI, 1941, p.365). See also Paul Grosjean in *Analecta Bollandiana*, lxxv (1957) pp.160ff. E.A.Thompson proposed 437 (*loc.cit.*, p.65).

12. The feast of St.Germanus is on July 31. The year of his death is put at 448 (LBS III.58); 448 (Grosjean p.185); 437 (E.A.Thompson p.65).

FURTHER NOTICES

St.Germanus [of Auxerre] became legendary quite early.

The Life of St.Samson of Dol, written c.610, says (I.7) that Samson was brought to Eltut [Illtud] for instruction. 'This Eltut was a disciple of St.Germanus, and St.Germanus himself had ordained him priest in his youth.' Later it says (I.42) [apparently of Llanilltud Fawr] 'the monastery, which, it is said, was founded by St.Germanus.' It is hardly possible for Germanus of Auxerre to have ordained Illtud before 449 (say) and for Illtud to have instructed Samson c.500. See s.nn. Illtud, Samson of Dol.

In the Life of St.David by Rhygyfarch (§10) we are told that St.Paulinus [of Wales] was a disciple of St.Germanus.

Muirchú (c.690) said that St.Patrick was a disciple of St.Germanus in Auxerre (Whitley Stokes, *The Tripartite Life*, p.272). It is doubtful if Patrick was ever in Gaul (Nora K. Chadwick in *Studies in Early British History*, pp.214-5). If we accept the later dates for Patrick he could not have met Germanus of Auxerre. See s.n. Patrick.

In the Life of St.Brioc (written before 850) we are told that the child Brioc, born in Ceredigion, was sent by his parents to Paris to be educated by St.Germanus along with Illtud and Patrick. See s.n. Brioc. There was a St.Germanus who was bishop of Paris 555-576, whose feast was on May 28. See G.H.Doble, *The Saints of Cornwall*, IV.88-89.

According to a Cornish Mass in a manuscript of the ninth century St.Germanus preached in Cornwall at Lan Aleth, now called St.Germans (LBS III.60; Haddan and Stubbs, *Councils*, i.696). St.Germans is about six miles west-by-north of Plymouth. Here the fair is on May 28. William of Worcester also found St.German honoured at Bodmin on May 28 (*Itineraries*, ed. John H. Harvey, 1969, p.88; G.H.Doble, IV.89).

In the very legendary Breton Life of St.Nennoch we are told that 'St.Germanus, bishop, being sent from Ireland by St.Patrick, archbishop, came to Brochanus, king of Britannia.' (LBS III.68). He exhorted Brychan's daughter, Nennoch, to live a virginal life. A Germanus coming from Ireland suggests MoGorman, nephew of Patrick (LBS).

A legend connecting St.Germanus with SS.Peris and Grediw [Rhedyw] is recorded by 'G.R.' in a letter to Edward Lhuyd. See *Arch.Camb.*, III.6 (1860) pp.239f. This could perhaps be Garmon (PCB).

Geoffrey of Monmouth ignored the references to Germanus (i.e. Garmon) in HB, but introduced Germanus of Auxerre, evidently based on Bede (HRB VI.13, 14).

GARMON father of 'ARTHRWYS'. See Cynwyd Cynwydion.

GARMONION ap CENEU ap COEL.

Listed in ByA §9 in EWGT p.87, but probably an error for Garbanion ap Coel Hen.

GARMONION ap DYFNWAL HEN. (490)

Father of Cawrdaf and ancestor of Elffin ap Gwyddno according to Bonedd Gwŷr y Gogledd (§10 in EWGT p.73).

GARMONION ap PEDRWN WLEDIG. (480)

He is listed in a late version of Bonedd y Saint (§83 in EWGT p.66), but is not otherwise known. His father is called *Petrwn Wledic o Lydaw* so that he was evidently regarded as brother of St.Padarn.

GARMONION. See also Garbanion, Gorbionion, Gorwynion.

GARSELIT WYDDEL. (Legendary).

'G. the Irishman'. He appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 466, RM 110). Ysbaddaden Pencawr told Culhwch that Garselit Wyddel was the chief huntsman of Ireland and that the boar Trwyth could not be hunted without him (WM 484, RM 124). Garselit was present at the hunt, for we are told that he was slain by the boar Trwyth at Cwm Cerwyn in Dyfed (RM 138). He is perhaps the same as Gwrgi Seferi (q.v.) who was fetched from the west of Ireland.

Garselit Gwydel diogel ymlit, 'sure in the chase', is mentioned as the author of a proverb in 'Englynion y Clyweid' in Llanstephan MS.27 (No.59 ed. in BBCS 3 p.14).

GARTHOG ap CEREDIG. (440)

Father of Cyngar (q.v.) (ByS 6a, b, 7 in EWGT p.55).

GARWEN ferch HENYN.

She is mentioned in a triad (TYP no.57) as one of the 'Three Mistresses' of Arthur. She is also probably referred to in the Stanzas of the Graves in the Black Book of Carmarthen (No.70) as *Earrwen* [corrected to Garrwen] *verch Hennin*, one of those whose graves are on 'The Morfa'. That is, almost certainly, Morfa Rhianedd near Llandudno, because two of the other persons, Sannan and Rhun, are said to have their graves there. Sannan is evidently Maelgwn's wife and Rhun is his son, while Maelgwn is closely associated with the region. See Thomas Jones in SG pp.131-3, 114-5.

GARWLWYD. See Gwrgi Garwlwyd.

GARWY, lover of Creirwy.

GARWY HIR, father of Indeg.

Allusions in Welsh poetry indicate that Garwy was a great lover. Only one poet, however, tells who was the object of his love, namely Hywel ab Einion Llygliw in his ode to Myfanwy Fychan of

Castell Dinas Brân, Llangollen. He speaks of the love of Garwy for Creirwy (DWB p.403, MA² 339a, TYP p.311). This Creirwy is evidently the fair daughter of Ceridwen, and this is perhaps confirmed by the poet Hywel ab Owain Gwynedd who mentions the passion of Garwy Hir for a girl in *Llys Ogyruann* (LIH 319, ll.26-7, TYP p.354). Now Ceridwen is associated with 'Ogyruen', but the reference may be to Ogrfan. Other references to Garwy refer only to his role as a valiant lover or a person of singular renown.

Garwy Hir is mentioned in two triads (1) TYP no.46c where he is mentioned as the owner of the horse Gwirian Groddros, and (2) TYP no.57 where he is mentioned as the father of Indeg, one of the 'Three Mistresses' of Arthur.

For poetic references to Garwy and Garwy Hir see *Gwaith Tudur Aled*, ed. T.Gwynn Jones p.602; TYP pp.354-5.

GARWYLI eil GWYTHOG GWYR. (Legendary).

One of the warriors of Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 461, RM 107). He was slain by the boar Trwyth at Llwh Ewin (RM 139).

GAST RHYMHI. The bitch Rhymhi. See Rhymhi.

GASTAYN, ST.

He is mentioned in the tract 'Cognatio Brychan' as the saint who baptized Cynog ap Brychan. It says that 'his church is now situated by Mara [The Mere]' (§8 in VSB p.316). The reference is to Llangasty Tal-y-llyn by Llangorse Lake, Brycheiniog (PW 37). Wade-Evans suggested that the name should be Castanius (VSB p.314 n.1). See also WCO 137, 200. Lewis Morris used the form *Casten* in BL Add.MS.14,924 fo.23. 'Casty' would be the name derived from that of the church. See also LBS III.44.

GAWAIN. See Gwalchmai ap Gwyar.

GELBEINEFIN. See Elidir Mwynfawr.

GENEDOG ap CAIN. See Tegid ap Cain.

GENEID HIR. (Legendary).

One of the seven men who escaped from the Battle of Camlan, in his case because of his speed. See s.n. Camlan. The earliest list seems to be that in Mostyn MS.144 p.314. The date 1656 appears in the margin.

I suggest that the name Geneid Hir is derived from *Eueyd Hir* (WM 42, 43, RM 29, 30) or *Euehyd Hir* (WM 50, RM 35), which appears in the Mabinogi branch of 'Branwen' as the name of one of the seven men left in Britain by Brân when he went to Ireland. The name is generally translated 'Hefeydd the Tall', or the like. See Hefeydd Hir.

GENETHOG ab IDWAL. See Gurthiern, St.

GENNYS, ST.

The saint of St.Gennys in Cornwall, on the coast 14 miles north-west of Launceston. In official documents from 1259 he is called Sanctus Genesisus, but does not seem to be identified with the famous saint Genesisus of Arles, commemorated on August 25, because at Launceston, to which the parish originally belonged, he was commemorated on May 2 and 3, as we learn from William of Worcester (*Itineraries*, ed. John H. Harvey, p.84; G.H.Doble, *Saint Gennys*, Cornish Saints Series No.38, pp.4, 16-18; LBS III.44-45).

In Domesday the parish is called Sanguinas and is stated to have been taken away from Lannoho, that is Landocco [St.Kew] (Doble pp.18-19, 23). It is curious that the Iolo MSS. (pp.104, 116)

stated that Llandochau near Cardiff was formerly called Llangenyys. This suggests that St.Gennys was connected in some way with St.Dochau (Doble pp.19-21; LBS III.46).

GENUISSA, daughter of CLAUDIUS. See Arviragus.

GERAINT (GERENNIUS), of Cornwall.

A king of Cornwall mentioned in the Life of St.Teilo in the Book of Llandaf. It tells that during the ravages of the Yellow Plague in Britain (see Y Fad Felen) Teilo was advised by an angel to go to Armorica. He came first to Cornubia [Cornwall] and was well received by Gerennius, king of that country. At the king's request Teilo received his confession and promised that the king 'would not see death until he had received the Body of the Lord which he [Teilo] himself would have consecrated.' Teilo then proceeded to Armorica (BLD 108).

While in Armorica Teilo became aware that Gerennius was very sick and about to die. In order to keep his promise to Gerennius, he returned to Britain, having completed seven years and seven months in Armorica. He and his party arrived at the harbour of Din Gerein and found the king still alive. The king received the sacrament and 'joyfully departed to the Lord.' His body was buried in a vast sarcophagus which had been miraculously transported across the sea from Armorica (BLD 113-4).

If we accept the story the date of death of Gerennius must be put about seven years after the beginning of the Yellow Plague in Britain, [547], i.e. about 554.

There is a church and parish of Gerrans near Falmouth in Cornwall, the dedication being presumably to this Gerennius. The date of celebration being August 10 (LBS III.52). It is called *Ecclesia de Sancto Gerendo* (1294) and *Seynt Gerent* (1360) (G.H.Doble, *The Saints of Cornwall*, III.81). There is a Kill-Gerran in St.Anthony in Roseland (LBS III.51), *Killagerran* (Doble p.81). *Sancte Geronte* (vocative) is mentioned with SS.Petrocus and Kyranus [Piran] and Cadocus in the Exeter Litany (Harleian MS.863) printed by the Henry Bradshaw Society at the end of the *Leofric Collectar*. See facs.XVI (Doble p.80).

According to the Martyrology of Exeter S.Buriana (q.v.) cured a son of king *Gerentius* of paralysis. It is evidently this king who is referred to (Doble p.80).

The following is from *Popular Romances of the West of England*, collected and edited by Robert Hunt, F.R.S., Third edition, London, 1881, p.459:

SAINT GERENNIUS.

The beacon at Veryan stands on the highest ground in Roseland, at a short distance from the cliff which overlooks Pendower and Gerrans Bay. ... The present height of this tumulus above the level of the field in which it stands is 28 feet, and its circumference at the base 350 ft. ...

A tradition has been preserved in the neighbourhood that Gerennius, an old Cornish saint and king, whose palace stood on the other side of Gerrans Bay, between Trewithian and the sea, was buried in this mound many centuries ago, and that a golden boat with silver oars were used in conveying his corpse across the bay, and were interred with him.

The name Din Gerein, found in the Life of Teilo, was given to a mound in the Parish of Gerrans by Dr. John Whitaker in 1804. There is no earlier authority for the identification. Dr. Whitaker is also responsible for the story of the burial of Gerennius at Carne Beacon (*Ancient Cathedral of Cornwall*, I.302; G.H.Doble, *S. Gerent*, Cornish Saints Series No.41, p.18). Carne Beacon is a mile south of Veryan.

GERAINT (GERUNTIUS), king of Dumnonia.

The last independent king of Dumnonia. He appears to have been an able prince and to have wielded considerable power, as we learn from a letter addressed to him in the year 705, by bishop Aldhelm, a relation of Ina, king of Wessex. Aldhelm calls him Geruntius. For the text of the letter see

Migne, *Patr. Lat.*, lxxxix p.87; Haddan and Stubbs, *Councils*, III.268. See also WCO 282-3. He is called *Gerent*, *Weala cyning*, in a twelfth century addition to the Parker Chronicle and in the later manuscripts of the Saxon Chronicle under the year 710. (G.H.Doble, *The Saints of Cornwall*, III.85). The entry is 'Ina also, and Nun his relative, fought with Gerent, king of the Welsh'.

There is a poem in the Black Book of Carmarthen (BBC 71.11) and in the Red Book of Hergest (RBP col.1042) which tells of a battle fought at a place called Llongborth by a chieftain named *Gereint*. It is very tempting to suppose that Llongborth is Langport in Somerset, twelve miles east of Taunton, and that Gereint is the Geruntius of Aldhelm and the Gerent of the ASC. But there are two difficulties: (1) the title of the poem is *Gereint fil' Erbin*, and (2) the mention of Arthur in stanza 8. Both of these would suggest that the poem refers to an Arthurian context, because Geraint ab Erbin is well known as a character in Arthurian legend. As regards (1) it may be pointed out that the name Erbin does not appear in the text of the poem, so that it could have been added by a scribe under a misapprehension. With respect to (2) Arthur and his men may be regarded as appearing from the Otherworld like the Greek gods in the Iliad, to fight on the side of this Geraint. Similarly the Welsh poet Cynddelw mentions the presence of St.Tysilio at the battle of Cogwy or Maserfelth in the year 642. See s.n. Tysilio. This interpretation was suggested by John Rhys (CB pp.234-5) and approved by E.K.Chambers (*Arthur of Britain*, 1927, p.66), and Thomas Jones (BBCS 58 p.247 (1958)). See further s.n. Llongborth.

The poem is discussed by Brynley F. Roberts in *Astudiaethau ar yr Hengerdd*, ed. by Rachel Bromwich and R. Brinley Jones, 1978, chapter 12.

For modern translations of the poem see Gwyn Williams, *The Burning Tree*, 1956, pp.43-45, Joseph P. Clancy, *The Earliest Welsh Poetry*, 1970, pp.103-5. The following stanzas nos.1 and 4 are typical while the two crucial stanzas are nos.8 and 9:

- | | |
|---|--|
| 1 | Before Gereint, the enemy's punisher,
I saw white stallions with red shins,
and after the war-cry a bitter grave. |
| 4 | At Llongborth I saw vultures
and more than many a bier
and men red before Gereint's onrush. |
| 8 | At Llongborth I saw Arthur,
brave men hewed with steel;
[He was] emperor, ruler of battle. |
| 9 | At Llongborth Gereint was slain,
[and] brave men from the border of <i>Diwneint</i> [Dyfnaint = Devon];
And ere they were slain they slew. |

It may be noted that a stanza in the above poem, missing in the BBC text and no.2 in the RBP text, is without the last line. This last line appears as *Gelyn i Seis, câr i seint*, 'Foe to the English, friend of the saints' in Peniarth MS.111 (c.1600). (Jenny Rowland, *Early Welsh Saga Poetry*, 1990, p.242; E. Phillimore in *Cy. 7* (1886) p.122). Compare Geraint ab Erbin.

A king Geren is mentioned in the newly discovered (1912) Life of St.Turiau of Dol. Here we are told (Ch.9) that Geren was a friend of Turiau, beyond the sea. When Geren died Turiau saw his soul being carried away by angels but surrounded by malignant spirits. He bade the clergy and people around him to pray for his friend, whereat the demons were driven away (G.H.Doble, *The Saints of Cornwall*, III.78-9). The Life is said to have been written c.850 (*ibid.* p.80). Turiau seems to have lived c.700, and as Geren is given as his contemporary, he may be the Geraint of this article (*ibid.*, pp.83-4). Turiau was sixth bishop of Dol. G.H.Doble thought that parts of the story about Gerennius in the Book of Llandaf [see s.n. Geraint (Gerennius)] are based on what is said about Geren in the Life of St.Turiau (G.H.Doble, *St.Teilo*, Welsh Saints Series No.3, pp.22-3).

GERAINT ab ELIDIR WAR. (Fictitious). (179-159 B.C.)

The name in Brut y Brenhinedd of a fictitious king of Britain called Gerontius or Gerennius son of Elidurus Pius by Geoffrey of Monmouth. He succeeded his cousin Runo son of Peredurus [Rhun ap Peredur] and was succeeded by his son Catellus [Cadell ap Geraint] (HRB III.19). Corresponding names in ByB are shown in [].

GERAINT ab ERBIN. (Legendary). (470)

In the Life of St.Cybi it is said that Cybi was *ex regione Cornubiorum*, being born between the rivers Tamar and Limar, *cuius pater Salomon fuit, Erbin filius, filius Gereint, filius Lud* (§1 in VSB p.234, EWGT p.27).

This is the only authority which makes Erbin son, rather than father, of Geraint. On the other hand it is the earliest authority to mention Geraint and Erbin. In view of the persistence of later authorities in representing Geraint as the son of Erbin, it seems that we must suppose an error in the above pedigree. We may, however, accept that Selyf [Salomon], the father of Cybi, was the son of Erbin and not the son of Geraint as later authorities state. See Selyf ab Erbin.

There is a poem in the Black Book of Carmarthen and in the Red Book of Hergest which mentions Geraint at a battle at Llongborth. The title, which may be a later addition, calls him *Gereint fil' Erbin*. But it seems probable that he was a later Geraint. See s.n. Geraint (Geruntius) king of Dumnonia.

Gereint mab Erbin is mentioned in the tale of 'Culhwch and Olwen' as one of the warriors of Arthur's Court (WM 462, RM 107) and as the father of Cadwy (WM 460, RM 106). He is also mentioned in the tale 'Rhonabwy's Dream' as Gereint the father of [C]Adwy (RM 159). He is again mentioned in a triad (TYP no.14) as one of the 'Three Seafarers' of Ynys Prydain. He appears as the father of Cado [Cadwy] and the son of Erbin in a pedigree in Jesus College MS.20 (JC §10 in EWGT p.45). In Bonedd y Saint he is mentioned as the father of Selyf [see remarks above], Iestyn, Cyngar and Cadwy (§§26, 76) and in §76 his wife is said to have been Gwyar ferch Amlawdd Wledig.

The tale of 'Geraint and Enid' in WM and RM is based on the French romance of *Erec et Enide* by Chrétien de Troyes. The Welsh redactor substituted the name Geraint ab Erbin for Erec son of king Lac, and directly took over the name Enid for his wife. We cannot accept what is said of Geraint in this story as genuine Welsh tradition. On the other hand the Welsh redactor departed from his source at times, and evidently made use of his knowledge of Welsh lore. In such cases we may therefore take a few hints as to certain Welsh traditions concerning Geraint. We may, for example, suppose that Geraint left Arthur's Court at the request of his father Erbin, in order to rule the dominions of his father who was getting old (WM 409-10, RM 263-4); and that these dominions bordered on the left bank of the Severn (WM 412, RM 266). This agrees with the fact that we find Geraint's son Cadwy ruling in Somerset. Also that Geraint was cousin to Arthur (WM 438, RM 285), Erbin being Arthur's uncle (WM 409, RM 263). This is in agreement with the usual pedigree of Erbin (q.v.).

Gereint ab Erbin is credited with a proverb in 'Englynion y Clyweid' in Llanstephan MS.27 (No.21, ed. BBCS 3 p.11): 'Short-lived is the hater of the Saints'. This is reminiscent of a line in a late version of the 'Llongborth' poem where Geraint is described as 'Friend of the Saints'. See s.n. Geraint (Geruntius), king of Dumnonia.

GEOFFREY OF MONMOUTH

HRB speaks of Guerinus Carnotensis (G. of Chartres) as being present at Arthur's special coronation and bringing with him twelve peers of Gaul (IX.12). This becomes *Gereint Carnwys*, or the like in ByB. The twelve peers who came with Guerinus Carnotensis are again mentioned in IX.19. There is nothing corresponding in Brut Dingestow, but the 'Cleopatra' version here calls him *Gereint vab Erbin*. Guerinus Carnotensis took part in Arthur's wars against the Romans Lucius and Leo (X.4, 6, 9). In all these cases ByB in 'Dingestow' and 'Cleopatra' has Gereint Carnwys.

GERAINT ap GARANNOG GLEWDDIGAR. (Legendary). (535)

Geraint ap Garannog (ap) Glewddigar appears in two genealogies: (1) as father of Gwedrog and ancestor of St.Egryn (ByS §72 in EWGT p.65) and (2) as the father of Nefydd, father of Braint Hir (HL §11 in EWGT p.119). Another pedigree makes him father of Gwyddno Garanhir. See PP §9(3).

LBS III.50 said that Geraint ap Carannog was a prince of Eryng, and proposed to identify him with Gerascen, king of Orcheus (see s.n. Meven). The argument involved identifying 'Gereinwg', (used in the Iolo MSS. pp.116, 136 for the name of the kingdom of Geraint ab Erbin), with Eryng, and then arbitrarily transferring Gereinwg to Geraint ap Garannog (PCB). 'Gereinwg' seems to be a corrupt form of 'Rheinwg' (q.v.).

GERAINT HIR. See Cerenhyr ap Gereinion Hen.

GERAINT SAER. Father of St.Saeran (q.v.).

GERAINT. See also Ceraint, Gerontius (1).

GERASCEN, king of Orcheus. See Meven.

GEREIN HIR ap SECWYN.

Genealogical link in the ancestry of Llŷr Llediaith; father of Garar. (ByA §33 in EWGT p.94).

GEREINION HEN. Father of Cerenhyr (q.v.).

GERENNIUS. See Geraint (Gerennius).

GERMANUS, bishop of Auxerre, and another, bishop of Paris. See Garmon.

GERMANUS or MOGORMAN, bishop of Man. See Garmon.

GERMOCHUS, ST. (Fictitious?).

The supposed saint of Germoe in Cornwall, eight miles east of Penzance. *Germocus* appears in 1349, but the place-name in the thirteenth century was *Germogh* and probably derives from *An gaer moch*, 'the abode of swine'. The saint is probably an invention (C. L. Wrenn in *Trans.Cym.*, 1959, p.68). Compare Morwetha.

Germochus is listed as one of the saints who came to Cornwall from Ireland with Breaca. The author of the Life of St.Breaca gave her the supposed saints of all the neighbouring parishes as companions. See s.n. Breaca. William of Worcester says: *Sanctus Gyermocus Episcopus. Dies eius agitur dei Sancti Johannis in festo natalis*. 'His day is observed on the day of St.John on the feast of his Nativity'. (*Itineraries*, ed. John H. Harvey, 1969, p.28). This refers to St.John the Baptist whose day is June 24, but the feast at Germoe is on the first Thursday in May (LBS III.80). John Leland said that Germocus or Germok was buried there (*Itinerary*, ed. Lucy T.Smith, I.188). At the church at Breage he was represented as a king (LBS III.80).

GERONTIUS (1). (d.411).

A Briton and one of the ablest generals of Constantinus, the usurping emperor who died in 411. See s.n. Constantinus. After Constantine had passed into Gaul (407) Gerontius worked against him. In 411 he revolted and slew Constans, the son of Constantine. When the emperor Honorius had disposed of Constantine he went in quest of Gerontius whose men conspired against him and set fire to his dwelling. He defended himself for a while, with the aid of his German servant but at length was forced to slay his servant and his wife at their own request, and then put an end to his own life. His son fled for refuge to the Alani (CB pp.96-7, based on Olympiodorus and Zosimus VI.1-6). See also Sozomen, *Hist.Eccles.*, IX.13; Prosper of Aquitaine, *Chronicon*; Oman pp.173-4; Edward Gibbon, Ch.31; Bede, *Hist.Eccles.*, I.11, LBS III.45-7.

GERONTIUS (2) son of ELIDURUS PIUS. See Geraint ab Elidir War.

GERUNTIUS. See Geraint (Geruntius).

GILBERT ap CADGYFFRO. (Legendary).

He is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.24) he is one of the 'Three *ysgymyd* of slaughter' of Ynys Prydain. Rachel Bromwich was unable to suggest a satisfactory English equivalent of *ysgymyd* in its present context. It denotes a block of wood, and she translated 'Three Slaughter-Blocks'. Perhaps 'Supporters of Slaughter'? (PCB). In TYP no.39 his horse is called Rhuddfreon Tuthfleidd (R. Wolf-Tread), one of the 'Three Chief Steeds' of Ynys Prydain. A similar triad in the Black Book of Carmarthen calls his horse *Ruthir ehon tuth bleit*, one of the 'Three Lively Steeds' of Ynys Prydain (TYP no.42, variant).

The name seems to be the Norman *Gilebert* (TYP pp.360-1) although it could originally have been a Welsh name corrupted into the Norman form. See also *Arthurian Literature* ed. R.S.Loomis, p.41 and n.5.

See also Cadgyffro.

GILDAS ap CAW. (490)

Of the two fundamental Lives of Gildas the earlier is that by a monk of Rhuys in Brittany, edited by T.Mommsen in *Mon. Ger. Hist., Chr. Min. Saec.iv-vii*, III.91-106 (1898). This is printed with translation by Hugh Williams in *Gildas*, Cymmrodorion Record Series, No.3, 1899 - 1901, pp.322-389. The second is that attributed to Caradog of Llancarfan, also edited by T.Mommsen, *loc.cit.*, pp.107 - 110, and printed with translation by Hugh Williams, *loc.cit.*, pp.394 - 413.

The First Life

- §1. Gildas the son of Caunus was born in the district of Arecluta [Arglud = Clydeside].
2. Caunus had four other sons: (1) Cuillus [Huail], a very active man of war, who succeeded to the throne on his father's death; (2) Mailocus [Maelog, *recte* Meilig] who was consecrated to sacred literature, and came to Luyhes in Elmail [Llowes in Elfael] where he built a monastery and died; (3) Egreas [Eugrad] and (4) Alleccus [Gallgo], who, with their sister Peteova [Peithien], also retired from the world, in a remote place. They each built an oratory, not far apart, with their sister in the middle.
3. Gildas was entrusted to St.Hildutus [Illtud] along with Samson and Paul.
4. The place where Illtud had his disciples was a small island. This was enlarged by prayer at the suggestion of Gildas.
5. Of St.Paul and the birds.
6. Gildas went to Iren [Erin, Ireland] to study. 7. His austerities.
8. Having been ordained he went to North Britain and preached to the heathen. 9. His preaching was crowned with success.
10. St.Brigidda [Brigit, d.524] asked for a token and Gildas made a bell which he sent to her.
11. Ainmericus, king of all Ireland [Ainmere, 566-569], sent to Gildas to restore church order. He went, and 12. restored churches and preached.
13. Went to Rome, and 14. Ravenna. 15. Fell among thieves and escaped by a miracle.
16. He came to Armorica, then called Letavia [Llydaw], in the time of Childericus [457 - 481] son of Meroveus, being 30 years old, and settled on an island in sight of the district of Reuvisium [Rhuys], where he spent a solitary life. Later he built a monastery *in monte Reuvisii*.
17. He built an oratory on the bank of the river Blavetum [Blavet].
19. Ten years after leaving Britain he wrote a short epistolary book, in which he reproved five of the kings of that island who had been ensnared by various crimes and sins.
- 20 - 25. Of Conomerus, Werocus and Trifina. See s.n. Conmor.

30. He died at Rhufs on January 29. According to his wish his body was placed in a ship and allowed to drift. But his disciples of Cornugallia [Cornouaille] wanted to bring him to their own country. While they were arranging to do so the ship sank and could not be found.

31. After searching for three months the disciples of Rhufs found the ship in a creek and the body unharmed. They took the body to Rhufs for burial. This was on May 11.

32 - 45. Concerning the relics of Gildas.

The Second Life

§1. Nau, king of Scotia, was the noblest of the kings of the north. He had twenty-four sons, victorious warriors. One was Gildas, who was engaged by his parents in the study of literature.

2. Gildas studied in the cities of Gaul for seven years, and then returned to Britain.

3. His austerities.

4. In the time of king Trifinus he preached every Lord's day in his church on the sea-shore, in the district of Pepidiauc [Pebidiog in Dyfed]. While doing so one day he was checked because Nonnita was in the congregation, having Dewi in her womb. [As Life of Dewi §5, Vesp. text only]. Gildas decided to go to Ireland.

5. The twenty-three brothers of Gildas constantly rose up against Arthur, refusing to own him as their lord. Hueil, an elder brother, was pursued by Arthur and killed. [See details s.n. Huail ap Caw]. Gildas was then in Ireland, preaching at Armagh, and was very grieved.

6. Gildas came to Britain and spent the night with the abbot Cadog in *Carbana valle* [Nant Carfan], bringing with him a beautiful bell. Cadog wished to buy the bell, but Gildas would not part with it. Arthur came and Gildas made his peace with him. But Arthur accepted the penance for the killing of Huail imposed by the other bishops and abbots present.

7. Gildas went to Rome and presented the bell to the Pope, but it would not sound. He therefore brought it back and gave it to St. Cadog. Then it sounded as before. [See Life of Cadog §27].

8. Cadog, *abbas Nancarbanensis*, asked Gildas to superintend his schools for one year. This he did and wrote out the four Gospels which still remain in the church of St. Cadog. [Cf. Life of Cadog §§33-34].

9. At the end of the year Cadog and Gildas retired to two islands, Ronech and Echin [Barren = Barry, and Echni = Flatholm in the Life of Cadog §18]. Gildas had the one near England and Cadog that near Wales. They used to visit one another, and continued this way for seven years.

10. Gildas, being bothered by pirates from the Orcades, went to Glastonia where king Melvas [Melwas] was reigning *in aestiva regione*, 'the Summer Country' [Gwlad yr Haf, Somerset]. The abbot received him with welcome. Here Gildas wrote *Historias de Regibus Britanniae*, 'Histories of the Kings of Britain'. Glastonia, that is *Urbs Vitrea*, 'Glassy City', was besieged by Arthur on account of his wife Guennuvar [Gwenhwyfar], whom the aforesaid wicked king had violated and carried off. [See further s.n. Melwas]. Arthur prepared for war.

11. Seeing this, the abbot of Glastonia, attended by the clergy and Gildas Sapiens, stepped in between the contending armies and advised Melvas to restore the ravished lady. This was done and the king gave the abbot many lands.

12. Gildas lived as a hermit near Glastonia. 13. He died there and was borne to the abbey for burial.

14. Glastonia was of old called Ynisgutrín [Ynys Wydrin] by the British, that is the Isle of Glass. But when the English came they called it Glastigberi and later Glastiberia, that is the City of Glass.

The words of Caradog of Nancarfan:
Who reads, may he correct; so wills the author.

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NOTES ON THE FIRST LIFE

Hugh Williams detected a strong similarity with the style of the Life of St.Paul of Léon and thought that its composition belonged to the same period, that is, the ninth century (*Gildas*, pp.318-20). This cannot be sustained, although the author certainly knew the Life of St.Paul. "The Abbey of Ruis was quite unknown before its restoration in 1008." (Nora K. Chadwick, *Early Brittany*, 1969, p.261). According to LBS (III.81) "the Life was written during the lifetime apparently of Isembard, bishop of Poitiers, (1047 - 1086)." That is, it is "a composition of the end of the eleventh century, based upon earlier material." (III.82).

§3. This agrees with the Lives of St.Paul of Léon (§3) and of Illtud (§11) except that both also include Dewi.

4 and 5 are based on the Life of St.Paul of Léon §§2 - 4. The island is Caldy Island, Ynys Byr. See the Life of St.Samson §I.21 and Hugh Williams p.332 n.1.

6. An early visit to Ireland is implied in the Life of St.David (§5 Vespasian text) and in the second life, above, §4.

10. Chronologically this is hardly possible (Williams, p.338 n.1).

11. This must have been towards the end of Gildas's life. According to *Annales Cambriae* Gildas sailed for Ireland in A.D.565 (MS.B), and died in 570 (MSS.A,B). AU and the Annals of Tigernch also give 570.

13 [omission ?] onwards seems to belong to the Life of another saint. "F.Duine ... expresses himself with great caution on this matter and suggests that possibly some other person of the same name but of Breton origin may have been absorbed into the tradition of the British ecclesiastic." (Chadwick, *loc.cit.*, p.261 n.3 referring to *Mém. de la Soc. d'histoire et d'archéologie de Bretagne*, XLVI (1918), pp.269-73). Louis "Gougaud casts doubt on the Ruys episode, which he attributes to a confusion with a local St.Gueltas" (*Christianity in Celtic Lands*, 1932, p.118). See Geoffrey Ashe, *From Caesar to Arthur*, p.238 n.1. A.W.Wade-Evans agreed that the Breton Life of St.Gildas "erroneously identified Gildas with St.Gueltas of Ruys." After his last visit to Ireland "he does not seem ever to have returned." (*The Emergence of England and Wales*, 1956, p.34). "It is extremely improbable that Gildas ever came to Armorica" (Chadwick, p.261).

16. If we imagine that Gildas was 30 years old in 457 (say) he would have been born c.427. Could this be at the back of the remarkable statement in the 'Chronicle of Mont St.Michel': *421 Natus est S.Gildas* (Migne, *Patr. Lat.* 202, col.1323)? (PCB). The *Chronicon Britannicum* (1356) (ed.Dom P.H.Morrice, *Preuves*, 1742, cols.2-3) gives 490 for the birth of Gildas, and 520 for his arrival in *Britannia*, i.e. Brittany. (LBS III.99, 107). Rhuy is on the tip of the peninsula of Sarzeau, near Vannes (LBS III. 107, and map facing p.114).

19. The 'Epistle'. Here the Life quotes the end of §26 and the beginning of §27 of the 'De Excidio', joined by the word *etenim*. See below. Compare Second Life §10.

30. The day of St.Gildas does not appear in the Welsh calendars, and he had no dedications in Wales, but in various Irish, English and Breton martyrologies he is entered generally on January 29. The finding of his body is commemorated in Brittany on May 11. There are several dedications in Brittany (LBS III.127), but were these to Gildas ap Caw or the saint of Rhuy?

NOTES ON THE SECOND LIFE

There is no reason to doubt the ascription of the work to Caradog of Llancarfan (fl.1135, DWB), a friend and contemporary of Geoffrey of Monmouth. We may therefore date the composition of this Life to the middle of the twelfth century (Hugh Williams, *Gildas*, pp.392-3). It is noteworthy that Caradog knew nothing about any connection of Gildas with Brittany. Assuming that the connection is false, the two Lives are not greatly discordant, but they complement each other. In particular Caradog draws from the Life of Cadog and perhaps Dewi, and also introduces pieces of Arthurian legend.

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6. A similar story is told in the Life of St. Illtud (§19). Here the bell was a brazen one made by 'Gildas the Historian' for Dewi. It would not ring for Dewi, but it would for Illtud. In addition to the bells made for the Pope, for Dewi and for Brigit (First Life §10), he made one for St. Kea (q.v.), "Gildas being a skilled bell-wright" (WCO 239).

9. In the Life of Oudoceus (BLD 138) we are told that 'a just and good man and historian of all Britain, Gildas Sapiens, as he is called in the histories, who was at that time leading the life of an anchorite on the isle of Echni' found on the mainland some wood which Oudoceus had prepared for building purposes, and removed it in a boat. Gildas paid no regard to the protests from Oudoceus. In the Life of St. Finnian of Clonard we are told that Finnian went to two holy men inhabiting the isle of Echni. These were probably Cadog and Gildas (LBS III.110).

10. 'The Histories of the Kings of Britain' perhaps means the *Historia Brittonum* which is ascribed to Gildas in some manuscripts. See Gildas Quartus. It can hardly refer to the 'Historia' or the 'Epistola' sections of the 'De Excidio' ascribed to Gildas. Geoffrey of Monmouth refers several times to the work of Gildas (HRB I.17, IV.20, VI.13, XII.6). Only the last corresponds with anything in the 'De Excidio' and none with the *Historia Brittonum*. Geoffrey seems to refer to an imaginary work by Gildas, and this may have misled Caradog of Llancarfan. Compare the first Life §19.

13. The burial of Gildas at Glastonbury is perhaps a bit of Glastonbury propaganda. Compare Williams p.408 n.1; HW 134.

14. Ynisgutrín. The name is a back-formation from 'Glastonbury' under the misapprehension that it is made up of the word 'glass', Welsh *gwydr*. See s.n. Ynys Wydrin.

FURTHER REFERENCES TO GILDAS

The *Annales Cambriae* s.a.570 say: *Gildas obiit*. MS.B adds: *Britonum sapientissimus*.

In a letter from Columbanus, Abbot of Luxeuil, to pope Gregory the Great, between A.D.595 and 600, asking what should be done with monks who leave their monasteries without permission, either to relapse or to live as hermits in the desert, Columbanus said that *Vennianus* [Finnian] consulted Gildas on the subject, and that Gildas returned a most admirable reply. Unfortunately the reply is not given. See Williams, pp.256-7, 415; WCO 234. It is generally supposed to have been Finnian of Clonard (d.549, AU) e.g. LBS III.35, 123; Daphne D.C.Pochin Mould, *The Irish Saints*, pp.167-8; but others have suggested Finnian of Moville (d.579, AU). See Williams, p.256; HW 142.

The Life of St. Finnian of Clonard tells how Finnian was persuaded by Cadog to settle a dispute between David and Gildas which was taking place at Mynyw. See s.n. Cadog.

In the 'Catalogue of the Saints of Ireland' we are told that the saints of the 'second order' received a mass from bishop David, Gilla (or Gilda) and Docus. See further s.n. Docus.

According to the Life of St. Brendan of Clonfert, Brendan visited Gildas in Britannia [Wales] (§§83-85 ed. Charles Plummer, *Vita Sanctorum Hiberniae*, I.141). In LBS I.244, III.108 it is said that they met in Brittany, but this is improbable. St. Brendan's presence in Brittany is doubtful. See Branwalader.

Bonedd y Saint does not mention Gildas as a saint but mentions two of his sons as saints, namely, Gwynnog and Noethon. A daughter, Dolgar, is added in a late version of the item (ByS §59 in EWGT p.63). Another son, Tydech, is mentioned in a late version (§90 in EWGT p.66). See s.n. Tydecho. His name also occurs in the lists of sons of Caw in the tale of 'Culhwch and Olwen' (WM 462, RM 107 - Gilda) and in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85).

A proverb is attributed to *Gildas mab y Gaw* in the 'Englynion y Clyweid' in Llanstephan MS.27 (No.58 ed. in BBCS 3 p.14).

Most other early references to Gildas are to him as 'Historian'. See Williams, pp.415-420.

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DE EXCIDIO BRITANNIAE

De Excidio Britanniae is edited by Theodor Mommsen in *Mon.Germ.Hist., Chron.Min.Saec.iv-vii*, Vol.3 pp.41 ff. (1898). This was reproduced with translation by Hugh Williams in *Gildas*, pp.2-252. Mommsen's text is based on:

Codex C = Cotton Vitell. A vi (11th cent.). Much destroyed or illegible. It formed the basis of the edition by John Josselin in 1568.

Codex D = Cambridge Dd.i.17 (14th cent.). Derived from C.

Codex A = Codex Abrincensis [of Avranches] no.162 (12th cent.).

Codex X = Cambridge Ff.i.27 (13th cent.). Contains only §§ 1 - 26.

Also two printed versions.

The contents may be summarised thus:

- §1. Introduction [to §§27 onwards?]
- §§2-26. The 'History'.
- §§27-36. Denunciation of five contemporary kings: Constantinus (28-29), Aurelius Caninus [Cynan Garwyn?] (30), Vortiporius [Gwrthefyr] (31), Cuneglasus [Cynlas] (32), and Maglocunus [Maelgwn] (33-36).
- §§37-63. Quotations from the Scriptures denouncing wicked princes.
- §§64-110. An attack on the clergy: (66 - 68) wicked and reprobate priests, (69 - 75) priests who are good and chaste but not sufficiently zealous, and (76 - 107) lazy and unworthy priests.

On the basis of Codex X, Thomas Gale (1691) divided the work into 'Historia' (§§1 - 26) and 'Epistola' (§§27 - 110) (HW 161). To avoid confusion the term 'De Excidio' is used here for the whole work, not just the 'Historia'.

The work is entirely anonymous and Bede (d.735) [*Hist.Eccles.*, i.22] is our earliest authority for ascribing parts or all of it to Gildas (A. W. Wade-Evans, *The Emergence of England and Wales*, 1956, p.17). But Columbanus in his letter to Pope Gregory I, written between 595 and 600, indicates that Gildas wrote denunciations: *Gildas auctor pestes scripsit* (amended text). See Williams, p.415. This suggests knowledge of the 'Epistola' (PCB).

Hugh Williams says "It is in no way a history, nor written with any object a historian may have. It may be regarded as a kind of 'Tract for the Times' of the sixth century. ... It is a message or sermon addressed to rulers and ecclesiastics by a fervent monk." (*Gildas*, p.v). This applies especially to the 'Epistola' (PCB).

Of the 'Historia' section Charles Oman says: "It is hardly necessary to criticise this rubbish. ... The whole narrative is nonsense." (Oman p.176). The only persons named in the whole 'History' are [Claudius] Caesar (§7), Tiberius (§8), Diocletian (§9), the martyrs, Alban, Julius and Aaron (§10), Maximus (§13), Agitius [Aëtius] (§20), and Ambrosius Aurelianus [Emrys Wledig] (25). The author of the 'Historia' says that he was born in the year of the siege of Mons Badonicus 'which begins the forty-fourth year, as I know, with one month elapsed' (§26).

This has been variously interpreted; e.g. by Bede (*Hist.Eccles.*, I.16) who seems to have misunderstood it. The true meaning seems to be that held by Ussher (*Brit. Eccles. Antiq.*, 1639, p.477) and approved by Mommsen (p.8), namely that he was writing 43 years and one month after the siege of Badon (Williams p.62 n.1). The *Annales Cambriae* put 'Bellum Badonis' in 516. This would put the writing of the 'Historia' in 559. But Maelgwn, one of the kings whom Gildas denounced in the 'Epistola', died in 547 (AC).

"The narrative [of the 'Historia'], needless to say, is a distortion of history, but its importance can hardly be exaggerated, for upon it is based the Ecclesiastical History of Bede, the History of the Britons [Historia Brittonum] by Nennius, and all subsequent chronicles, histories, and romances." (A.W.Wade-Evans, *Nennius*, 1938, p.122).

Peter Roberts (*Chronicle of the Kings of Britain*, 1811, 1st Appendix) maintained that 'De Excidio Britanniae' was not by Gildas but a forgery by Aldhelm (c.640 - 709). Thomas Wright (*Biographia Britannica Literaria*, 1842, i.115-35) and Alfred Anscombe (*Academy*, 1895) tried to find a place for it either whole or in part, in the seventh century (HW 161). A.W.Wade-Evans argued strongly that only §§1 and 27 - 110 were by Gildas, and that §§2 - 26 were by an anonymous author whom he called 'Auctor Badonicus'. (Later he called this author 'Gildas Badonicus'; see *Emergence*, passim). He pointed out that Annales Cambriae mentioned *Bellum Badonis secundo* under the year 665, and argued that this was the year of birth of 'Auctor Badonicus', who was therefore writing in the year 708 (WCO 291 ff). "The attribution to him [Gildas] of the inane notions put together by Auctor Badonicus in 708 has served to make Gildas' appellation of 'The Wise' a subject of mockery and derision." (WCO 234).

J.E.Lloyd (HW 161) pointed out that there is a natural transition from §26 to §27 especially in the quotation by the Monk of Rhuy in the First Life (§19) where the two sections are joined by the word 'etenim'. Wade-Evans explains this by saying that the two books were "ingeniously interwoven into one." For a full exposition of Wade-Evans's views, see WCO Ch.17, and *Emergence*, pp.35 - 53, 135, etc. The view was supported by Paul Grosjean ('La Tradition manuscrite du *De Excidio* attribué à Gildas', *Analecta Bollandiana*, LXXV (1957) pp.185 ff.). For a more cautious view which nevertheless accepts a twofold origin of the 'Epistola' and the 'Historia', see C.E.Stevens, 'Gildas Sapiens', *English Historical Review*, LXVI (1941), pp.353 f. See also comments by Nora K. Chadwick in *Scottish Gaelic Studies*, VIII (1952), 171, *Early Brittany*, 1969, p.167; H.D.Emanuel in *Trans.Cym.*, 1965, pp.265-9; Bruce II.49 n.11.

John Bale (*Scriptorium .. Britannie .. Catalogus*, 1557) entered a second and third Gildas, namely Gildas Albanus (p.49) and Gildas Badonicus (p.59). This was adopted by James Ussher (*Britannicarum Ecclesiarum Antiquitates*, 1639, pp.441-2). He spoke of Gildas Albanus, whose Life was written by Caradog of Llancarfan, and whose dates he gave as 425-512, and Gildas Badonicus, the author of 'De Excidio', whose Life is given by the monk of Rhuy, and whose dates he gave as 520-570. (DCB; HW 134).

The 'Epistola' must have been written before the death of Maelgwn Gwynedd in 547 (AC) and the usual date suggested is c.540 (WCO 289).

Giraldus Cambrensis explained the fact that no mention was made of Arthur in the writings of Gildas as follows: 'Concerning Gildas who so bitterly inveighed against his countrymen, the Britons say that he wrote those things being offended on account of his brother, *princeps Albaniae*, [i.e. Huail, q.v.] whom king Arthur killed. And as a result, as they assert, when he heard of the murder of his brother, he threw into the sea all the many excellent books which he had written with praise concerning the deeds of Arthur and his countrymen. And for that reason no authentic account of so great a prince is to be found.' (*De Illaudabilibus Walliae*, Prologue). Similarly *Descriptio Cambriae*, II.2. (LBS III.130).

A similar idea is recorded by Lewis Morris. He stated that 'the two royal children' whose death was brought about by Constantine of 'Damnonia' ('Epistola' §28) were nephews of Gildas. Hence his particular hatred for Constantine. See s.n. Cwyllog.

GILDAS ALBANUS. See Gildas ap Caw.

GILDAS BADONICUS. See Gildas ap Caw.

GILDAS CAMBRIUS. (Fictitious),

Ponticus Virunnius, an Italian of the sixteenth century, in his abridgement of Geoffrey of Monmouth's *Historia*, says that a prophecy made at the time of king Rivallo [Rhiwallon ap Cunedda, q.v.] was inscribed on the walls of the temple of Diana in Britain and later discovered and recorded by the first century British poet, Gildas Cambrius. "This Gildas turned out to be the author of the well-known verse in the British History *Diva potens nemorum ...*" (T. D. Kendrick, *British Antiquity*, 1950, pp.57-8 and 58 n.1). Brutus is said to have recited this verse in the temple of Diana which he discovered on a desert island after leaving Greece (HRB I.11).

Lily Giraldus in *De Poetarum Historia* (Opera, ed. 1696, II.306), published in 1545, recognised Gildas Cambrius, and so did John Bale (*Scriptorum ... Brytannie ... Catalogus*, 1557 edition, Basle, pp.19, 10, 49); also Ioannes Pitseus (*De illustribus Angliae Scriptoribus*, Paris, 1619, p.70). See Thomas Kendrick, *British Antiquity*, 1950, p.58.

GILDAS QUARTUS. (Fictitious).

So called because he is the fourth of the name listed by Pitseus, who says that he was an old man in 860. Dempster (*Hist.Eccles.Scot.*) substitutes 870. Ussher places him in 820. He is described as an Irishman and a monk of Bangor (DCB).

He is certainly fictitious and seems to have arisen from the fact that some copies of the *Historia Brittonum* were ascribed to Gildas, e.g. Mommsen's texts P and Q of the 13th century. Thus Henry of Huntingdon, Book II §18 refers to Gildas when quoting the *Historia Brittonum* written c.830. See s.n. Nennius.

GILFAETHWY ap DÔN. (Legendary).

He appears in the Mabinogi branch of 'Math ap Mathonwy'. He and his brother, Euyd or Eueyd (WM 82, RM 59) [see Iewydd] ap Dôn, did the touring of the land on behalf of their uncle Math, because he was unable to do it himself. Math could not live unless he had his two feet in the lap of a maiden, except only when the turmoil of war prevented him. The maiden chosen for this duty was Goewin ferch Pebin of Dôl Bebin in Arfon. She was the fairest maiden of her time. Gilfaethwy set his heart on her and began to waste away for love of her. Gwydion ap Dôn, his brother, devised a scheme to obtain Goewin for him. He and Gilfaethwy went to Dyfed, stole the swine of Pryderi ap Pwyll, and brought them to Gwynedd. Thereupon Pryderi raised an army and came in pursuit. Math went to fight and that night Gilfaethwy was able to sleep with Goewin in Math's bed, albeit against her will (WM 81-7, RM 59-63).

Pryderi was slain in the war, Math returned to his couch and Gilfaethwy set out to make his tour of Gwynedd. But Goewin came to Math and told him of the violence that had been done to her while he was away. Gilfaethwy and Gwydion were outlawed by Math but were eventually forced to return. Math took a wand and transformed Gilfaethwy into a hind and Gwydion into a stag, ordering them to live together and be coupled, and to return after a year with their offspring (WM 89-91, RM 64-66).

So they returned with a fawn, and Math transformed the fawn into a human being, a boy who was baptized and called Hyddwn [*hydd* = 'stag']. For the next year Gilfaethwy was turned into a wild boar and Gwydion into a wild sow. They returned later with a young one, which Math transformed into a boy who was baptized and called Hychdwn [*hwch* = 'pig']. Finally Gilfaethwy and Gwydion were turned into female and male wolves respectively and they returned at the end of the year with a wolf-cub, which Math presumably transformed into a youth, for he was baptized and named Bleiddwn [*blaid* = 'wolf']. Math gave back to Gilfaethwy and Gwydion 'their own flesh' and made his peace with them. So it was said:

The three sons of false Gilfaethwy,
Three champions true,
Bleiddwn, Hyddwn and Hychdwn Hir.

(WM 91-2, RM 66-7).

Gilfaethwy is not apparently mentioned in Welsh literature outside the Mabinogi branch of Math. The name means the servant of Maethwy or Mathwy. See W. J. Gruffydd, *Math vab Mathonwy*, pp.203-6. But it occurs in a list of the children of Dôn in the 'Hanesyn Hen' tract, often in rather corrupt forms. See ByA §25 in EWGT p.90.

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ARTHURIAN ROMANCE

In view of the minor role that Gilfaethwy plays in Welsh tradition it is rather surprising to find him appearing in French Arthurian Romance, as pointed out by R. S. Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.359. On the other hand, Amaethon and Gofannon, sons of Dôn, who have a small role in the tale of 'Culhwch and Olwen' are not found in French Arthurian Romance.

He appears in the *Lai du Cor* of Robert Biket (c.1170) as Giflet (*Arthurian Literature*, ed. R.S.Loomis, p.114). Chrétien de Troyes mentions him in *Erec et Enide* (c.1170) as Giflet son of Do (ll. 317, 1729, 2230) and in the *Conte del Graal* (ll. 2883, 4721) (R.S.Loomis, *Arthurian Tradition and Chrétien de Troyes*, 1949, p.483). No special adventures or characteristics are assigned to him. He is just a knight of Arthur's Court. In the prose 'Vulgate' Cycle he nearly always appears in company with Lucan (Bruce, I.436 n.198). In the Vulgate 'Merlin continuation' Gifflet and Lucan are cousins, officers of Arthur's household and together with Kei had 'the rule of all the servyse' (Malory I.10). Kei [Cai] is the seneschal and Lucan the butler, but the exact duties of Gifflet are not specified. Gifflet is called the son of Do of Carduel. Malory, using late and corrupt manuscripts, calls him Gryfflet le Fyse de Deu (I.17) and the like, and in one place 'the son of God of Cardal' (I.10).

In the Vulgate *Mort Artu* Gifflet and Lucan are the only two left alive with Arthur after the last battle against Mordred. Arthur sends Gifflet with the sword, Excalibur, to throw it into a neighbouring lake. Gifflet is tempted by the rich weapon and twice returns with the false statement that he has cast it in, but finally, each time, has to confess the truth. The third time he really throws it in, and a hand, rising from the lake, seizes the weapon, brandishes it three times, and disappears with it. At Arthur's command Gifflet now leaves him, but from a hill not far distant he sees Morgan [Morgen, q.v.], the king's sister, come in a boat full of ladies and bear Arthur away. Three days later Gifflet discovers that Arthur has been buried at the Black Chapel, next to Lucan. Gifflet turns hermit, but dies eighteen days later (Bruce II.378).

In the version used by Malory, Gifflet is slain in battle against Lancelot (XX.8) and his place in disposing of Excalibur, etc. is taken by Bedivere [Bedwyr], brother of Lucan (XXI.5,6). This variation is also found in the Middle English stanzaic *Le Morte Arthur* (Bruce I.448-9).

GILLA GOES HYDD. (Legendary).

'Gilla Stag-shank'. A person mentioned in the tale of 'Culhwch and Olwen' among those at Arthur's Court. He is described as the Chief Leaper of Ireland, and could clear three hundred 'acres' in one leap [whatever that means!] (WM 466, RM 110).

GILLAMWRI. (Fictitious).

Geoffrey of Monmouth mentions two Irish kings named Gillomaurius or Gillomurius, which name becomes Gillamwri in Brut y Brenhinedd. The earlier of the two was king of Ireland in the reign of Aurelius Ambrosius [Emrys Wledig], when Uther and Merlin [Myrddin Emrys] went to Ireland to fetch the stones of the Giants' Circle at *Kilaraus Mons*. He fought unsuccessfully against Uther and 15,000 men (HRB VIII.11-12). Later in the reign of Ambrosius, Pascentius [Pasgen] son of Vortigern fled to Ireland and was received by Gillomaurius, who promised assistance. Pasgen and Gillomaurius invaded Wales, landing at Menevia [Mynyw] (VIII.14). Pascentius contrived the death of Ambrosius (VIII.15), but soon after they were both defeated and slain by Uther (VIII.16).

The second king of Ireland of this name came to the help of the Picts and Scots who were being besieged by Arthur at Alclud [Dumbarton], but he was defeated by Arthur and forced to return to Ireland (IX.6). The next year Arthur invaded Ireland, defeated Gillomaurius, and took him prisoner (IX.10). He was later present at Arthur's special coronation (IX.12).

In the final battle between Arthur and Modred, one of those slain on Modred's side was the Irishman, Gillamor (HRB XI.2), Gillamwri In ByB.

In some versions Brut y Brenhinedd also uses the name Gillamwri, king of Iceland, where Geoffrey has Malvasius (HRB IX.12). See Melwas.

GLAIS ap GYRTHMWL WLEDIG. See Gyrthmwl Wledig.

GLANNOG. See Helig ap Glannog.

GLAS ab ELNO. (470)

Father of Elgud (Elud) in the pedigree of the princes of Dogfeiling (JC 50, ABT 27 in EWGT pp.49, 108). Perhaps the same as Glast (q.v.).

GLASCURION. (Legendary).

A British harper mentioned by Chaucer in *Hous of Fame*, III, l.1208:

And other harpers many oon,
And the Bret Glascurion.

He is mentioned by John Bale (*Scriptorum .. Britannie .. Catalogus*, 1557, p.4) as Glaskirion, and by John Lewis (d.c.1616) in his *History of Great Britain*, 1729, p.9 as Glascirion. See G. J. Williams in *Llên Cymru* IV p.20 (1956). Bale (p.4) also mentions Donakamenus and Saliphilax in the same connection.

GLAST. (470?)

The name of the eponym of Glastonbury, his descendants being called Glaestings and their city Glestingaburg, whence Glastonbury. The genealogy of the descendants of Glast is given in the 'Harleian' genealogies (HG 25 in EWGT p.12). Here he is the father of Morfael and eleventh in descent from him is Idnerth ap Morien, the last of the line. The pedigree ends:

Unum [read unde] sunt Glastenici qui uenerunt [per villam] que vocatur Loytcoyt,

Whence are the Glaestings(?) who came [through the town] which is called Lichfield.

A later version of the pedigree is found in the expanded 'Hanesyn Hen' tract, one version of which (in Peniarth MS.177 p.217 by Gruffudd Hiraethog) ends:

Oddyna y Glastyniaid a dyfodd o Gaer Lwydkoed i Gaer a elwir yr awr honn Aldüd.

Whence the Glastonians who came from Lichfield to the city called Aldüd today.

See ABT §19 in EWGT pp.106-7.

A confused story of Glast and his founding of Glastonbury is told in an interpolation in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae*, (ed. Thomas Hearne p.16). Here Glast is incorrectly called Glasteing and his eleven descendants (whose names are correctly given except for minor differences) are wrongly said to be his brothers, great-grandsons of Cunedda. Then it says:

Hic est ille Glasteing, qui [venit] per mediterraneos Anglos, secus villam quae dicitur Escebtiorne.

This is that Glasteing, who [came] through the midland Angles, otherwise the town which is called Escebtiorne.

The correspondence with the earlier text is close if we accept the words in [] and cut out the words 'mediterraneos Anglos, secus' in the second version. The other differences are 'Glasteing' for 'Glastenic', Escebtiorne for Loytcoyt, and treating Glasteing as a personal name. *Esceb* = 'bishop' (modern Welsh *esgob*), and may well refer to Lichfield which was a bishop's See (A.W.Wade-Evans in *Notes and Queries*, 193 (1948) p.134).

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Here we are told that Glast was a great-grandson of Cunedda and it is interesting to note that Glas (q.v.) ab Elno, of the line of Dogfeiling, was also a great-grandson of Cunedda. The identity of the two was suggested by E.W.B.Nicholson (Cy. 21 (1908) pp.100-3).

The interpolation goes on to say:

[Glasteing], following his pigs as far as Wellis [Wells] and from there through a pathless and watery way, called *Sugewege*, that is 'Sow's Way', he found his sow near the church of which we are speaking [Glastonbury], suckling under an apple tree, whence it has reached us that the apples of that apple tree are called *Ealdecyrce nas epple*, that is 'Old Church Apples'. For that reason, also, the sow was called *Ealdecyrce Suge* [Old Church Sow], which, wonderful to relate, had eight feet, whereas other sows have four. Here, therefore, Glasteing, after entering that island, saw it abounding in many ways with good things, came to live in it with all his family, and spent the course of his life there. And from his progeny and family which succeeded him, that place is said to have been populated.

It is seen that the simple statement of the Harleian pedigree has been supplemented by a legend concerning a sow, and the introduction of an apple-tree. The latter is probably connected with the late identification of Glastonbury as the Isle of Avallon, and the explanation of Avallon as the Isle of Apple-trees [Welsh *afall*, 'apple-tree']. The introduction of pigs suggested to R.Thurneysen that the story was developed from an incident in the legend of St.Patrick (*Zs. f. rom. Ph.* XX (1896) pp.316 ff). For in the 'Glossary' attributed to Cormac mac Cuilenáin, the bishop-prince of Cashel, c.900, s.n. Mug-eime, Glastonbury is referred to as follows:

Glassdimber That is the abode wherein dwelt Glass the son of Cass, the swineherd of the king of Iruath, with his swine a-feeding, and he it is whom Patrick brought to life afterwards, that is, six-score years after he had been slain by MacCon's champions.

This is probably an interpolation (Whitley Stokes, *Three Irish Glossaries*, p.xlviii n.2). The story is apparently taken from Tirechán's Memoirs (c.670) which say that during his travels in Connacht Patrick came upon a huge grave, 120 feet in length. His followers were amazed and inclined to doubt that a man of such size had really existed. To satisfy them, Patrick recalled the dead man to life. He arose and in reply to their question told them:

I am the son of Cas son of Glas, and I was swineherd to Lugar, king of Hirot. The war-band of MacCon slew me in the reign of Coirpre Nia Fer.

(Ed. Whitley Stokes, *The Tripartite Life of St.Patrick*, pp.324-5). Here Glas is the father of Cas. Similarly in the Tripartite Life (*loc.cit.* pp.122-3). But in the Dindshenchas of 'Loch nDechet' [in Connacht] we are told that Dechet son of Dergor was the servant of Glass mac Caiss in the time of Áed Ruad grandson of Mane Milsoth (*Revue Celtique*, 15 pp.475-6; Royal Irish Academy, *Todd Lecture Series* No.10 pp.410-3).

The monks of Glastonbury adopted Patrick into their propaganda. Then it seems that the son of Cas son of Glas, the swineherd in the legend of St.Patrick, became Glas the son of Cas, the swineherd, and then was identified with Glast, the founder of Glastonbury. Whence Cormac's 'Glossary'. So Glast(eing) with his pigs came into being (PCB).

GLEISIAR GOGLEDD. (Legendary).

'G. of the North'. He is mentioned in the 'WR' version of a triad (TYP no.22) as the father of the 'Three Brave Ones' of Ynys Prydain, namely Gruddnei, Henben and Edenog, their mother being Haearnwedd Fradog, 'H. the Treacherous or Wily'. In the older version of the triad the only parent mentioned is Haearnwedd Fradog which suggests that this was the name of their father. There is perhaps an attempt in the WR text to reconcile two versions of their parentage.

A proverb is attributed to Haearnwedd Fradog, *vilwr teyrned*, 'soldier of monarchs' in the 'Englynion y Clyweid' in Llanstephan MS.27 (No.30 edited in BBCS 3 p.12). This implies that Haearnwedd was a man. On the name see TYP p.404.

GLEWDDIGAR. See Garannog Glewddigar.

GLEWLWYD GAFAELEFWR. (Legendary).

'Glewlwyd Mighty-grasp'. According to the tale of 'Culhwch and Olwen' he was Arthur's chief porter, keeper of the gate every first day of January. At other times his deputies kept the gate, namely Huandaw, Gogigwr, Llaesgymyn and Penpingion (WM 456-7, RM 103-4, 138). Glewlwyd recounted a large number of places to which he had been with Arthur, covering India, Africa and Europe. Of these expeditions we know nothing, and the only place mentioned elsewhere is *Caer Oeth ac Anoeth* where Glewlwyd claims to have been aforetime (WM 457-8, RM 104).

Of Penpingion it is said that he 'goes upon his head to spare his feet, neither heavenwards nor earthwards, but like a rolling stone on a court floor' (WM 456, RM 103). Three of the assistant porters were slain in the hunting of the boar Trwyth in Dyfed, namely Huandaw, Gogigwr and Penpingion, so that the only servant left to Glewlwyd Gafaelfawr was Llaesgymyn, 'a man from whom nobody derived any good' (RM 138).

In the tale of 'Owain and Luned' we are told that Glewlwyd Gafaelfawr was there with the rank of porter, to receive guests and far-comers, to begin to do them honour, and to make known to them the ways and usage of the court (RM 162).

Again in the tale of 'Geraint and Enid' he is Arthur's head porter, but only performed the office at one of the three high festivals. He had seven men under him who shared the year between them. This time Huandaw is replaced in the list by Gryn, Gogigwr becomes Gogyfwlch, and the extra three are Gwrddnei Llygaid Cath, Drem ap Dremhidydd and Clust ap Clustfeinydd, warriors of Arthur (WM 385-6, RM 244-5).

In both these last excerpts the Welsh story owes nothing to the original of Chrétien de Troyes, and the information is evidently drawn from traditional lore known to the Welsh redactor.

The earliest reference to Glewlwyd is in the poem *Pa gur yw y porthaur*, 'Who is the Porter?', in the Black Book of Carmarthen (BBC 94-96), which appears to be a dialogue between Arthur, Glewlwyd Gafaelfawr and Cai. The poem, which is obscure in places and defective at the end, is translated by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, pp.69-71. It begins:

	What man is the gate-keeper?
	Glewlwyd Mighty Grasp.
	What man asks it?
	Arthur and fair Cai.
5	What [company] goes with you?
	The best men in the world.
	Into my house thou shalt not come
	unless thou warrant them(?)
	I will warrant them
10	and thou wilt see them.

From this point onwards Arthur describes the deeds of his warriors, especially those of Cai, and apparently Cai interposes with some of Arthur's achievements.

It may be supposed that this refers to a time when Glewlwyd had his own fortress, before the events of 'Culhwch and Olwen' and that Arthur invited him to his court to become his head porter.

In a late triad (TYP App.IV.7) Glewlwyd Gafaelfawr is one of the 'Three Unopposable Knights' in Arthur's Court. Because of their peculiarities it was 'difficult' for anyone to refuse them anything. In the case of Glewlwyd because of his size and strength and ferocity.

In *Areith Iolo Goch am y rhiaid ardderchog*, 'Iolo Goch's oration about the splendid maiden', in Mostyn MS.133 Part 2 pp.1-10, Glewlwyd Gafaelfawr is described as 'The man who lifted the cauldron down from the fire single-handed *yn llys Toron* (or *Taran*) *tair ynys Brydain*, (in the court of Toron (or Taran) of the three islands of Britain), with the entrails of seven oxen boiling in it.' (Ed. D. Gwenallt Jones, *Yr Areithiau Pros*, p.14). Toron = 'Mantle', Taran = 'Thunder'.

From *Araith Ieuan Brydydd Hir* in Peniarth MS.218 p.99 (1605-10) we learn that the sweetheart (*cariad*) of Glewlwyd Gafaelfawr was Dyfyr Wallt Euraid (q.v.), one of the 'Three Splendid Maidens'. See D. Gwenallt Jones, *Yr Areithiau Pros*, p.30; TYP p.215 and Triad no.88.

GLIFI. See CO(2) p.141.

GLIFIEU. See Glinneu.

GLINNEU (or GLIFIEU) ail TARAN. (Legendary).

He is mentioned in the Mabinogi branch of 'Branwen' as *Gliuiel eil Taran*, one of the seven who escaped from the war in Ireland between Brân ap Llŷr and Matholwch, king of Ireland (WM 56-7, RM 40). He also appears in the tale of 'Culhwch and Olwen' as *Glinneu eil Taran*, one of those captured by Gwyn ap Nudd in his war against Gwythyr ap Greidiol and later set free by Arthur (RM 134).

GLOIU. See Gloyw.

GLOU ab ABROS.

Genealogical link in the fictitious ancestry of St. Gurthiern.

GLOUD ap PASGEN BUELLT. (730)

A prince of the line of Buellt and Gwrtheyrnion, father of Brawstudd the wife of Arthfael ap Gwriad, or perhaps of Arthfael ap Rhys, and mother of Rhys ab Arthfael (JC 9 and 14 in EWGT pp.45, 46).

GLOYW ap CAW, GLOYW ap TRUM.

Genealogical link in some versions of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Hoyw. See PP 15 (2), (3), (4), (5).

GLOYW GWLAD LYDAN. See Gloyw Wallt Lydan, Gloyw Wallt Hir.

GLOYW WALLT HIR. (270)

'G. Long-hair'. The name first appears in the *Historia Brittonum* (§49) where Gloiu is said to be the father of Guitolin, ancestor of Gwrtheyrn Gwrtheneu, and also the father of Bonus, Paul, and Mauron. Gloiu is there said to have built a great city on the bank of the river Severn named in Welsh *Caerloyw* and in English Gloucester. In Jesus College MS.20 (§15 in EWGT p.46) he is called *Gloyw gwalltir* father of *Gwdoloew*.

Geoffrey of Monmouth ascribed the foundation of Gloucester to the emperor Claudius at the suggestion of Arviragus. From Claudius it received its name Kaerglou. But Geoffrey mentioned an alternative legend that it derived its name from Gloius son of Claudius who was born there and became duke of Dimetia after the death of Arviragus (HRB IV.15).

Brut y Brenhinedd calls Claudius 'Gloyw' or 'Gloyw Cesar'. Brut Dingestow and the Red Book Brut give the same alternative legend but substitute Gloyw Gwlad Lydan for Gloius. Compare Gloyw Wallt Lydan.

The Roman name for Gloucester was Glevum, Saxon Gleawanceaster; it was also called Claudia Castra (G.B.Plechl, *Orbis Latinus*, 1972).

GLOYW WALLT LYDAN. (Legendary).

‘G. of the Abundant(?) Hair’. In the Mabinogi branch of ‘Pwyll’ the wife of Pwyll is called Cigfa ferch Gwyn Gohoyw ap Gloyw Wallt Lydan ap Casnar Wledig (WM 38, RM 25). He is evidently the same as Gloyw Gwlad Lydan (G. of the Broad Country) who appears in some Powys genealogies as son of Tenefan ap Lludd, father of Casnar Wledig and ancestor of Gwineu Deufreuddwyd (MG 3, ByS §34(G) in EWGT pp.39, 59). In Bonedd y Saint (§49(J) in EWGT p.62) Gloyw Gwlad Lydan is the son of Llarf [Llary] ap Casnar Wledig and father of Gwyn Gohoyw.

GLUVIAS, ST. See Glywys ap Solor.

GLWYDDYN SAER. (Legendary).

‘G. the Craftsman’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of those present at Arthur's Court, and we are told that he built Ehangwen, Arthur's Hall (WM 464, RM 109). Later he is called Gwlyddyn Saer, and is said to have been slain by the boar Trwyth in Dyfed. Here he is described as Arthur's chief builder (RM 138).

He is mentioned as Gwlyddien Saer by Rhys Goch Eryri in a Cywydd ‘Marwnad Gruffudd Llwyd’ (*Cywyddau Iolo Goch ac eraill*, ed. Henry Lewis etc., p.159, l.2).

GLYTHMYR LEDEWIG. (Legendary).

‘G. the Letavian’. In the tale of ‘Culhwch and Olwen’ we are told that Arthur went to Llydaw in search of the dogs of Glythmyr Ledewig. Then he went to hunt the boar Ysgithyrwyn Penbaedd, taking Mabon ap Melkt with the two dogs of Glythmyr in his hand (RM 134-5). Later, in the hunt of the boar Trwyth, the two dogs of Glythmyr Ledewig were taken by Gwartheygydd ap Caw (RM 138).

These two dogs were perhaps Aned and Aethlem without whom the boar Trwyth would never be hunted. They are described as being as swift as a gust of wind, and were never unleashed on a beast that they did not kill (WM 485, RM 125). When the boar Trwyth was expelled from Cornwall into the sea, Aned and Aethlem went with him, and no one knows where they went (RM 141).

GLYWYS ap SOLOR. (430)

According to the Life of St.Cadog he was the father of Gwynllyw and grandfather of St.Cadog (Pref. and §45 in VSB pp.24, 118; EWGT p.24). In the second reference he is said to be the son of Solor ap Nor ab Owain ap Maximian [Macsen Wledig]. The same pedigree is given him in Jesus College MS.20 (§4 in EWGT p.44) but his father is called *Filur*.

Bonedd y Saint wrongly makes Glywys the son of Tegid ap Cadell (§§30, 31, 32 in EWGT p.59). This is due to confusion between two persons named Gwynllyw. See EWGT p.143.

The Life of St.Cadog says that Glywys gave his name to the district of Glywysing. He had ten children, the eldest being Gwynllyw who gave his name to Gwynllŵg, Edelig who had Edeligion, Pawl, Penychen; Seru, Serwynnydd [not identified]; Gwrae, Gwrinydd [>Gorfynydd]; Mar, Margan [>Margam], *Cettil*, Cedweli; *Cornouguill* [Carnwyll], Carnwyllion; *Metel*, *Crucmetil*; and Pedrog (q.v.) who rejected the world (Pref. in VSB p.24, EWGT p.24). A list also occurs in Jesus College MS.20 (§5 in EWGT p.44), but it is very corrupt. Cettil becomes Catwall [Cadwall], other names are probably spurious, except perhaps for Cynfarch (q.v.), Luip (q.v.) and Meirchyawn [for Merchwyn, q.v.].

In §25 the Life of Cadog mentions Dibunn [Dyfwyn], an aunt of Cadog who was the wife of Meurig ab Enynny. In JC §5 she appears as Donwn [for Douun] apparently as daughter of Glywys.

Gauul ferch Ceredig is given as the mother of Gwynllyw ap Glywys, and therefore presumably wife of Glywys, in the Life of Cadog (§47 in EWGT p.25), but elsewhere the name is Gwawr (PK §5, JC §47 in EWGT pp.20, 49).

As father of Gwynllyw he is called *Glywys Cornubiensis* (Cognatio Brychan §15(1) in EWGT p.18), and in Plant Brychan (§3a in EWGT p.82) the name is *Glewys Kerniw*. Similarly, as father of St.Pedrog the name Glywys Cernyw has become *Clemens tywyssawc o Gernyw* in Bonedd y Saint (§39

in EWGT p.60). For his connection with Cornwall see s.nn. Pedrog, Edelig, and note Gluvias, below. Compare also the fictitious pedigree of Gwrlais (q.v.).

The name Glywys is equivalent to *Glevensis*, 'a man of Glevum' i.e. Gloucester, while the name of his father, Solor, seems to mean 'Silurian' (OP II.607).

"King Glywys before his death would seem to have entered the 'desert' at Clivis in Newton Nottage, Glamorgan, formerly Merthyr Glywys, i.e. Saint Glywys." (WCO 137). The place appears as *Merthir Gliuis* in the Book of Llandaf (BLD 225, 412). The site of the *martyrium* is unknown, but the cult of St.Glywys is recorded later in the immediate locality [of Merthyr Mawr]. An eleventh century stone at Merthyr Mawr was erected to Conbelan for the soul of St.Glywys ... while at Ogmor [Aberogwr] another monument records the gift of a field 'to God and to Gliguis and to Nertat and to Fili the bishop.' (Philip Jenkins in CMCS 15 (1988) p.43, referring to V.E.Nash-Williams, *Early Christian Monuments of Wales*, Cardiff, 1950, nos.239, 255).

The saint of Merthyr Glywys was perhaps also the saint called St.Gluvias who is patron of the parish church of Penryn near Falmouth. See G.H.Doble, *The Saints of Cornwall*, III.17 n.4, quoting A.W.Wade-Evans. This may be the reason for the epithet 'Cernyw' being added to the name of Glywys. See above. Some fifteenth century documents spell the name *Gluviacus* (Doble, p.18). The feast of Gluvias is on the first Sunday in May (Doble, p.19) or May 3 (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.38).

It is perhaps worth noting that Philleigh with its saint Fili is in the same area, the Fal estuary, as Penryn with its saint Gluvias, while Glywys and a bishop Fili are mentioned on the monument at Ogmor mentioned above (PCB).

Dr. Patrick Sims-Williams has suggested that the old-Welsh form of the name, Gliguis/Gleguis, was the antecedent of the name Cligès in the semi-Arthurian Romance by Chrétien de Troyes, and in an English story of Sir Cleges/Clegys. (Paper read at the Meeting of the British Branch of the International Arthurian Society, 10 September 1988).

GLYWYS ap TEGID. (Fictitious). See Glywys ap Solor.

GLYWYS CERNYW ap GWYNLLYW. (Fictitious).

The name occurs in an addition to 'Plant Brychan' §3a in Peniarth MS.127, where he is made a brother of St.Cadog. The better text makes him father of Gwynllyw. See s.n. Glywys ap Solor. The Iolo MSS. (p.130) pretended that he was the saint of Coedcernyw in Gwynllŵg, actually dedicated to 'All Saints' (PW 74).

GNAWAN (1), disciple of St.Cadog.

In the Life of St.Cadog he is mentioned as one of the 'three religious and very learned men' whom Cadog brought with him to Britain on his return from Ireland, the other two being Finnian and Macmoil (§11 in VSB p.48). Gnawan, Finnian and Elli were the three disciples whom Cadog sent to convert his parents, Gwynllyw and Gwladus, to a godly way of life (§53 in VSB p.122). See also Gnawan (2), abbot of Llancarfan.

GNAWAN (2), abbot of Llancarfan.

He appears in the Book of Llandaf as *Gnouan*, *abbas altaris Catoci*, with Ffomre, abbot of Llanilltud, as witness to a charter in the time of bishop Berthwyn, Ithel, King of Glywysing, and his sons Meurig and Ffernfael (BLD 180a). Wendy Davies dates the charter c.720 (LlCh p.110, see also p.55).

This Gnawan is probably the same person as *Gnouan* who appears as witness to a charter appended to the Life of St. Cadog in the time of Paul, abbot of Llancarfan (§61 in VSB p.128) (PCB). See discussion in *Trans.Cym.*, 1948, pp.291-296 (but ignore dates). A.W.Wade-Evans, however, suggested that he was Gnawan (1), the disciple of Cadog, above (*Arch.Camb.*, 87 (1932) pp.151, 155).

GOBRWY ab ECHEL FORDDWYD-TWLL. (Legendary).

He is mentioned with his father in the tale of 'Culhwch and Olwen', both being present at Arthur's Court (WM 461, RM 107). In the tale of 'Rhonabwy's Dream' he appears as one of forty-two counsellors of Arthur (RM 159). In a triad (TYP no.9) he is one of the 'Three Chieftains' of Arthur's Court.

GODDEU.

Evidently a place in southern Scotland. The word *goddeu* meant 'forest', and Goddeu presumably meant a region so named because of some forest in it (Ifor Williams in CT p.xxviii). John Morris-Jones thought that Goddeu meant "the country between the two walls" (Cy. 28 (1918) p.73) but W.J.Watson suggested that it represented "the district known later as the Forest, now Selkirkshire" (*The Celtic Place-names of Scotland*, 1926, pp.343-4). Ifor Williams said 'Is it not Coed Celyddon?' (CT p.xxviii).

The name is coupled with Rheged in two of the poems in the Book of Taliesin, probably by Taliesin himself, in praise of Urien Rheged. The first speaks of 'the army of Goddeu and Rheged' (CA VI l.4) and the second 'protecting Goddeu and Rheged' (VII l.44).

The Battle of Goddeu

The legendary Battle of Goddeu is mentioned in a triad (TYP no.84) as one of the 'Three Futile Battles' of Ynys Prydain being brought about 'because of the bitch, together with the roebuck and the plover'. A fragment of the story about the battle has come down in a 17th century manuscript (Peniarth MS. 98b pp.81-82, printed in MA² p.127b and CLIH pp.1-li) as follows:

These are englyns which were sung at Cad Goddeu, or, as others call it, the Battle of Achren, which was fought on account of a white roebuck and a whelp; and they came from Annwn and Amathaon [Amaethon] ap Dôn brought them. And therefore Amathaon ap Dôn fought with Arawn, king of Annwn. And there was a man in that battle, unless his name were known he could not be overcome; and there was on the other side a woman named Achren, and unless her name were known her party could not be overcome. And Gwydion ap Dôn guessed the name of the man, and sang the following two englyns:

Sure-hoofed is my steed before the spur,
The high sprigs of alder were on thy shield,
Brân art thou called, of the glittering branches.

Sure-hoofed is thy steed in the day of battle,
The high sprigs of alder are in thy hand,
Brân, with the coat of mail and branches with thee,
Amathaon the good has prevailed.

(Trans. W.F.Skene, *The Four Ancient Books of Wales*, I.205-6).

Gwydion's part in the battle is referred to twice in the Book of Taliesin. Thus in the poem 'Golychafi gulwyd' Taliesin is represented as saying (BT 33 ll.23-24):

I was in the Battle of Goddeu
with Lleu and Gwydion;
they transformed the trees of the world and irises.

(Trans., Gwyn Jones and Thomas Jones, *The Mabinogion*, Everyman ed. p.xiii).

Again in the poem called 'Cad Goddeu' (BT 23.9) more details are given, from which it appears that Gwydion converted a forest, with its various kinds of trees, shrubs and grasses, into an army by enchantment. The poem is very obscure. The following lines may be quoted. Taliesin says:

- 1.13 I sang in the army of the trees' branches,
before the ruler of Britain.
20 I was in Caer Nefenhir where grass and trees attacked.
22 Gwydion raised his staff of enchantment.
[He] called upon the Lord . . .
25 The Lord replied . . .
'Transform stalwart trees into armies . . .'
37 Alder, pre-eminent in lineage, attacked in the beginning;
[Then follows a list of about twenty trees and plants which took part in the battle. The outcome is not stated].

(Trans. Patrick K. Ford, *The Mabinogi*, 1977, pp.184-5).

Tudur Aled mentions the three futile battles in his poem 'Troell y Gwir'. He does not name this one but calls it 'The battle at which a lap-dog carried the day' (*Gwaith*, ed.T.Gwynn Jones, No.LXVI l.47, trans. TYP p.207).

Lewis Morris pointed out the similarity with a battle described by John Major in his History of Scotland (*Celtic Remains*, p.202). The story comes from Hector Boece who mentions a war fought between the Picts and Scots because of a hound which the Picts stole from the Scots and would not restore. It is placed in the time of Crathlinth, a fictitious king of Scots, and Thelargus, king of the Picts. Peace was arranged by Carancius [Carausius] (*Scotorum Historia*, VI.5, 7).

GODMER son of ALBION. See Albion.

GODODDIN.

The name derives from the people known as Otadini, who, according to Ptolemy the Geographer, occupied the coastal region from the Firth of Forth to the land of the Brigantes (CB p.155), i.e. south to the neighbourhood of the Wear in Co.Durham, including all Lothian [Lleuddinion] and therefore Edinburgh [Din Eidyn] (K.H.Jackson, *The Gododdin*, p.5). The men of Gododdin are famous in Welsh poetry as the people who made the raid on Catraeth, and gave the name 'Y Gododdin' to Aneirin's poem on the subject. See further CA pp.xvi-xxiii.

Part of Gododdin was called Manaw. This was that part of Gododdin around the head of the Firth of Forth. It appears as Manaw Gododdin (Manaw of Gododdin) to distinguish it from Ynys Manaw, the Isle of Man. See s.n. Cunedda Wledig (K.H.Jackson, *loc.cit.*, pp.71-73).

AU mentions the siege of Eidyn in 638 which was probably the climax of the Bernician occupation of the British kingdom of Gododdin. See s.n. Eidyn. See also Ceredig of the Gododdin, Gwlgod Gododdin.

GOEWIN ferch PEBIN. See Gilfaethwy, Math.

GOFAN ap CAW. (500)

Gofan is the hypothetical correction to the name *Ouan* which appears in the tale of 'Culhwch and Olwen' in the list of the sons of Caw (WM 461, RM 107). See the translation by Gwyn Jones and Thomas Jones in *The Mabinogion*, Everyman Edition, 1949, p.101 and note p.279.

Gofan was the saint of an extinct chapel on the south coast of Pembrokeshire under Bosheston, now called St.Gowan (PW 31, LBS III.143).

GOFANNON ap DÔN. (Mythical).

Gofannon is mentioned without parentage in the Mabinogi branch of 'Math ap Mathonwy', as the uncle of Dylan ail Ton, whom he slew (WM 94, RM 68). Dylan was the son of Arianrhod and (probably) Gwydion both children of Dôn, so that Gofannon was the son of Dôn. This is confirmed in the tale of 'Culhwch and Olwen' where Ysbaddaden Pencawr tells Culhwch that he will never be able to get Gofannon ap Dôn to come and set certain irons for ploughing, for he will only work for a king (WM

480, RM 121). We are not told how Culhwch succeeded in this task, but presumably Gofannon was prepared to work for Arthur.

It is evident that Gofannon was originally a Smith-god; Welsh *gof*, 'smith', *gofaniaeth*, 'smith's craft'. The name is etymologically equivalent to Goibniu, the smith of the Tuatha Dé Danann of Irish legend (John Rhys, *Hib.Lect.*, pp.90, 307, 319; EIHM p.526). See further CO(2) p.122.

The name appears again in the tale of 'Culhwch and Olwen' as Gofynion Hen, being mentioned as the father of an otherwise unknown person at Arthur's Court named Carnedyr (WM 464, RM 108). This is closer to the Irish 'Goibniu' (John Rhys, *loc.cit.*, p.319; *Celtic Folklore*, p.543).

Gofannon and Caer Gofannon or Caer Ofanhon are mentioned in a poem in the Book of Taliesin (BT 3) and the Red Book of Hergest (col.1054). See quotation s.n. Taliesin. In the Dialogue between Myrddin and Taliesin in the Black Book of Carmarthen line 33 begins: *Seith gwaew Gowanon*, 'Seven spears of Gofannon', implying that they were used in the battle of Arderydd (ed. A.O.H Jarman, *Ymddiddan Myrddin a Thaliesin*, pp.16, 58).

Gofannon appears in the list of the children of Dôn in the 'Hanesyn Hen' tract, very corruptly in some copies. See ByA §25 in EWGT p.90.

GOFOR, ST.

The presumed saint of Llanofar, Gwent. The name appears as Gofor in the Iolo MSS. p.144 and in the Calendar p.152 where his feast is given as May 9. However the name of the church appears in the Book of Llandaf (BLD 321) as *Lanmouor*, and elsewhere under similar forms. The old forms of the name Merthyr Mawr, Morgannwg, appear in the Book of Llandaf as *Merthir Mimor*, *Myuor*, *Mouor*, etc. and point to the same name, which we might write today Myfor (LBS III.133, 507). See OP II.301. WATU gives the extinct church name of Merthgyr Mawr as Llandeilo Merthyr Myfor. PW 73 gives Movor as the saint of Llanofar. The church is now dedicated to St.Bartholomew.

GOFYNION HEN. See Gofannon ap Dôn.

GOGFRAN. See Ogrfan.

GOGIGWR or GOGYFWLCH. See Glewlwyd Gafaelfawr.

GOGYRFAN. See Ogrfan.

GOLEU ferch BRYCHAN.

In the Brychan documents she appears as *Goleu filia Brachan in Lan Eschin* (DSB §12(3)); *Gloyw yn Llann Heskyn* (CB §15(2)); while in Jesus College MS.20 the item has been combined with that of Hunydd to become *Goleudyd*, the wife of Tudwal Befr (JC §3(15)). In 'Plant Brychan' she is *Goleu verch Vrychan yn Llan Heskyn yNgwent* (PB 31) but Goleuddydd in one text (G). See EWGT pp.15, 18, 43, 83. Llanhesgyn is unknown, but there is or was a place called Glan Heskyn in Llanfair Cilgedin, Gwent (W.J.Rees, *Lives of the Cambro-British Saints*, 1853, p.607; A.W.Wade-Evans in Cy. 19 (1906), p.43). *Heskyn*, 'a marsh', appears in a number of place-names (LBS III.134).

GOLEUDDYDD ferch AMLAWDD WLEDIG. (Legendary).

In the tale of 'Culhwch and Olwen' Goleuddydd ferch Anlawdd Wledig was the wife of Cilydd and mother of Culhwch. 'From the time she grew with child, she went mad, without coming near a dwelling. When her time came upon her, her right sense came back to her; it came in a place where a swineherd was keeping a herd of swine, and through terror of the swine the queen was delivered. The boy was called Culhwch because he was found in a pig-run'. [*hwch* = 'pig']

Later Goleuddydd grew sick, but before she died she got a promise from Cilydd that he would not take another wife until he saw a two-headed briar growing on her grave. At the same time she bade her preceptor to strip her grave each year so that nothing might grow on it. At the end of seven years the

preceptor neglected his duty. Cilydd found a briar growing on the grave and knew that he could now take a new wife (WM 452-3, RM 100-1).

GOLLWYN ab EDNYWAIN. (930)

Father of Gwyn and ancestor of Trahaearn (d.1081) ap Caradog, patriarch of a tribe in Arwystli (ABT 2a, 13, 14, in EWGT pp.97, 104, 105).

GOLLWYN ap GWYN. (1000)

Father of Cydifor Fawr of Blaen Cuch (d.1091), ancestor of a tribe in Dyfed (ABT 18b in EWGT p.106).

GOLLWYN ap LLAWRODD DYFED. (930)

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Gwyn (PP §63).

GOLWG HAFDDYDD. (Romance).

‘Appearance of a summer day’. She appears in the Welsh tale ‘Ystorya Trystan’ as the handmaid of Esyllt, the wife of March. She was beloved by Cai and was promised to him by Esyllt. We are not told whether she ever became Cai’s wife. See BBCS 5 pp.117, 122.

GOLYDAN FARDD.

In a triad he is said to have struck Cadwaladr Fendigaid. This was one of the ‘Three Harmful Blows’ of Ynys Prydain (TYP no.53), and is referred to by the poet Phylip Brydydd. See TYP p.292. He was in turn struck on the head by a woodcutter of Aberffraw. This is called one of the ‘Three Unfortunate Axe-strokes’ of Ynys Prydain (TYP nos.33W, 34).

It is perhaps the same person named Golydan whose gift from Einion ap Bedd, king of Cornwall, is said to have caused one of the ‘Three Defilements of the Severn’ (TYP no.69).

GONORILLA daughter of LEIR. See Leir.

GOR(R)AN. See Guron.

GORBODUGUS. See Gwrfyw Digu.

GORBONIAN son of ELIDURUS. See Regin son of Gorbonianus.

GORBONIAN ap GOIT. See Garbanion ap Coel.

GORBONION ap CAMBER. (Fictitious). See Gorwynion.

GORBONION ap MORUDD. (Fictitious). (257-247 B.C.)

A fictitious king of Britain, called Gorbonianus by Geoffrey of Monmouth. He was the eldest son of Morvidus [Morudd], whom he succeeded. ‘There was not in his time a greater lover of justice and equity, or a more careful ruler of the people.... He repaired the temples, and built many new ones.... The island abounded with riches.... When he died he was buried at Trinovantum [Llundein]’ (HRB III.16). He left one son Regin (q.v.) [Rhys], but was succeeded by his brother Arthgallo [Arthal] (HRB III.17). Brut y Brenhinedd is similar with names shown in [].

According to the 14th century *Eulogium Historiarum* (V.19) he built Grantham and Grantabrigia [Cambridge] (Rolls ed. II.262). William Caxton says the same but calls the king Grandobodian (*The Cronicles of Englonde*, 1480, Ca.xxix). Compare s.n. Gwrgan Farfdrwch.

GORBONION. See also Garbanion, Garmonion, Gorwynion.

GOREU ap CUSTENNIN. (Legendary).

He appears in the tale of 'Culhwch and Olwen'. At first he is un-named, being introduced as a curly yellow-haired boy, the son of Custennin the Shepherd. His twenty-three elder brothers had all been slain by Ysbaddaden Pencawr, and he had only survived through being hidden by his mother in a coffer which stood alongside the hearth in the house. His mother, who is also un-named, was the sister of Goleuddydd, Culhwch's mother, and therefore Goreu was cousin to Culhwch and to Arthur (WM 474-5, RM 116-7).

When Culhwch and his six companions came to the house of Custennin, the boy was shown to them and Cai said, 'Let him keep company with me, and we shall not be killed except together.' (WM 475, RM 117). Later when the company came to the house of Gwrnach the Giant, the youth distinguished himself by getting the party into the house. The companions said of Custennin's son: 'He is the best of men.' (WM) [or] The companions said to Custennin's son: 'You did it! You are the best of men!' (RM). From then on he was called Goreu ['best'] ap Custennin (WM 488, RM 127).

He took part in the hunting of the boar Trwyth and was present when the boar was driven into the Severn (RM 140). He had his final revenge on Ysbaddaden Pencawr when Culhwch and his companions had achieved the necessary tasks. Ysbaddaden said: 'It is high time to take my life.' Then Goreu ap Custennin seized him by the hair of his head, dragged him behind him to the mound, cut off his head, and set it on the bailey-stake. Then he took possession of Ysbaddaden's fort and his dominions (RM 142-3).

In the tale of 'Rhonabwy's Dream' Goreu [ap] Custennin appears as one of forty-two counsellors of Arthur (RM 159) and in the tale of 'Geraint and Enid' he is said to have been one of the four chamberlains who guarded Arthur's bed; they were four squires (WM 388, RM 246).

In a triad (TYP no.52) we are told that it was Goreu ap Custennin who delivered his cousin, Arthur, from each of his three imprisonments, namely from Caer Oeth ac Anoeth, from the prison of Gwen Pendragon, and from the enchanted prison under Llech Echemeint.

GORFLWNG ap BEBLYCH.

One of a line of otherwise unknown princes of Penllyn; father of Cyndwlff (ABT §22 in EWGT p.107).

GORLOIS. See Gwrlais.

GORMANT ap RHICA. (Legendary).

Gormant mab Ricca, Arthur's brother on his mother's side, is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court. His father was Penhynaf (Chief Elder) of Cornwall (WM 462, RM 107-8). From this it would appear that Rhica was a previous husband of Eigr. Gormant mab Ricca is also mentioned earlier in the same list without any further details (WM 461, RM 107).

John Rhys thought that Ricca was probably a mistake for Ritta. Compare Rhita Gawr (*Celtic Folklore*, p.478).

GORMUNDUS. (Fictitious). See s.n. Ceredig (Careticus).

GORONILLA. See s.n. Leir.

GORONWY. See Gronwy.

GORUC ap MEIRCHION FAWDFILWR. (Fictitious).

Genealogical link in the fictitious ancestry of the kings of Morgannwg; father of Gwrddwfn (MP 3 in EWGT p.122).

GORWYNION ap CAMBER. (Fictitious). (1065 B.C.)

Father of Dyfnwal Hen and ancestor of Henwyn, Duke of Cornwall. See MP §2 in EWGT p.121 where the name is spelt Gorboniawn and Gorbwyniawn. In MG §1 (EWGT p.38), where the pedigree is contracted, he is called Gorwynyawn.

GORWYNION ap LLYWARCH HEN. (550)

He appears in the lists of the sons of Llywarch Hen in the 'Hanesyn Hen' tract. See ByA §5 in EWGT p.86.

Gorwynion is not mentioned in the 'Llywarch Hen' poems proper, but the name appears in the Cynddylan poetry as a person who is dead and perhaps was understood as a son of Llywarch Hen. Heledd the sister of Cynddylan is represented as saying:

CLIH XI.73 The cattle of Edeirnion would not go astray;
 with no one would they go
 in the life of Gorwynion, a comely man.

74 The cattle of Edeirnion were not wandering,
 and would wander with nobody,
 in the life of Gorwynion, a prudent man.

80 I have gazed long on a lovely land
 from the grave-mound of Gorwynion.
 The sun goes far; my memories go further,

Translation partly based on that by Joseph P. Clancy, *The Earliest Welsh Poetry*, 1970, pp.85-86.

GORWYNION. See also Gorbonion, Garbanion, Garmonion.

GOWAN, ST. See Gofan.

GRABAN. See Padarn, St.

GRADD ap RHIFEDEL.

Genealogical link in the pedigree of Coel Hen; father of Urban (HG 10, GaC 2, ABT 1c in EWGT pp.10, 36, 96, etc.).

GRADE, ST.

The saint of Grade in Cornwall, 1½ miles north by east of Lizard. The church is dedicated to St. Grade and the Holy Cross (*Cornwall*, by Arthur L. Salmon, revised by H.R. Hicks, 1950, p.54). It was called the church of *Stae. Crucis de Rosewycke* in 1261, but *Ecclesia Stae. Gradae* in 1381 (LBS II.186). She is commemorated on St. Luke's day, October 18 (DCB s.n. Grada).

GRALLO.

The name is variously spelt Grallon, Gradlonus, Gradillon in Latin texts. A prince of Cornouaille in Brittany. He is mentioned in the ninth century Life of St. Winwaloe, where he is called Gradlonus the Great, king of the western part of Cornouaille. He is characterised for his ferocious mind. He defeated the Normans (impossible) in five battles on the river Loire. He went to see Winwaloe who preached to him, bidding him to despise the world and its riches. Gradlon promised to observe all his counsels, and became gentle and merciful. The Life describes Gradlon as one of the three great luminaries and pillars of Cornouaille. (G.H. Doble, *The Saints of Cornwall*, II.72-3, 85-6).

Grallo's tomb was shown in the Abbey of Landévennec. He appears in the Lives of several other Breton saints, e.g. St. Turiiau, St. Corentin, St. Ronan (Doble p.86) and Gurthiern. Gradlon appears in the lists of princes of Cornouaille in the Cartularies of Landévennec, Quimper and Quimperlé. In the last he

is called Gradlun Mur and comes between Cungar and Daniel Dremrud. But the order of the names seems to be erroneous (LBS I.52).

According to Arthur le Moyne de la Borderie he reigned c.470/5 to 505 (*Histoire de Bretagne*, 1896, I.580-1) but LBS IV.125 says that these dates are about ten years too early. Dom F.B.Plaine gave 480-520 (*Grallo le Grand*, Vannes, 1893) (LBS II.183).

Grallo was the subject of much folklore and was particularly associated with the legend of the city of Is which is said to have been overthrown by the sea owing to the profligacy of its inhabitants. The earliest allusion to the story is by Pierre le Baud (d.1515) in his *Histoire de Bretagne*, 1638, pp.45-46. He says that its king, Grallon, escaped from the inundation with the help of St.Winwaloe. It was next elaborated by Albert le Grand who inserted the story about the city of Is in his 'Vie de S.Guénolé' in *Vies des Saints de la Bretagne Armorique* (1637). In the third edition (1680) Gradlon's daughter, Dahut, appears as the instigator of the debauchery of Ker-Is. She perished in the depths of the sea. Later, Ahès, a legendary 'old woman' associated in popular tradition with debauchery and pride, was mis-identified with Dahut by Kerdanet in his edition of Le Grand (Brest, 1837). The city of Is is traditionally situated in the Bay of Douarnenez. See Rachel Bromwich in *The Early Cultures of North West Europe*, edited by Cyril Fred Fox and Bruce Dickins, Cambridge, 1950, pp.232-236. Doble (p.86 n.61) gives an outline of the story as it appeared in 1680 [not 1636].

According to Pierre le Baud Grallon succeeded Conan Meriadoc and was succeeded by the fictitious Salomon I (*Histoire de Bretagne*, pp.45-47).

It was stated that Grallon was the son of Conan Meriadoc in the rhymed *Breviaire des Bretons* (p.111) attached to *Les Chroniques de Vitré*, edited with Pierre le Baud, *Histoire de Bretagne*.

GRANNOS. Celtic divinity.

Out of 374 names attested in the inscriptions, Grannos occurs 19 times and is fourth in order of frequency (Edward Anwyl in *Trans. Gael. Soc. Inverness*, 26, p.411).

The name becomes Apollo Grannus. The god seems to be associated with medicinal springs, and we are told by Dio Cassius (lxxvii.15) that Grannus was invoked as the equal of Aesculapius and Serapis by Caracalla (John Rhys, *Hib.Lect.*, pp.21-27).

GRANTINUS. (Fictitious). See Gwrgan Farfdrwch.

GRATIANUS, usurping emperor, d.407.

A usurping emperor in Britain. He was elected by mutineers after the murder of the preceding usurper, Marcus, in 407. Gratianus is described as *municeps ejusdem insulae*, and was therefore certainly a Briton. He reigned only four months, and was then assassinated. He was succeeded by a third usurper, Constantinus (Oman, p.173). Bede calls him Gratianus Municeps (*Hist. Eccles.*, I.11). DCB refers to Sozomen, *Hist.Eccles.*, ix.11; Zosimus, *Hist.*, vi.2; Orosius, *Hist. adversus Paganos*, vii.4; Olympiodorus, *Hist.*

GRECIELIS, bishop.

Grecielis is mentioned in the Book of Llandaf as the 13th bishop of Llandaf, being one of several placed between Oudoceus and Berthwyn. Apart from the fact that there was no See of Llandaf in his time, his chronological position is certainly incorrect. A passage in the Book of Llandaf (BLD 184) definitely implies that Grecielis came after Berthwyn and before Cerenhir. There are only a few charters under his name in the BLD. One gives as contemporaries a king Meurig, a cleric Nud lector, and layman Favu (BLD 169b). Another gives king Meurig, and clerics Nud, Isciplan and Blainrit (171b). Fau was a contemporary of Cerenhir (184). Nud is probably the Nudd who became a bishop after Cerenhir, while Sciplan and Blainrit appear with Nudd when he was bishop in the time of king Hywel ap Rhys (227a).

Three of the charters in which Grecielis was concerned are in respect of places in Ergyng, and one a place in Gwent. This indicates his sphere of influence. The king Meurig is probably Meurig apArthfael, king of Gwent.

Wendy Davies suggests c. 850 - 860 for the charters associated with Grecielis (LlCh pp.106-8).

GREDDYF ap CWNWS DDU. (920)

Genealogical link in the ancestry of several Anglesey tribes; father of Maelog Dda (HL 1a, m) and of Aelan (HL 2a, m). See EWGT pp.111-3.

GREDDYF ap TYMYR. (1000)

Father of Alunog and grandfather of Hedd ab Alunog, patriarch of a tribe in Rhufoniog, Gwynedd (HL 10b in EWGT p.118).

GREDFYW, ST. See Rhedyw.

GREDIFAEL, ST. (500)

The saint of Penmynydd in Anglesey (PW 95) also called Llanredifel (WATU). Commemorated on November 13 (LBS I.75, III.149). In a late version of Bonedd y Saint he is said to have been the son of Ithel Hael (§25F in EWGT p.58).

GREDWAL (ap LLYWARCH HEN).

He appears in a late list of sons of Llywarch Hen (ByA §5 in EWGT p.87).

GREID ab ERI. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court, being fifth on the list of those invoked by Culhwch (WM 460, RM 106). He is said to have suffered a grievous imprisonment, which is compared with those of Mabon ap Modron and Lludd Llaw Ereint (RM 131). He is mentioned by the poet Cynddelw (LIH 110.2; CO(2) p.68).

He was the owner of a whelp, Drudwyn, which was necessary for the hunting of the boar Trwyth (WM 483, RM 123). This dog was used in the hunting of the boar Ysgithyrwyn Penbaedd (RM 135) as well as in the hunting of the boar Trwyth. In the latter hunt Drudwyn was led by Greid ab Eri himself (RM 138).

Drudwyn could only be held with the leash of Cors Cant Ewin, the collar of Canhastyr Canllaw and the chain of Cilydd Canhastyr; and the only huntsman who could hunt with Drudwyn was Mabon ap Modron (WM 483, RM 123-4). See also s.n. Dillus Farfog.

GREIDAL ab ARTHRWYS. See Cynwyd Cynwydion.

GREIDIOL ap DINGAD. (Fictitious).

The name appears in a late pedigree of Llŷr Llediaith as father of Ceraint (MP 3 in EWGT p.122). It is a corruption of Cridol ap Dingarth (q.v.).

GREIDIOL GALOFYDD or GALLDDOFYDD.

Greidyawl Galouyd ab Enfael Adran is mentioned in a triad (TYP no.19) as one of the three *Galouyd* of Ynys Prydain. The name also occurs in the tale of 'Culhwch and Olwen' in the form *Greidawl Galldouyd*, third in the list of warriors at Arthur's Court invoked by Culhwch (WM 460, RM 106). He also appears, without cognomen as father of Gwythyr (q.v.). Again in the tale of 'Rhonabwy's Dream' *Greidyal Galldofyd* is in a list of 42 counsellors of Arthur (RM 160). Finally in the augmented 'Hanesyn Hen' tract he appears as *Greidiawl Galonyd* ab Enfael Addian, father of Gwythyr (ByA §22 in EWGT p.89).

Rachel Bromwich translates *galouyd* [galofydd] as 'enemy-subduer', and suggests 'Lord of hostility' for *galldouyd* [gallddofydd], but she does not explain the *ll* (TYP p.33). What about *callddofydd*, 'wise-lord' ? (PCB).

GRIFFRI ab ELISE. (870)

Apparently a prince of the line of Brycheiniog, father of Tewdwr (JC 8 in EWGT p.45). He was probably the brother of Tewdwr (q.v.) ab Elise who flourished c.930.

GRIFFRI. See also Gruffudd.

GRONWY ap CYNHAETHWY. (770)

A member of an otherwise unknown line of princes, apparently of Powys; father of Eliffer (*Elyuer*) (JC 16 in EWGT p.46).

GRONWY ab EINION ab OWAIN. (980)

Father of Edwin of Tegeingl, patriarch of a tribe in that cantref. See PP §36(1).

GRONWY ap TUDUR TREFOR. (925)

The father of Gwen, the mother of Elystan Glodrydd. See PP §14(1). His wife was Tangwystl ferch Dinawal (LD ii.307). He died before his father (LD i.297, 313, ii.152).

GRONWY BEFR. (Legendary).

His story is told in the Mabinogi branch of 'Math ap Mathonwy'. He was lord of Penllyn. He met Blodeuedd, the wife of Llew Llaw Gyffes, and they fell in love. With her aid Gronwy treacherously slew Llew. But Llew was restored to life and in turn slew Gronwy (WM 101-111, RM 74-81). See further details s.n. Llew Llaw Gyffes.

The story is referred to in a triad (TYP no.30) where, as in the tale, his war-band is said to have been one of the 'Three Faithless War-Bands' of Ynys Prydain.

Rachel Bromwich translates *pefr* as 'radiant' in this context, although perhaps 'handsome' would be sufficient (TYP p.367).

A hill on the east bank of the Dee near Llyn Tegid [Bala lake] bears the name of Grono Befr of Penllyn according to Robert Vaughan of Hengwrt (*Arch.Camb.*, II.1 (1850), p.204).

GRONWY of GWAREDOG.

Father of Alfryd the father of Padrig, the saint of Llanbadrig in Anglesey (ByS §28 in EWGT p.58). Gwaredog is a place in the parish of Llanwnda, Arfon, which was given to St.Beuno by Cadwallon ap Cadfan, king of Gwynedd. "In the hinterland of Llanwnda over against Nantlle ... is Caeronwy." See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.334. The place is probably named from Gronwy of Gwaredog rather than Gronwy Befr (*pace* Wade-Evans) (PCB).

GRUDDLWYN GOR. See Rhuddlwm Gor.

GRUDDNEI ap GLEISIAR GOGLEDD and/or HAEARNWEDD FRADOG. (Legendary).

One of the 'Three Brave Men' of Ynys Prydain who would not turn from battle except on their biers. See further s.n. Gleisiar Gogledd.

GRUFFUDD ap CYNGEN. (d.814).

According to the Annales Cambriae he was killed in 814 by the treacherous command of his brother Elise. It is probably he who is mentioned in the slightly defective entry in the 'Harleian' Genealogies as the father of Mawn, Artan, Ieuaf and Maig. See HG 30 in EWGT p.12 and note p.129. He was evidently a prince of Powys.

GRUFFUDD ab ELISE ap GWYLOG/YSGORDA. (1000)

He appears in the genealogies of Brycheiniog as ancestor of Trahaearn Fawr, patriarch of a tribe in Brycheiniog. Trahaearn was descended from Selyf ap Gruffudd. This Selyf was apparently one of three sons of Gruffudd, the other two being Tewdws and Einion. We gather that Gruffudd held the

whole territory of Brycheiniog which was divided among his sons into three *cantrefi*: Cantref Selyf, Cantref Tewdos, and Cantref Talgarth (which went to Einion). See PP §67 and note p.142. Cantref Tewdos was also called Cantref Mawr. See WATU.

GRUFFUDD ab ELISE ap NOË. See Arthfael ap Noë.

GRUFFUDD ap NOWY. (750)

Three brothers, Gruffudd, Tewdws and Cathen are mentioned in two slightly corrupt passages, (1) HG 15, and (2) JC 8, in EWGT pp.11 and 45 respectively. Their mother is given in both versions as Sanan ferch Elise. See further s.n. Nowy, husband of Sanan ferch Elise. It appears that the descendants of Gruffudd were princes of Brycheiniog through his son, Tewdwr.

This Gruffudd seems to have provided Geoffrey of Monmouth with a name for his list of princes at Arthur's special coronation, where *Grifud map Nogoid* appears (HRB IX.12); *Gruffud uab Nogoet* in Brut Dingestow.

GRUFFUDD ab OWAIN. (d.934/5).

A king in the district of Gower, mentioned in the Book of Llandaf as a contemporary of bishop Llibio, and living in 928 (BLD 239-240). He was killed in 934/5 (AC s.a. 935), by the men of Ceredigion (ByT). See HW 334 n.52, 338 n.66, 348.

GRUGYN GWRYCH EREINT. (Legendary pig).

G. 'Silver-bristle', but in two places he is called *Grugyn Gwallt Ereint*, G. 'Silver-hair'. He appears in the tale of 'Culhwch and Olwen' as one of the seven pigs of the boar Trwyth (RM 137). During Arthur's hunt of the boar, Grugyn and Llwydog Gofynniad were met at Dyffryn Llychwr, where they slew all the huntsmen that came against them except one. Then Arthur went against them and as a result of the noise, the boar Trwyth came to the aid of his offspring. The hunt moved across country (RM 139).

At Llwhch Tawy Grugyn separated from them and went to Din Tywi, and thence to Ceredigion. He was followed by Eli and Trachmyr, the huntsmen, and a host of others and was finally slain at Garth Grugyn, having slain Rhuddfyw Rhys and many others (RM 140).

The castle of Garth Grugyn is mentioned in ByT s.a.1242. There was a Castell Crygyn in the parish of Llanilar, Ceredigion, about 4½ miles south-east of Aberystwyth. See John Rhys, *Celtic Folklore*, p.515 n.1 and Peniarth MS.118 p.833, edited in Cy. 27 (1917) p.139; also OP II.491.

GRWST. See Gwrwst.

GRWYSNAD. See Gwrysnad.

GRYN, one of Arthur's assistant porters. See Glewlwyd Gafaelfawr.

GUANIUS. See Gwynwas, Melwas.

GUEDIANUS. See Gwithian.

GUELTAS, ST. See Gildas: Notes on the first Life.

GUENDOLOENA daughter of CORINEUS. See Locrinus.

GUENDOLOENA, wife of MERLIN. See Myrddin Wyllt.

GUENNEC. See Wethnoc.

GUERIIR, ST.

A Cornish saint remembered at St.Neot, 4½ miles north-west of Liskeard.

Asser, in his *Life of Alfred* (§74), says that when the king was on a visit to Cornwall for the sake of hunting, he ‘made a detour to a particular church in which St. Gueriir lies in peace (and now St.Neot lies there as well).’

Nicholas Roscarrock enters on May 7, ‘Deposition of S.Wier, Confessor.’

LBS, interpreting the above, says that when St.Neot came to the place now called after him, he found a cell that had been occupied previously by a venerable hermit, named Guier, and he took up his residence in it. Nothing is known about him. A chapel was dedicated to him at St.Neot (III.162).

G.H.Doble thought that Gueriir might be a scribal error for Gwenyr, that is, Gwinear (q.v.). *St.Neot*, “Cornish Saints” series No.21, pp.39-40.

GUET(H)ELINUS. (Fictitious).

A fictitious archbishop of London mentioned by Geoffrey of Monmouth. He was living at the time when the Roman legions left Britain [c.410]. He exhorted the Britons to prove their manhood by defending their land through their own strength. Later, after failing to obtain help from Aëtius, the Roman consul in Gaul [447], Guethelinus was charged to go to Armorica to offer the crown of Britain to Aldroenus [Aldwr]. Aldroenus sent his brother, Constantinus [Custennin Fendigaid] instead. Guethelinus undertook the care of Aurelius Ambrosius [Emrys Wledig] and Uther, the sons of Constantine, and died during the reign of Constantine (HRB VI.2 - 6). In *Brut y Brenhinedd* the name is wrongly rendered Cuhelyn as in the case of Guithelinus.

He appears as twelfth in the list of archbishops of London attributed to Jocelin of Furness, succeeding Hilarius and being succeeded by Vodinus (John Stow, *The Chronicles of England*, 1580, p.56).

GUETHENOC, ST. See Wethnoc.

GUIDERIUS son of KIMBELINUS. See Gwydr ap Cynfelyn.

GUIER, ST. See Gueriir.

GUINEVERE. See Gwenhwyfar.

GUINNIUS and GUIPPIR.

Clerics mentioned in the *Life of St.Padarn* (§14 in VSB p.256). They were made governors of monasteries founded by St.Padarn in Ceredigion. Compare Gwynnws.

GUITCUN ap SAWYL BENISEL. (510)

Father of Cadwallon Lyw (HG 19 in EWGT p.12). Nothing is known of him and the modern form of his name is debatable.

GUITHELINUS. (Fictitious). (339-329 B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as successor of Gurguint Barbtruc [See Gwrgan Farfdrwch]. He treated his subjects with mildness and affection. Nothing further is told of his reign. His wife's name was Marcia, by whom he had a son named Sisillius [Seisyll]. On the death of Guithelinus, Sisillius being only seven years old, Marcia acted as regent (HRB III.13). See further s.nn. Marcia, Seisyll ap Cuhelyn. The earliest texts of HRB do not give the name of his father, but most of the *Chronicles* based on HRB make him son of his predecessor, Gurguint Barbtruc; for example, Layamon, Matthew Paris, Peter of Langtoft, Robert Manning, Ranulph Higden, etc. But Wace did not.

Brut y Brenhinedd calls him Cuhelyn ap Gwrgan Farfdrwch, and similarly in late pedigrees (MP 1 in EWGT p.121). Cuhelyn is not a proper equivalent of Guithelinus. Compare Guethelinus.

As Kyhelyn ap Gwrgan ap Beli he is included in the tract listing 'The Twenty-four Mightiest Kings'. See *Études Celtiques*, 12 (1968-9), p.171. Here he is said to have founded a city on the sea-shore named *Caer Beris*, in English, Portchester.

John Rous (1411 - 1491) chose Guithelinus to be the fictitious founder of the town of Warwick as well as Portchester (*Hist. Reg. Angliae*, ed. Thomas Hearne, Oxford, 1716, p.26).

GUITOLINUS. See Emrys Wledig.

GULFRID, bishop. See Wulfrith.

GULVAL, ST. See Wolvela.

GUNVASIUS. See Gwynwas, Melwas.

GUOIDCANT. See Gwyddaint.

GU(O)IDCI ap PEIBIO. See Peibio, king of Ergyng.

GURGINTIUS, fictitious king of Britain. (Second century B.C.)

He is mentioned by Geoffrey of Monmouth as 11th of the twenty-five kings of Britain who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Clotenus [Clydno] and was succeeded by Merianus [Meirion]. Nothing is said of his reign (HRB III.19). Brut y Brenhinedd transforms his name into Gwrwst and the 'Cleopatra' version makes him son of his predecessor, Clydno, and father of his successor, Meirion. Similarly in a late pedigree (MP 1 in EWGT p.121). The proper Welsh equivalent of Gurgintius would be Gwrin.

GURGUINT BARBTRUC son of BELINUS. See Gwrgan Farfdrwch.

GURGUSTIUS son of RIVALLO. See Gwrwst ap Rhiwallon.

GURON, ST.

In the St.Méen Life of St.Pedrog (§11) we are told that after leaving St.Wethnoc, Pedrog went to a more remote part of the wilderness, and found *Vuronus*, a most holy hermit. Pedrog asked for and received hospitality in his solitary habitation. Soon after Vuron departed to seek a new abode for himself. (Trans. G.H.Doble, *The Saints of Cornwall*, IV.144).

The much longer and fuller Life in the Gotha MS. says of the place which Pedrog took over from Wronus: 'It is in a valley ... and because monks were the first to live there ... it is called *Bothmena* [Bodmin], i.e. The Abode of Monks.' It also says that Wronus 'removing [to a place] about a day's journey to the south, he passed the rest of his days there.' (*ibid.*, IV.146). Gorran or Goran [6 miles south of St.Austell] is obviously meant. St.Guron's Well may be seen in the churchyard at Bodmin (*The Saints of Cornwall*, V.33).

Leland gives among extracts from the Cartulary of Bodmin: 'Bosmana, The Abode of Monks, in a valley where [was] S.Guronus, living alone in a little hut; leaving it, he surrendered it to S.Petrocus.' (*Collectanea*, ed. Thomas Hearne, 1774, I.75). See also Leland's *De Scriptoribus*, ed. Antony Hall, Oxford, 1709, p.61. According to William of Worcester he was commemorated in the Bodmin Antiphonary as *Sanctus Woronus, Confessor*, on April 7 (Ed. John H. Harvey, p.88).

The name appears as Guron in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. Other early forms of the name are Sanctus Goranus (1086), Sancto Corono (*sic*) (1260), Sancti Goroni (1261). See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.60-61. Gorronus (1270), Goranus (1271) (LBS III.158).

Guron had a chapel at Bodmin, and also at Gorran Haven. The episcopal estate at Goran is called Polgorran (LBS III.157). A.W.Wade-Evans suggested that the name Guron is the same as the Welsh Gwrin. On this basis G.H.Doble suggested that the unidentified Cornish place, *Dinuurin*, was an old name for Bodmin (*The Saints of Cornwall*, IV.150-1). This seems far-fetched (PCB).

GURTHIERN. ST.

A Breton saint. His Life, in the Cartulary of Quimperlé, is mostly fictitious. He is said to have been of royal British blood. He retired from the world into a valley in the northern part of Britain. Later he came to the neighbourhood of the river Tamar in Cornwall where he and his followers remained for a long time. Then he crossed the channel and remained in the Isle of Groix until he received a call to depart to the place prepared for him, named Anaurot, i.e. Quimperlé. Another document says that Grallo was the donor to him of Anaurot or Quimperlé, and that he gave aid to Goeroc [i.e. Weroc, according to LBS] who gave him the *plou* of Kervignac in Morbihan. He is known to the Bretons as Gonlay or Gondlé (LBS III.159-160).

The Life gives him an obviously fictitious pedigree:

Gurthiern filius Boni filii Glou filii Abros filii Dos filii Jacob filii Genethauc filii Jugdual (var. Judgual) filii Beli filii Outham Senis filii Maximiani filii Constantii filii Constantini filii Helene qui crucem Christi habuisse refertur.

His mother is said to be Dinoi daughter of Lidinin, king of all Britain.

Bonus and Glou [Gloyw] are drawn from the pedigree of Vortigern [Gwrtheyrn]. Abros is for Ambros, the Breton form of Ambrosius [Emrys]. Jacob filius Genethauc corresponds to Iago ap Genedog in the ancestry of Cunedda Wledig (ABT 1a in EWGT p.95). Outham Senex is Eudaf Hen and is made the father also of Kenan who is said to have led the Britons when they headed for Rome. This identifies Kenan with Cynan ab Eudaf Hen.

All this seems to be a hotch-potch of insular traditions. Professor Léon Fleuriot says that the Cartulary was drawn up between 1119 and 1128. See his article in BBCS 26 (1974) pp.2-3. Dinoi (*pace* Fleuriot) is evidently Tenoï ferch Lleuddun Luyddog, mother of several saints, as pointed out in LBS III.158.

GWADYN ODDAITH, GWADYN OSOL. See Sol

GWAEDDAN. See CO(2) p.103.

GWAEDDGAR ap BYWYN.

Genealogical link in the ancestry of Tudur Trefor; father of Gwernen (ABT 9b, HL 12a in EWGT pp.103, 119).

GWAELOD, CANTRE'R. See Gwyddno Garanhir, Helig ap Glannog.

GWAETCYM HERWUDEN. (Legendary).

One of the 'Three Gate-Keepers on the side of Lloegr' [the English] at the Battle of Perllan Fangor, according to a triad (TYP no.60). See Caerlleon (Chester).

GWAIÐNERTH ab AΘRWYS. (650)

He appears as a witness (Guednerth, Gaidnerth) in two charters in the Book of Llandaf where he is described as brother of king Morgan [ab Athrwys] (BLD 176a, 190b).

GWAIÐNERTH ap GWALLONIR.

He is mentioned in a number of charters in the Book of Llandaf: *Guidnerth filius Gullonar* (BLD 145), *Guaidnerth filius Guallonir* (BLD 149), these two charters being in the time of king Morgan ab Athrwys and bishop Oudoceus. The same name appears in two charters of the time of king Morgan and bishop Berthwyn, but without the name of his father: *Guednerth* (176b), *Guaidnerth* (183b).

It is probably the same person who is mentioned in a Charter concerning Llangadwaladr [= Trefesgob = Bishtopston, Bishton] in Gwent. The charter appears in two forms: (1) attached to the Life of St.Cadog (§67 in VSB p.134), and (2) in the Book of Llandaf (BLD 180b-183). BLD is much fuller.

We are told that Guidnerth or Guednerth (BLD) or Guoidnerth (VSB) had slain his brother Meirchion. BLD goes on to say that he was excommunicated by bishop Oudoceus for three years. He then sought pardon of Oudoceus who sent him on pilgrimage to Dol in Brittany. But Guidnerth returned before the end of one year, for which reason Oudoceus refused to absolve him. However Oudoceus died and was succeeded by Berthwyn. King Morgan and others besought Berthwyn to let Guednerth go free. VSB then says that Guoidnerth gave Llangadwaladr to God and St.Cadog [i.e. to Llancarfan] (VSB), while BLD says that Guednerth gave Llangadwaladr to Llandaf 'in the hand of bishop Berthwyn'. The mention of Llandaf is clearly a fiction. The witnesses common to the two versions are: Bishop Berthwyn and Terchan of the clergy, Morgan and Gwaidnerth of the laity. Other names are given in both versions, but they differ.

Wendy Davies dates these charters c.680-710 (LlCh pp.97-99, 109-110).

Other persons of the same name crop up in later charters in the Book of Llandaf.

GWAIR ap DWG. (590)

Grandson of Llywarch Hen, father of Tegid and ancestor of Merfyn Frych (GaC 2, ABT 1e in EWGT pp.36, 96). In JC 17 in EWGT p.46 he is called Caid.

GWAIR ap GEIRIOEDD. (Legendary).

One of the 'Three Exalted Prisoners' of Ynys Prydain according to a triad (TYP no.52), the other two being Llŷr Llediaith and Mabon ap Modron. The Red Book version gives *Gweiryod* as the name of his father.

The nature or reason of his imprisonment is not stated in the triad, but he is doubtless the person of the same name mentioned as a prisoner in the poem *Preiddeu Annwn* (BT 54 ll.18 ff):

Perfect (i.e. richly equipped) was the prison of Gwair in Caer Siddi,
According to the tale of Pwyll and Pryderi.
No one before him went into it,
Into the heavy blue [i.e. steel] chain which held him, faithful youth,
And before the spoils of Annwn dolefully he chanted.

(Translated by R.S.Loomis, *Wales and the Arthurian Legend*, 1956, p.134). W.J.Gruffydd proposed to identify Gwair with Gwri Wallt Eurin, the original name of Pryderi ap Pwyll (*Rhiannon*, 1953, pp.90-92). See also TYP p.377.

GWAIR ap GWYSTYL. (Legendary).

He is mentioned in a triad (TYP no.21, WR version) as one of the 'Three Diademed Men' of Ynys Prydain. In the tale of 'Rhonabwy's Dream' he is listed as one of forty-two counsellors of Arthur (RM 159) and in the romance of 'Peredur' he is one of the three knights first seen by the youth Peredur, the other two being Gwalchmai and Owain ab Urien (WM 118, RM 194 *Geneir ap Gwystyl*).

In a Welsh tract on the Knights of Arthur's Court he appears as *Gwair ap Gwystyl o verch Aflaw wledic* (NLWJ 14 (1965) p.242). That is, his mother was a daughter of Amlawdd Wledig, so that he was a first cousin to Arthur. Compare Gwair of Caerweir, below.

His chief characteristic, according to the poets, was his dismal disposition. In this aspect he is mentioned by Llywarch ap Llywelyn, Prydydd y Moch, in an elegy on Hywel (d.1216) ap Gruffudd, where we are told that through grief for his loss, his friends have become like Gwair ap Gwestyl (LIH p.303, l.8). Einion Wan, in his elegy on Madog ap Gruffudd Maelor, a few years later, has a similar expression: 'The man who has become like Gwair ap Gwestyl.' (RBP col.1406, ll.32-33). See Charlotte Guest, *The Mabinogion*, Everyman edition, p.350. Again in a poem, 'To Gronwy when he was sick', Gruffudd ap Maredudd ap Dafydd says (l.53):

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Yr wyf eil rwysc Gweir uab Gwestyl.

‘My condition(?) (*rhwysg*) is like that of Gwair ap Gwystyl’.

(RBP col.1326 ll.5-6).

The name *Gweir ap Gwedl* (*Gwecl?*) occurs in the Book of Basingwerk version of Brut y Brenhinedd (p.164b) where the ‘Cleopatra’ version has simply *Gweir* (fo.83v). Here he is listed among those who attended Arthur's special coronation, but no such name occurs in the corresponding passage in HRB IX.12.

Compare Gwefyl ap Gwastad.

GWAIR ap GYRTHMWL. See Gyrthmwl.

GWAIR of CAERWEIR. (Fictitious)

Geoffrey of Monmouth mentions *Arthgal Cargueirensis quae nunc Warewic appellatur* (HRB IX.12). In Brut Dingestow this becomes *Marchrut o Gaer Weir, y dinas a elwir Warwic*. In the ‘Cleopatra’ version of ByT (fo.83v): *Marchudd o Gaer Weir*, but in the Red Book Brut (200.24): *Arthal o Warwic*. From this it was (wrongly) deduced that Warwick was called by the Welsh *Caerweir*. Thus we find in Peniarth MS.215 (1604 - 12) p.186: *K. Wayr = Warwik*. It was only another step to suppose that it was named from a person called Gwair. This was stated by John Rous (1411-91), the historian of Warwick, who said that the city was restored by Gwayr, a chief of the Britons, who ordered that it should be called Caergwayr after him (*Historia Regum Angliae*, ed. Thomas Hearne, 1716, p.54). Rous goes further in his *Historical Account of the Earls of Warwick*, ed. Thomas Hearne with *Historia vitae et regni Ricardi II*, Oxford, 1729, p.219. Here he is called “Gware, a noble Prince of the blode royall of the Brytaynes, and Cosyne to kyng Arthure. ... (p.220) ... This Lord ... on a tyme met with a Giaunt who rane on hyme with a tree shredd and the Barke of. But God gave grace to hyme. He was a delivere [active, nimble] man, and overcome the Gyaunt. And in token thereof, from thensfurthe he bare in his Armes a ragged staff of Argent in Shield of Sable. And so his heires beare continuallye. Of this Lord is maid mencion boithe in Northe Wales and Southe Wales in ther Welch Cronycles, and conveyes his Auncestours frome hyme to our formost father Adame.”

No such Chronicle is known, but Gwair (q.v.) ap Gwystyl is said to have been cousin to Arthur, and there was perhaps some Welsh Arthurian tale in which he figured (PCB).

GWAIR BALADR HIR. See Gwair Gwrhyd Enwir.

GWAIR DATHAR WEINIDOG. (Legendary).

One of the persons at Arthur's Court in the tale of ‘Culhwch and Olwen’ (WM 466, RM 110). His daughter, Tangwen, is also mentioned (WM 469, RM 112). Compare the cognomen ‘Adar Weinidog’ applied to Gweirydd ap Cynfelyn in Brut y Brenhinedd.

GWAIR GWRHYD ENWIR. (Legendary).

‘G. False-valour’ (‘Jones’ translation; cf. TYP p.378, ‘faithful valour’). He and his brother, Gwair Gwyn Paladr, ‘G. White-shaft’ are mentioned in the tale of ‘Culhwch and Olwen’ as uncles of Arthur, his mother's brothers, who were present at Arthur's Court (WM 466), but RM 110 substitutes Baladr Hir, ‘Long-shaft’ for Gwyn Paladr. Their relationship to Arthur indicates that they were brothers of Eigr.

GWAIR GWRHYD FAWR. (Legendary).

He is mentioned in two triads, TYP no.19, where he is called one of the Three *Galouyd*, ‘Enemy-Subduers’, of Ynys Prydain, and TYP no.72, where he is called one of the ‘Three Stubborn Men’. Rachel Bromwich translates the cognomen ‘of Great Valour’.

He also appears in the tale of 'Geraint and Enid' as one of the party which accompanied Geraint from Caerleon-on-Usk to Cornwall (WM 411, RM 265). The 'Jones' translation of the cognomen here is 'Big-breadth'. It seems that 'Great Valour' is a more suitable meaning (PCB).

GWAIR GWYN PALADR. See Gwair Gwrhyd Enwir.

GWAITH HENGAER ab ELFFIN. (560)

Father of St.Gwrwst (ByS §15 in EWGT p.57).

GWAITHFOED.

There appear to have been several persons of this name who appear as ancestors of various tribes, and have been gradually combined into one person, called Gwaithfoed Fawr, with resultant anachronisms. See discussion in NLWJ 13 (1963) pp.126-7. We may distinguish the following:

GWAITHFOED ab EINUDD ap PWYLL. (b.c.1100)

That is, Gwaithfoed of Ceredigion, father of Cydifor. See PP 3(1)B. He is also probably the same as Gwaithfoed of Gwent, father of Aeddan, Y Bach and Gwyn.

GWAITHFOED (ab ELFFIN ap GWYDDNO). (b.c.1100).

That is, Gwaithfoed of Meirionydd, father of Genillin. See PP 2(1).

GWAITHFOED ap GWRYDR. (b.c.960).

Father of Neiniad and grandfather of Ednywain Bendew (I) (ABT 2d, 8h, HL 1b in EWGT pp.97, 103, 111).

GWAITHFOED ap GWYNNAN. (b.c.940).

That is, Gwaithfoed of Powys, father of Gwerystan and ancestor of Bleddyn ap Cynfyn (MG 3 in EWGT p.39 with a minor correction).

GWALCHMAI ap GWYAR. (Legendary).

One of the most famous heroes associated with Arthur in Arthurian legend and romance. He is twice referred to in the Black Book of Carmarthen; his horse was Ceincaled, one of the 'Three Lively Steeds' of Ynys Prydain (BBC 28, ll.9-10; TYP no.42 variant); and his grave is mentioned in the Stanzas of the Graves (BBC 63 l.15):

The grave of Gwalchmai is in Peryddon
as a reproach to men.

(No.8 in SG p.119)

Gwalchmai ap Gwyar appears with his brother Gwalhafed in the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 469, RM 112). Further on (WM 471-2, RM 114) he was chosen by Arthur to be one of the six to go with Culhwch in search of Olwen 'because he never came home without the quest he had gone to seek. He was the best of walkers and the best of riders. He was Arthur's nephew, his sister's son, and his first cousin.' So the 'Jones' translation, but more probably it may be translated 'son of his sister and of his first cousin'; that is, his father was first cousin to Arthur (PCB). Strangely enough Gwalchmai is not mentioned again in the tale.

In an early triad he is mentioned as one of the 'Three Well-Endowed Men' of Ynys Prydain (TYP no. 4). Later triads (see below) probably belong to a period after his entry into Arthurian Romance.

Gwalchmai ap Gwyar is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 159).

In a collection of stories about giants in Peniarth MS.118, Gwalchmai is said to have slain three witches by treachery. No details of the killings are given but the witches were the wives of three giants, Hywel Gawr, Pyscog Gawr and Llyffan Gawr. See Cy. 27 (1917) p.130.

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Gwalchmai is not credited with a wife in extant Welsh legend but Olwen and Tegau Eurfron have been mentioned, wrongly. See the names.

The tradition that Arthur included a sister's son among his most prominent warriors is alluded to by William of Malmesbury, writing in 1125:

At this time was found in the province of Wales called Ros [Rhos] the tomb of Walwen, who was the not degenerate nephew of Arthur by his sister. He reigned in that part of Britain which is still called Walweitha [Galloway]. A warrior most renowned for his valour, he was expelled from his kingdom by the brother and nephew of Hengist. ... The tomb of ... [Walwen] ... was found in the time of king William upon the sea-shore, fourteen feet in length; and here some say that he was wounded by his foes and cast out in a shipwreck, but according to others he was killed by his fellow-citizens at a public banquet.

(*De Rebus Gestis Anglorum*, III §285, ed. Rolls, II.342, trans. E. K. Chambers, *Arthur of Britain*, p.17).

The district of Rhos he referred to is no doubt Rhos in Dyfed, where there is a parish called in Welsh Castell Gwalchmai and in English Walwyn's Castle. Not far away in the parish of Pwllcrochan, five miles west of Pembroke, is Wallastom, which was called Walwainiston in the time of Edward III. See OP I.378, 418. Lewis Morris said that the site of Gwalchmai's grave "is shown between the Isles of Skomar [Skomer] and Skokham [Skokholm] in Pembrokeshire." (*Celtic Remains*, p.213). Peryddon the site of Gwalchmai's grave according to the Stanzas of the Graves is not known in Dyfed. A river of the name has been identified with a stream running into the Monnow at Monmouth (Ifor Williams, *Armes Prydein*, 1955, pp.xxx ff). However there is no suggestion in the stanza that Peryddon is a river, and it seems that it must be regarded as an unknown district (Thomas Jones, in SG p.111), perhaps in Dyfed.

GEOFFREY OF MONMOUTH

It is generally agreed that the Walwen of William of Malmesbury is the same as the Welsh Gwalchmai. The name appears as Gualgua(i)nus and the like in Geoffrey of Monmouth's *Historia Regum Britanniae*. "Although there is not a complete correspondence between the forms, yet ..[they].. are sufficiently close by Arthurian standards" (TYP p.370). HRB represents him as Arthur's nephew, by his sister Anna and Loth, a prince of Lodonesia [Lothian] (HRB VIII.21, IX.9). In Brut y Brenhinedd Loth becomes Llew ap Cynfarch, and Anna remains unchanged in most versions. However, when Gualguanus appears later in HRB the Welsh versions invariably substitute Gwalchmai ap Gwyar. The Peniarth MS.44 text resolved the difficulty by claiming for Anna 'that she was also called Gwyar' (BBCS 25 (1973) p.287). In the 'Brut Tysilio' in Jesus College MS.61, Gwyar is distinctly said to be the mother of Gwalchmai (HRB, ed. Griscom, p.444). A similar conclusion is reached in a Welsh version of the Birth of Arthur, mainly based on the French romance of Merlin, where it is said that Gwyar was the daughter of Eigr and Gwrlais [i.e. half-sister of Arthur] and mother of Gwalchmai. See Cy. 24 (1913) p.250. From this it is clear that Gwyar was accepted as the name of Gwalchmai's mother, and indeed we find Gwyar elsewhere as the name of a woman, namely the wife of Geraint ab Erbin (ByS 76(F) in EWGT p.65). Chronologically it is unacceptable to allow either Loth or Llew ap Cynfarch to be father of Gwalchmai, and it must be admitted that no satisfactory father of Gwalchmai is anywhere mentioned (PCB). Lewis Morris, however, supposed that Gwalchmai was Arthur's "sister Anna's son by Gwyar, a second husband" (*Celtic Remains*, p.213).

It seems that 'Gwalchmai ap Gwyar' probably involves a matronymic, which, though not common, occurs with the children of Dôn, and Mabon ap Modron, both in the realm of myth rather than heroic tradition. It also occurs in Irish, for example, Conchobor mac Nessa, Fergus mac Roich. See TYP p.372.

According to Geoffrey of Monmouth, when Gualguanus was twelve years old he was recommended by his uncle to the service of pope Supplicius or Sulpicius [?Simplicius, 468-483], from whom he received arms (HRB IX.11). He next appears when he is sent by Arthur with two others as

ambassador to Lucius Tiberius during Arthur's wars with Rome. The meeting degenerated into a brawl and finally a battle (X.4). Later we find him with Hoel, duke of the Armoricans, in command of a body of Arthur's soldiers (X.6, 9 - 11). His valour was never to be foiled (X.10). He was slain in battle against the forces of Modred [Medrod] at the port of Rutupi [Rutupiae = Richborough] (XI.1).

After Geoffrey of Monmouth a variety of French forms of the name are found, the commonest being Gauvain, and in English Gawayne, now Gawain. On the bas-reliefs over the north-east portal of the Cathedral of Modena (believed to be of the early twelfth century) the name appears as Galvagus (Bruce I.14-15). The only truly Arthurian *lai* by Marie de France, is 'Lanval', written probably between 1165 and 1167. Here Lanval is a friend of *Walwain* (E.K.Cambers, *Arthur of Britain*, p.136).

Wace, in his *Roman de Brut* (1155), seems to be the first to mention Gawain's courtesy:

This Gawain was a courteous champion, circumspect in word and deed, having no pride nor blemish in him. He did more than his boast, and gave more largely than he promised.

(Trans. by Eugene Mason in *Arthurian Chronicles represented by Wace and Layamon*, Everyman Library, 1912, p.57).

ROMANCE

In the French romances Gawain's "main function is to exemplify the knightly virtues of prowess and courtesy in their highest manifestations." (Bruce I.172). He is one of the stock figures of Arthur's Court and there is not a single Arthurian Romance in which he does not appear. If he is not always the best knight of the court that is only because the romance was written to celebrate the exploits of some other knight. In many he serves as a touchstone or foil, against whom the prowess of the hero-knight is measured. The Welsh recognised Gawain as their Gwalchmai and when they adapted the French romances Gawain always became Gwalchmai. Whether the character assigned to Gawain is traditionally Welsh or borrowed by the Welsh from the French romances is now impossible to say.

In the 'Perceval' of Chrétien de Troyes it is Gauvain who succeeds, by his courtesy and patience, in bringing Perceval to Arthur (Bruce I.228). Similar episodes occur in 'Erec et Enide' and 'Yvain'. These were adopted into the Welsh versions: 'Peredur' (WM 140-5, RM 211-5), 'Geraint' (WM 437-9, RM 284-6), 'Owain' (RM 179-182). A similar incident occurs in the Welsh tale 'Ystorya Trystan' where Gwalchmai is sent to make peace between Trystan and Arthur. Gwalchmai exemplifies his powers of persuasion and succeeds in bringing Trystan to Arthur. See s.n. Trystan.

So in a late triad (TYP no.75) Gwalchmai ap Gwyar is one of the 'Three men of Ynys Prydain who were most courteous to Guests and Strangers'. In another triad (TYP App.IV.1) Gwalchmai ap Llew ap Cynfarch is included as one of the 'Three Golden-Tongued Knights' of Arthur's Court, because no king or lord could refuse to listen to him, and whatever quest he sought, it would be granted either willingly or unwillingly. In the Romance of 'Geraint ab Erbin' Gwalchmai is said to have been chief of the nine captains of Arthur's war-bands because of the excellence of his renown for feats of arms and the dignity of his noble birth (WM 385, RM 244).

In a list of *Milwyr y Vord Gronn*, 'Soldiers of the Round Table', in two Welsh manuscripts we find mention of Gwalchmai ap Llew ap Cynfarch, *a hwnnw a elwid Y Bach o'r Llanerch*, 'and he was called The Little One of the Plain'. See NLWJ 14 (1965) p.242. This must refer to some lost tale involving Gwalchmai.

Gwalchmai's horse Ceincaled reappears as Guingalet or Gringalet, the horse of Gauvain, in Chrétien de Troyes and later romances. See R.S.Loomis, *Arthurian Tradition and Chrétien de Troyes*, 1949, pp.156-9, 485.

There is a Latin romance *De Ortu Waluuanii* of the middle or second half of the thirteenth century which professes to give an account of Gawain's youth. There is also a fragmentary French poem called *Les Enfances Gauvain*, of a similar nature. The material of both these is based partly on Geoffrey of Monmouth. See further Bruce II.33-38 and 57 n.6; and *Arthurian Literature*, ed. R.S.Loomis, pp.360-2, 475-6.

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Otherwise there are no French romances devoted entirely to Gawain, but there are several Middle English poems, the most famous of which is *Sir Gawayne and the Grene Knyghte*. These are of the fourteenth and fifteenth centuries, and testify to the popularity of Gawain compared with other knights among the English. In all these Gawain retains his character of courtesy, honesty and prowess. This courtesy became proverbial so that in Chaucer's *Canterbury Tales* the highest praise the Squire could bestow on a knight's eloquence was:

That Gawayne, with his olde curteisye,
Though he were comen ayeyn out of Fayrie,
Ne koude hym nat amende with a word.

(*The Works of Geoffrey Chaucer*, ed. F.N.Robinson, 1957, p.129, ll.95-97).

The association of Gawain with Galloway is persistent in the romances, e.g. the 'Conte Del Graal' and its continuations (Bruce II.98-9), the English Poem 'The Awntyrs of Arthur at the Tarne Wathelyne', etc. See Rachel Bromwich in TYP p.372 and *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis p.50 n.1.

In several of the French romances Gawain has the 'Solar' property - that his strength waxes and wanes as the sun rises and sets. Examples are listed in J.D.Bruce's edition of the *Mort Artu* pp.287ff. It appears in Malory IV.18 and XX.21 l2.

There is one important exception to what has been said about the general treatment of Gawain's character as a noble, generous and valiant knight; that is in the 'Prose-Tristan' where "he appears as a vindictive criminal, guilty of several offences and noted for his cruelty." As a result we find that Malory, who drew from a variety of sources, including the Prose-Tristan, is very inconsistent in his treatment of Gawain's character (E.Vinaver, *The Works of Sir Thomas Malory*, p.1433).

GWALES. Disciple of St.Cadog. See Barrwg.

GWALHAFED ap GWYAR. (Legendary)

He appears only in the tale of 'Culhwch and Olwen' and there only once, where he is mentioned in a list of persons at Arthur's Court immediately after Gwalchmai ap Gwyar (WM 469, RM 112). Nothing is said about him. He is mentioned by the poet Llygad Gwr (LH 60.23, CO(2) p.105).

John Rhys always spells 'Gwalchaved' and interprets it as 'Hawk of Summer' in contrast to 'Gwalchmai', which he interprets as 'Hawk of May' (*Arthurian Legend*, p.168). This interpretation of the name Gwalchmai is not, however, approved by later scholars. See TYP p.369. John Rhys also had no doubts about regarding 'Gwalchaved' as the origin of the name 'Galahad' of the Grail Romances (*loc.cit.*, Chapter VIII). But see Galath ap Lawnsloot.

The name crops up in the eleventh to fourteenth centuries as Gwlhafed. See P. C. Bartrum, *Welsh Genealogies, A.D. 300 - 1400*, Vol.2 p.326, Vol.3 pp.471, 485. In one manuscript it is spelt Gwalchafed, viz. 'The Dale Castle Manuscript' (= NLW MS.14,214) by Iaco ap Dewi (c.1709), ed. Sir Thomas Phillipps, Bart., p.6.

GWALLOG ap LLEENOG. (500)

He is mentioned in the *Historia Brittonum* (§63) as *Guallanc* (for Guallauc), one of the four kings who fought against Hussa, king of Bernicia. Hussa reigned c.585 - 592 (P.H.Blair in *Studies in Early British History*, ed. N.K.Chadwick, 1954, p.149).

His genealogy is given in the 'Harleian' genealogies (HG 9) and a slightly different version in Jesus College MS.20 (§36). See EWGT pp.10, 48. See further s.n. Lleenog. These agree that he was one of the 'Men of the North'. According to Bonedd y Saint his sister, Dwywai, was the mother of St.Deiniol by Dunod Fwr (ByS §12 in EWGT p.56), and a daughter, Onnen Grec, was the mother of St.Elaeth by Meurig ab Idno (ByS §48 in EWGT p.62). A son, Ceredig (q.v.), is mentioned in a triad.

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In a triad (TYP no.5) Gwallog ap Lleenog is said to be one of the 'Three Pillars of Battle' of Ynys Prydain, but other versions substitute Urien ap Cynfarch. In variant versions of two other triads (TYP nos.6, 25) he is called one of the 'Three Bull-Protectors (?)' and one of the 'Three Battle-Leaders' of Ynys Prydain. In both these triads he has taken the place of Urien ap Cynfarch of the earlier versions.

He is mentioned in the Black Book of Carmarthen in the Dialogue between Gwyddno Garanhir and Gwyn ap Nudd, where Gwyn says:

I have not been where *Gwallauc* was slain,
The affliction of Lloegr, the son of *Lleynna[u]c*.

(BBC p.100 ll.3-5, trans. TYP p.376).

There is another poem in the Black Book of Carmarthen (BBC 97, ll. 3-13) in which *Gwallauc* ap *Lleinauc* appears in the last line of several stanzas concerning a man who has lost an eye. Its meaning is obscure and it is thought that 'the context of the englyns is a facetious tale'. See the discussion by Brynley F. Roberts in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, 1978, pp.309-311, especially p.310.

He is the subject of two poems in the Book of Taliesin which are probably the genuine work of Taliesin. See CT Nos.XI and XII. In both poems his father is named as *Lleenawc*. The first consists in the main of a list of Gwallog's battles; in the second ll.48-50, Taliesin says 'From Caer Glud (Dumbarton) to Caer Garadawg as well as in the land of Penprys. O Gwallawg, all the kings are silent and peaceful (CT p.105), implying that the kings had been subdued. Again (l.21) 'he was named a judge over Elmet'. This is evidence that Gwallog's kingdom was Elfed (CT p.xxxvii; TYP p.375). It is probable that Gwallog and his son, Ceredig, carved out the kingdom of Elfed in enemy territory, just as Urien Rheged conquered the territory of Catraeth. There he was probably succeeded by Ceredig. (WCO 98-99; H.M.Chadwick, *Early Scotland*, 1949, p.144; TYP pp.308, 375). See further s.nn. Ceredig ap Gwallog and Ceredig (Cerdic) of Elfed. Another poem in the Book of Taliesin (BT 29.21), not regarded as the genuine work of Taliesin, mentions *Gwallawc* (30.4) and *Lleenawc* (29.24)

Gwallawc is mentioned in the poem known as *Moliant Cadwallawn*, 'Praise of Cadwallon [ap Cadfan]', where Gwallog seems to be connected with 'the sorrow of Catraeth, great and renowned'. There may be some allusion here to the poet Aneirin who celebrated the battle, and was, perhaps, Gwallog's nephew. There is no other reference to Gwallog in connection with the battle of Catraeth (TYP p.376).

In the Llywarch Hen poetry dealing with the story of Urien Rheged (CLIH No.III) there are references to the aftermath of the death of Urien, when it appears that Dunod [Fwr] and Gwallog had turned against the sons of Urien. In III.39 we find:

Gwallawc, horseman of battle, planned
to make battle in Erechwydd
against the attack of Elphin.

In the romance of 'Geraint and Enid' the Welsh adapter of the story by Chrétien de Troyes adds a little bit of his own when he tells of the arrival in Arthur's Court of Edern ap Nudd after his defeat by Geraint. In the Welsh version Arthur went as surety for him with Caradog [Freichfras] ap Llŷr [Marini], *Gwallawc uab Lleenawc*, Owain [read? Gwyn] ap Nudd, Gwalchmai, and many others (WM 406, RM 261). The introduction of Gwallog involves an anachronism not uncommon in these romances. It is interesting that the same three, Caradog Freichfras, Gwallog ap Lleenog and Gwyn ap Nudd are mentioned as uterine brothers. See further s.n. Gwyn ap Nudd, where it is suggested that their supposed mother must have been regarded as a 'fairy'.

GEOFFREY OF MONMOUTH

In HRB IX.12 Galluc or Gualauc Salesberiensis is one of the 'consuls' who were present at Arthur's coronation at Caerleon. Later he was slain in the last battle between Arthur and the Romans

(X.9). In Brut Dingestow the corresponding names are *Guallawc o Salsbri* and *Guallawc o Amwythic* [Shrewsbury]. In the Red Book version he becomes *Gwallawc ap Lleenawc o Salsbri* (p.200) and *Gwallawc vab Llywynawc o Salsbri* (p.225).

GWALLOG HIR.

He is mentioned in the Stanzas of the Graves (No.7) in the Black Book of Carmarthen:

Where the waves buffet the land
at Carrawg is the grave of Gwallawg Hir.

(SG p.119). Carrog, meaning 'torrent', is a fairly common place-name. Perhaps here it is the place also called Llanddeiniol in Ceredigion (WATU). Gwallog Hir is also mentioned in a poem in Peniarth MS.147 (c.1566): *Pan aeth Gwallawc Hir y dir mab Don*, which alludes to the crossing of the Conwy (BBCS 1 (1923) p.153; TYP p.376).

GWALLWEN ferch AFALLACH. (Legendary).

According to the expanded 'Hanesyn Hen' tract she was the mother of Rhun ap Maelgwn [Gwynedd] (ByA §28 in EWGT p.91). She was not the official wife of Maelgwn, who is said to have been Sanan ferch Cyngen, and therefore Gwallwen was regarded as a mistress. She was probably a legendary 'fairy' like Modron ferch Afallach. See BBCS 19 pp.6-8 (1960).

The tract 'Disgyniad Pendefigaeth Cymru' makes use of this genealogical tradition to explain why Elidir Mwynfawr invaded Gwynedd after the death of Maelgwn. 'The mother of Rhun was *Gwalltwn verch Yvallach*, Maelgwn's mistress, and because of that he was not acceptable to some as prince, only as a regent.' See NLWJ 16 p.257 (1970). See also TYP pp.111-2.

GWANAR ap LLIAWS. See Gwenwynwyn ap Lliaws.

GWARAE GWALLT EURIN. (Legendary).

'G. Golden-hair'. He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court (WM 467, RM 111). He went to Llydaw with Arthur and Mabon ap Mellet to seek the dogs of Glythmyr Ledewig (RM 134). Compare Gwri Wallt Eurin, the original name of Pryderi (q.v.).

GWARTHAN ap DUNOD ap PABO. (Fictitious).

He and an equally fictitious St.Cynwyl appear only in the Iolo MSS. pp.126, 129, 150-1, where they are made saints, brothers of Deiniol. They are given the same mother as Deiniol, namely Dwywai ferch Lleenog.

These names have been manufactured as a result of the misunderstanding or misreading of two lines in the 'Gododdin' (CA Stanzas LV, A and B):

1.643 o gussyl mab Dwywei.
1.651 o guarchan mab Dwywei.

Kenneth Jackson translates:

'by the teaching of the son of Dwywai'.
'with the lay of the son of Dwywai'.

The son of Dwywai is perhaps Aneirin (q.v.).

GWARTHEGYDD ap CAW. (Legendary).

The name means 'drover' or 'cattle-raider'. In the tale of 'Culhwch and Olwen' he takes part with Arthur in the hunting of the boar Trwyth, leading the two dogs of Glythmyr Ledewig. He was slain, however, at Cwm Cerwyn in Dyfed (RM 138).

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In the tale of 'Rhonabwy's Dream' he and Bedwin the bishop are represented sitting one on each side of Arthur (RM 148). Later in the same story they are again mentioned as the first two in a list of forty-two counsellors of Arthur (RM 159).

Curiously enough, Gwartheygydd is not included in either of the lists of the sons of Caw, that in 'Culhwch and Olwen' (WM 461-2, RM 107) or in the 'Hanesyn Hen' list (§3 in EWGT p.85).

GWARW. (Fictitious).

Supposed saint of Llanwarw (Wonastow) (LBS III.164). See Cynyr Farfwyn.

GWARWY.

Whence Dingwarwy, Bamborough of HB §63. See s.n. Edelfled Ffleisor.

GWASAWG. (Legendary).

The 'supporter' of Rhydderch Hael according to the poem 'Afallennau' in the Black Book of Carmarthen (Stanza 5 l.6). He is also mentioned in 'Gwasgargerdd Fyrddin yn y Bedd' in the Red Book of Hergest (col.584 f) and in 'Peirian Faban' in Peniarth MS.50. See s.n. Myrddin Wyllt (A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, pp.21-25).

GWAWL ap CLUD. (Legendary).

He appears in the Mabinogi branch of 'Pwyll'. He was to be wedded to Rhiannon but she succeeded in gaining Pwyll instead. However, at the marriage feast for Pwyll and Rhiannon, Gwawl appeared and asked a boon. Pwyll, not knowing him, promised him anything that he was able to give. Thereupon Gwawl asked for Rhiannon together with the feast and preparations. Pwyll was compelled to give up Rhiannon, but the feast and preparations, being provided by Hefeydd Hen, Rhiannon's father, were not his to give. Rhiannon promised Gwawl that he should have his feast a year later. At the same time she gave Pwyll a bag with instructions how to use it (WM 20-22, RM 12-14).

So the following year Pwyll came to the feast disguised in shabby clothes and hid a hundred followers in a nearby orchard. He appeared before Gwawl and asked him to fill his bag with food. Gwawl agreed, but it was a magic bag which could never be filled. When Gwawl asked 'Will it never be filled?', Pwyll replied that it never would be full unless a true possessor of great dominions should tread down with both his feet the food in the bag, and say 'Sufficient has been put herein!' Rhiannon advised Gwawl to put his feet in the bag, and when he did so, Pwyll quickly pulled it over his head, closed it and tied it firmly. Then he blew his horn, and each of his men, as he came into the hall, struck the bag. Thus was the game of 'Badger in the Bag' first played. Gwawl was let out of the bag when he had promised never to lay claim or seek vengeance for what had been done (WM 22-26, RM 14-16).

Later, in the branch of 'Manawydan', we are told that Llwyd ap Cil Coed cast a spell over Dyfed to avenge Gwawl ap Clud (WM 79, RM 57).

See W.J.Gruffydd, *Rhiannon*, 1953, for a discussion of this story.

GWAWL ferch COEL HEN. (380)

According to the pedigrees in Jesus College MS.20 (JC §7 in EWGT p.45) she was 'the mother of the sons of Cunedda', that is, wife of Cunedda Wledig. A later text (ByA §27 in EWGT p.91) calls her mother of Cunedda, that is, wife of Edern, but this is chronologically less probable. See WCO 96-97.

GWAWR ferch BRYCHAN.

She was the wife of Elidir Lydanwyn and mother of Llywarch Hen. See DSB §12(15), CB 15(15), JC 3(9), PB 3f in EWGT pp.16, 18, 43, 82).

GWAWR ferch CEREDIG. (435)

She was the mother of Gwynllyw [ap Glywys] (PK 5, JC 47 in EWGT pp.20, 49). In the Life of St.Cadoc (§47 in EWGT p.25) she is called *Guaul*.

GWAWR (ap LLYWARCH HEN).

He appears in some late lists of the sons of Llywarch Hen (ByA §5 in EWGT p.87). In two of the three texts he is identified with 'Mab Claf', (Son of the Sick Man). The title *Englynion mab claf* is given to a poem in the White Book of Rhydderch, in the same style as, and preceding Llywarch Hen poetry. A later copyist made 'Mab Claf' into a son of Llywarch Hen. See CLIH p.lvi. The poem is called 'Claf Abercuawg' in CLIH (No.VI p.23).

GWAWRDDUR CYRFACH.

'G. the Hunchback'. Father of three men 'from the uplands of Hell' and (as Gwardur Cyrfach) father of Gwenwledyr, all at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 461, 469, RM 106, 112).

GWBERT. See Cubert, St.

GWDDYN. (Legendary).

Gwddyn or Gwyddyn is only known in legend as a hermit at Llanwddyn, formerly under Llanrhaeadr yMochnant, Powys. Gwely Wddyn, 'Gwddyn's Bed', is a smooth mound on a hill, a little to the south of the submerged village, on the other side of the Vyrnwy. There are also Llwybr Wddyn, 'Gwddyn's Path', and Sarn Wddyn, 'Gwddyn's Causeway'. Sometimes he is made to be a giant. A brook sometimes called Nant Owddyn is a tributary of the Vyrnwy, and flows by Gwely Wddyn (LBS III.224).

Ifor Williams says: 'Gwely and Llwybr are masculine, so that one cannot restore *Gwddyn* from these with much certainty. The mention of a giant and the above description of Gwely Wddyn suggest the grave of a hero.' He suggests the identity of Gwddyn with Maoddyn of the Cynddylan poem (CLIH p.240). See s.n. Maoddyn.

GWEDDW. (Legendary).

In the tale of 'Culhwch and Olwen' one of the things required of Culhwch was to obtain Gwyn Myngdwn, 'White Dun-mane', the horse of Gwedd, on which Mabon ap Modron should hunt the boar, Trwyth (WM 483, RM 124). The horse was obtained (RM 134) and took part in the hunt (RM 140).

Myngwrn, 'Thick-mane', the horse of Gwedd, is mentioned in a triad (TYP no.46a) where it is described as one of the 'Three Bestowed Horses' of Ynys Prydain. But this title properly belongs to another triad, TYP no.38, and it is possible that it has replaced the real title, now unknown.

GWEDROG ap GERAINT ap GARANNOG. (560)

Father of Gwydr Drwm the father of St.Egryn (ByS §72 in EWGT p.65).

GWIFYL ap GWASTAD. (Legendary).

'Lip son of Level'. He is mentioned in the tale of 'Culhwch and Olwen': 'On the day he was sad, he would let down one of his lips to his navel, and the other would be as a cowl on his head.' (WM -, RM 111). Compare Gwair ap Gwystyl.

GWEIRYDD ADARWEINIDOG, GWEIRYDD ap CYNFELYN. (Legendary)

Gweirydd ap Cynfelyn is substituted in Brut y Brenhinedd for Geoffrey of Monmouth's Arviragus (HRB IV.12-16). What is said of him in ByB does not differ materially from what is said in HRB of Arviragus, but the name is far from being a Welsh equivalent.

Some versions give him the cognomen *Adarweinidog*, '[having] bird-servants' (e.g. Brut Dingestow, Red Book Bruts pp.94, 97, Peniarth MS.44). It also appears in ABT §28 in EWGT p.109. John Rhys suggested that the cognomen was drawn from that of a person named Gweirydd in some lost tale (*Arthurian Legend*, p.366 n.4). Similarly Brynley F. Roberts in BBCS 25 (1973) p.283. John Rhys (as an alternative) and Rachel Bromwich suggested the meaning 'servant of birds'. Compare CO(2) p.97.

The line *adar weinidawc caeawc cynran drud* appears in a poem by Prydydd y Moch (LIH p.273 l.23). See TYP p.378 n.2. Compare Gwair Dathar Weinidog.

Gweirydd appears without cognomen in the tract 'The Twenty-four Mightiest Kings' (§16 in *Études Celtiques*, XII, pp.171, 180).

For examples of bird-servants see s.nn. Drudwas ap Tryffin, Gwenddoleu ap Ceidio, Owain ab Urien, Rhiannon.

GWEIRYDD [?ap CYNWRIG] ap CYNDELW GAM.

There are two versions of the pedigree of Llywelyn Eurdorchog, patriarch of a tribe in Iâl and Ystrad Alun: Llywelyn ap Cynwrig ap Cynddelw Gam (HL 5a in EWGT p.115) and Llywelyn Eurdorchog ap Coel ap Gweirydd ap Cynddelw Gam. See PP 29(2). The compromise shown here is chronologically more satisfactory. See EWGT p.156.

GWEIRYDD ap LLEW. (Arthurian Romance).

The Welsh form of the name of one of the brothers of Gwalchmai, the other being Gareth. They are listed in two Welsh manuscripts as 'Soldiers of the Round Table'. See NLWJ 14 p.242 (1965). These two brothers correspond to Guerrehes and Gaheries, brothers of Gauvain in the 'Vulgate' cycle. See Sommer index. They seem to be variants of the same original name, whatever that was. See R.S.Loomis, *Celtic Myth and Arthurian Romance*, pp.84, 312.

GWELL ap LLYWARCH HEN. (550)

In the Llywarch Hen poetry Gwell is mentioned in only one stanza (CLIH I.43): 'The grave of Gwell in Rhiw Felen'. It is implied, but not stated, that he was a son of Llywarch Hen. However, the name occurs in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA 5 in EWGT p.86).

On Rhiw Felen see Thomas Pennant, *Tours in Wales*, ed. John Rhys, 1883, II.11-12. The bwlch which comes from Glynn Eglwyseg is called *Bwlch y Rhiw Felen*, and is five miles north of Llangollen (*Montgomeryshire Collections*, IV.240). Llangollen is mentioned in the next line of the stanza, as the site of the grave of Sawyl, another son of Llywarch Hen. Hence one may well believe that the grave of Gwell ought to be looked for here and not at Rhiwfelen in the parish of Garthbeibio, Caereinion, mentioned in *Montgomeryshire Collections*, VI.9. (CLIH p.93).

Bwlch Rhiwfelen is mentioned in the Life of St.Collen as the home of the Giantess of the Bwlch. See LBS II.160.

GWEN, Arthur's Mantle.

Arthur speaks of his mantle (*llen*) without naming it in the tale of 'Culhwch and Olwen'. It was one of his possessions which he would not give away (WM 459, RM 105).

Arthur's Mantle is described in the tale of 'Rhonabwy's Dream': 'A mantle of ribbed brocaded silk ... and an apple of gold at each of its corners ... Gwen was the name of the mantle. And one of the properties of the mantle was that the man around whom it might be wrapped, no one would see him, whereas he would see everyone. And no colour would ever abide on it save its own colour.' (RM 152-3). This seems to be the only authority for the mantle's name, Gwen. In some versions of Brut y Brenhinedd (e.g. Brut Dingestow and the 'Cleopatra' version), 'Gwen' is [wrongly] the name of Arthur's shield, where Geoffrey of Monmouth [wrongly] calls it 'Pridwen' (HRB IX.4). Compare Wynebgwrthucher, Prydwen.

Llen Arthur, 'Arthur's Mantle', is included as one of the 'Thirteen Treasures of Britain' in all the lists, but again not named. Its property is that anyone who is 'under' it is invisible, but can see everybody. See Eurys I. Rowlands in *Llên Cymru*, V (1958) p.53; P. C. Bartrum in *Études Celtiques*, X (1963) p.461. For further notes on the Thirteen Treasures of Britain see s.n. Brân Galed.

GWEN ALARCH ferch CYNWAL CANHWCH. (Legendary).

‘White Swan’. One of the ladies at Arthur's Court mentioned in the tale of ‘Culhwch and Olwen’ (WM 469, RM 112).

GWÊN ap LLYWARCH HEN. (550)

He is mentioned in several stanzas of one of the ‘Llywarch Hen’ poems (CLIH I.1-28). They consist mostly of a dialogue between Llywarch and his son, Gwên. Ifor Williams originally thought that the dialogue was between Gwên and his mother (*Canu Llywarch Hen*, 1935, and before) but in his *Lectures on Early Welsh Poetry*, 1944, pp.37-38, he admitted that he was forced to the conclusion that the dialogue was between father and son. These are followed by stanzas referring to Gwên's death (I.14-28).

The story behind the poem is difficult to reconstruct with any certainty, but it appears that after Llywarch had retired to Wales, all his sons had been killed, one by one, some of them apparently in guarding the ford, Rhyd Forlas, over the river Llawen, on the confines of his land. Gwên had been away from home. Possibly he had taken up the life of a hermit. He arrived home at the critical moment when his aged father was about to set out himself to guard the ford. His father does not recognise Gwên when he first arrives, but when he knows who he is he loses no time goading the youth on to the task of guarding the ford. Gwên had not needed any goading but his father's words stung his pride. Urien Rheged had given him a horn, and Llywarch advises him to blow it if he is hard pressed. Gwên answers:

I.11 However hard pressed I may be before the warriors of Lloegr
 I shall not thus degrade myself.
 I shall not rouse the maidens from their sleep!

We gather that Gwên was slain like his other brothers, for the next few stanzas are his elegy:

I.14 Gwên by the Llawen kept watch last night.
 In the fight he fled not.
 Sad is the tale on Clawdd Gorlas.
 22 My son was a man stubborn in conflict.
 He was Urien's nephew.
 At Rhyd Forlas Gwên fell.
 24 Four and twenty sons had I.
 With collar of gold, leader of the host,
 Gwên was the best of them all.

In another poem Llywarch Hen says:

II.20 Neither sleep nor joy comes to me
 After the death of Llawr and Gwên.
 I am an irritable carcase. I am old.

(CLIH pp.lii-liii, 1-5, 11, 55-82; *Lectures on Early Welsh Poetry*, pp.36-40).

According to Owen Jones (*Cymru*, 1875, I.603) Gwên was slain ‘in Rhyd Morlas, a brook which rises in Mynydd Selattyn, and flows into the Ceiriog. Gwên's name is preserved in the mansion which stands on the bank of the Forlas, called Prys Gwen.’ That is, Gwên's Covert, now called Preesgweene near Chirk. ‘This is certainly the district where we should expect to find memories of a son of Llywarch, but there does not seem to be any sign of the name *Llawen* there now. But cf. Cwm *Llawenog* in Glyn Ceiriog; *Lleweni*, the mansion of the Salesburies, near Denbigh, on the bank of the Clwyd.’ (CLIH p.67).

The grave of Gwên is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.16):

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Whose is the grave of good repute,
who would lead a compact host against Lloegr?
The grave of Gwên son of Llywarch is this.

(SG p.121).

Gwên is found in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

Another Gwên is mentioned in the Stanzas of the Graves, see s.n. Gwriad, king of Strathclyde. The name Gwên, for a man, is found in Cyfeiliog in the late thirteenth century. See WG 1, Vol.4 p.834.

GWEN ferch BRYCHAN.

The saint of Talgarth in Brycheiniog (PW 39, WCO 140). She is so mentioned in all the Brychan documents: DSB 12(18), CB 15(19), JC 3(17), PB 3q in EWGT pp.16, 19, 43, 83. No other dedications seem to be recorded in Wales, and she does not appear in any Welsh Calendars.

She is probably the same as Wenna mentioned in the list of the children of Brychan in the Life of St.Nectan (EWGT p.29). The saints in this list (where identified) are all saints of Cornwall. She is evidently the patroness of St.Wenn, six miles west by south of Bodmin. Also of Morval, near Looe, and of a chapel in St.Kew. There was a chapel of St.Wenn in Cheristowe in Hartland parish, and a place called *Trewenna* in Lanteglos parish (G. H. Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, pp.32-33). See also Wensent.

LBS III.166 identifies the Cornish Wenn with Gwen ferch Cynyr of Caer Gawch. There is nothing to support this. According to LBS III.167 the feast of St.Wenn is on October 18.

At the end of the sixteenth century it was stated that Gwen ferch Brychan was the wife of Llŷr Marini and mother of Caradog Freichfras. This seems to have been a genealogist's invention based on the fact that certain families in Brycheiniog claimed descent from Caradog Freichfras (See PP 15). The idea seems to have originated with Thomas Jones of Tregaron who said in Mostyn MS.212b p.33 that the mother of Caradog was an un-named daughter of Brychan. Later, in the pedigree which he set out in 1580 for Gregory son of Sir John Price in Harleian MS.3538 fos.29-60, he identified the daughter as Gwen (fo.31). This was copied in Llyfr Baglan (ed. J.A.Bradney, 1910, p.120). The same marriage is mentioned in many later genealogical manuscripts.

GWEN ferch CEREDIG ap CUNEDDA. (450)

According to some late versions of Bonedd y Saint she was the wife of Pedrwn and mother of St.Padarn (ByS 21 in EWGT p.58). In the Life of St.Padarn she is called *Guean* without parentage (§2 in VSB p.252).

GWEN ferch CUNEDDA WLEDIG. (420)

The wife of Amlawdd Wledig, and mother of Cynwal Garnhwch and of Eigr, the mother of Arthur (JC 7, ByA 29(14), 31 in EWGT pp.45, 92, 94).

GWEN ferch CYNRY of CAER GAWCH. (460)

In late versions of Bonedd y Saint she is said to have been the mother of St.Cybi. One version gives her the alternative name Tonwen (§26 in EWGT p.58). She would be sister of Non, the mother of Dewi. Her first appearance is actually in Peniarth MS.50 (1415-1456) p.86 where she is made the mother of Iestyn ap Geraint (ByS §27), but this is probably a mistake due to the accidental transference of this part of the item from the previous item on Cybi.

LBS III.166-7 takes her to be the saint of St.Wenn in Cornwall, but see Gwen ferch Brychan.

GWEN ferch CYWRYD ap CRYDON. (Legendary).

One of the 'Three Fair Maidens' of Ynys Prydain, according to a triad (TYP no.78). The name of her father (q.v.) suggests that she belonged to some legend in a lost pre-Geoffrey pseudo-history of prehistoric Britain. See BBCS 23 pp.4, 6 (1968).

GWEN ferch EFROG. See Peredur Paladr Hir.

GWEN ferch GRONWY ap TUDUR TREFOR.. (950)

She was the mother of Elystan Glodrydd. See PP §14(1).

GWEN PENDRAGON. (Legendary).

In a triad (TYP no.52) we are told that Arthur was imprisoned for three nights by Gwen Pendragon, and was released thence by Goreu ap Custennin. Gwen Pendragon is otherwise unknown.

GWEN TEIRBRON ferch EMYR LLYDAW. (450)

‘Gwen of the Three Breasts’. She was the wife of Eneas Ledewig of Llydaw, and mother of St.Cadfan according to Bonedd y Saint (§19 in EWGT p.57). She is evidently the same as the mother of St.Winwaloe, Guethenoc [Wethnoc] and Iacob, the sons of Fracan, mentioned in the Life of St.Winwaloe (I.2) as *Alba Trimammis*, ‘because she had three breasts according to the number of her sons’. In the Life of St.Wethnoc she is called ‘Guen, which is in Latin, Candida’. It would thus appear that she was twice married. LBS III.168 and WCO 163 state that Eneas Ledewig was her first husband.

Guen was remembered in several places in Brittany, see LBS III.169, and G.H.Doble, *The Saints of Cornwall*, II.81 n.49. She has a statue in the chapel of Saint-Venec near Quimper, where she is represented with three breasts, Winwaloe on her lap and his brothers at her side. See photograph in LBS III facing p.168.

The authors of LBS state (III.168) that a woman twice married with children by each husband was called ‘Three-breasted’, but do not quote authority. G.H.Doble is suspicious of this explanation (*St.Patern*, Cornish Saints Series no.43, p.20 and n.2). In Irish legend there is Fainche Threchíchech (‘three-breasted’) daughter of Nár son of Ainmere of Dál Cairpri Arad in Leinster, who was the mother of the three Fothads, sons of Maicnia (CGH 264). Similarly there was Der Inill Chetharchíchech (‘four-breasted’) mother of St.Domangart, Ailleán, Aedán and St.Muru Othna by various fathers. See LL 1530, 1552, 1693. Here the number of breasts corresponds to the number of children.

“Supernumerary nipples and (occasionally, in women) extra breasts are quite frequently seen by doctors” (Dr.Thomas Stuttaford in *The Times*, 23 January 1987).

GWENABWY ap GWEN.

A warrior named Gwenabwy ap Gwen is mentioned in the ‘Gododdin’ of Aneirin, as one of those who took part in the raid on Catraeth (CA stanzas 25, 43, 44B). Ifor Williams thinks that Gwen was his mother and says that the orthography and rhyme are both against reading Gwên, a man's name (CA p.151).

Perhaps the same Gwenabwy is mentioned in the ‘Hoianau’ in the Black Book of Carmarthen where Myrddin is represented as saying:

And he had given advice to Gwenabwy:
‘Be not an amorous youth acting proudly.’

(BBC 59, ll.8-10).

GWENABWY ferch CAW. (500)

She is mentioned in the tale of ‘Culhwch and Olwen’ as the mother of Gwydre ap Llwydeu (WM 464, RM 109). In the list of the sons of Caw in the ‘Hanesyn Hen’ tract (ByA §3 in EWGT p.85) she is called Gwenawy. The Iolo Manuscripts (pp.117, 143) imply that she had a dedication in Anglesey, although no church or chapel of hers is known (LBS III.171).

She is perhaps the saint of Gwennap in Cornwall, six miles south-west by west of Truro, whose saint was known as Sancta Weneppa (1226, 1281, etc.) (LBS III.171-2). Gwennap feast is on Whitsunday (LBS IV.350).

Among the children of Brychan listed in the Life of St.Nectan is one named Wynup. See EWGT p.29. It has been suggested that this is the saint of Gwennap, but as almost all the other children in the

list belong to north and east Cornwall it seems on the whole unlikely that one of them should be associated with a church so far to the west (G.H.Doble, *The Saints of Cornwall*, III.139, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.18).

GWENALOGID ap CYNDRWYN. (570)

Mentioned in the list of the sons of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

GWENARTH, ST.

Lann Sant Guainerth is mentioned in the Book of Llandaf (BLD 275-7) as a church in Ergyng. It is St.Weonard's in Herefordshire, called Llansainwenarth in WATU. Gwenarth is also the saint of Llanwenarth (PW 74) in the civil parish of Llan-ffwyst, Gwent (WATU). It was called Llanwaynard in 1402 (G.H.Doble, *St.Dubricius*, p.33).

GWENASEDD ferch RHAIN of RHIEINWG. (480)

Wife of Sawyl Benisel and mother of St.Asa (ByS §13 in EWGT p.56).

GWENDDOLEU ap CEIDIO. (d.573).

Gwenddoleu was a historical person. He developed from a heroic into legendary figure of prominence which the extant references do no more than outline (TYP p.380). Gwenddoleu is chiefly famous for the battle which he fought against Gwrgi and Peredur the sons of Eliffer Gosgorddfawr (and perhaps Rhydderch Hael) at Arderydd, where he was slain. *Annales Cambriae* (MS.A) mention the battle s.a.573 and say nothing more. MS.B adds that the battle was 'between the sons of Eliffer and Gwenddoleu ap Ceidio. Merlin became insane.'

According to Welsh tradition Myrddin Wyllt was the bard of Gwenddoleu. Thus in the poem 'Afallennau' in the Black Book of Carmarthen, he is represented as saying:

Stanza 5 l. 9 After Gwenddoleu, no lord honours me.

Stanza 7 l.10 My sovereign Gwenddoleu.

(A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.21).

In the poem 'Hoianau' in the same manuscript, Stanza 3 ll.9-12 (BBC 53, ll.16-19), Myrddin is represented as saying:

I saw Gwenddoleu in the track(?) of the king(s),
Collecting booty from every border;
Now indeed he lies still under the brown earth;
The chief of the kings of the north, of greatest generosity.

(Translated TYP p.380). Again in a dialogue between Gwyn ap Nudd and Gwyddno Garanhir in the Black Book, Stanza 15 (BBC 99, ll.11-12), Gwyn says:

I was present where Gwenddoleu was slain,
The son of Ceidio, pillar of songs.

(Translated TYP p.379). And in a dialogue between Myrddin and his sister, Gwenddydd, in the Red Book of Hergest, Stanza 10, l.1 (RBP col.577 ll.31-32), and twice again:

As Gwenddoleu was slain in the bloodshed of Arderydd.

In the triads he is mentioned several times. He was one of the 'Three Bull-Protectors' of Ynys Prydain (TYP no.6). He had two 'Birds' which guarded his gold and silver; they used to eat two men for dinner and two more for supper (TYP no.10W); they had a yoke of gold on them, and were slain by Gall son of Disgyfdawd. That was one of the 'Three Fortunate Assassinations' (TYP no.32).

It appears that the battle of Arderydd was so fierce that an immense cloud of dust arose from the host of Gwenddoleu (TYP no.44). The war-band of Gwenddoleu consisted of twenty-one hundred men. They continued the battle of Arderydd for a fortnight and a month after their lord was slain, whence they were called one of the 'Three Faithful War-Bands' of Ynys Prydain (TYP no.29). See further s.n. Arderydd.

Gwenddoleu's father is always called Ceidio and his full pedigree is given in Bonedd Gwŷr y Gogledd (§6 in EWGT p.73).

Gwenddoleu was owner of one of the 'Thirteen Treasures of Britain', namely his *Gwyddbwyll*. *Gwyddbwyll* was a game played with 'men' or 'pieces' on a board, like chess. In Gwenddoleu's case the board was of silver and the men of gold, and when the men were placed on the board they would play by themselves. See Eurys I. Rowlands in *Llên Cymru*, V (1958) pp.65 f.; TYP pp.246-7; P.C.Bartrum in *Études Celtiques*, X (1963) pp.471-3. For further notes on the thirteen treasures see s.n. Brân Galed

Gwenddoleu is credited with a proverb in 'Englynion y Clyweid' in Llanstephan MS.27 (No. 73 in BBCS 3 p.15).

In the *Vita Merlini* by Geoffrey of Monmouth he is called *Guennolous Scotiae* and is said to have fought against Rodarchus [Rhydderch Hael] and Peredurus.

W.F.Skene thought that the place called Carwinley or Carwhinelow about ten miles north of Carlisle and not far from Arthuret [Arderydd] represents Caer Wenddoleu, and thus perpetuates the name of Gwenddoleu (*The Four Ancient Books of Wales*, I.66; WCO 97). An earlier form was Caerwyndlo (HW 167 n.22). See also TYP p.379.

GWENDDWYN ferch CYNDRWYN. See Heledd ferch Cyndrwyn.

GWENDDYDD, sister of Myrddin Wyllt. (Legendary)

Gwenddydd appears in the medieval Myrddin poetry as the sister of Myrddin. For the background of her story see s.n. Myrddin Wyllt. It appears that after the battle of Arderydd Myrddin went 'wild' and fled to Coed Celyddon. Among his lamentations he mentions that he was responsible for the death of the son and daughter of Gwenddydd, but here she is not said to be his sister. The following is from the poem 'Afallennau' in the Black Book of Carmarthen (BBC p.50, ll.1, 3, 13-14):

Stanza 5 ll.5,7	Now Gwenddydd loves me not, and does not greet me; I have killed her son and her daughter.
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Stanza 6 ll.6,7	O Jesus! would that my death had come Before I became guilty of the death of the son of Gwenddydd.
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(Translated by A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.21). Also in the poem 'Hoianau' in the Black Book (BBC 59, ll.1-3):

Stanza 15 ll.2,3	My covering is thin, for me there is no repose; My support is weak(?). Gwenddydd does not come to me.
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Later it seems that Gwenddydd and Myrddin have been reconciled for in the Red Book of Hergest (RBP cols.577-583) there is a long poem, *Cyfoesi Myrddin a Gwenddydd i chwaer*, 'The Dialogue of Myrddin and Gwenddydd his sister', in which Myrddin prophesies in answer to questions from his sister.

In Geoffrey of Monmouth's Latin poem *Vita Merlini*, the sister of Merlin is called Ganiada, and she is the wife of Rodarchus [Rhydderch Hael]. For the latter relationship there is no warrant in the Welsh poems (Jarman p.24). But the Latin poem does tell how Ganiada visited Merlin in the wilderness, bringing him food in the cold season. She built him a house in the forest and later she and Merlin and Taliesin took turns in uttering predictions. See s.n. Myrddin Wyllt.

Pum Breuddwyd Gwenddydd, 'The Five Dreams of Gwenddydd' occurs in Llanover MS.B. 8. 102b (1674) and is edited by R.Wallis Evans in BBCS 12 pp.19-22 (1946). Another version with story attached and translation is given by Thomas Jones in *Études Celtiques*, 8 pt.2 (1959) pp.315-345, "The Story of Myrddin and the Five Dreams of Gwenddydd in the Chronicle of Elis Gruffudd." This comes from NLW MS. 5276 D and Mostyn MS.158 (16th century). In BL Add.MS.14,973 (c.1640) there is a 'Prophetic Mabinogi of Merddin and Gwenddydd in prose'.

GWENDDYDD, ST.

Presumably the saint of Capel Gwenddydd in Nevern, Dyfed (PW 58).

The name appears in late lists as a daughter of Brychan (PB §3m in EWGT p.83). Here she is said to have been 'yn Llan y Towyn', but this is evidently a corruption derived from details concerning St.Cerddych (q.v) ferch Brychan. See A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.174; LBS III.183-4.

GWENDOLEU ferch CORINEUS. See Locrinus.

GWENFAEN ferch PAUL HEN. See Peulan ap Paul Hen,

GWENFEDON ferch TUDWAL TUDCLYD. (540)

One of the 'Three Faithful Wives' of Ynys Prydain according to a triad (TYP no.66, Pen.47 version).

GWENFREWY (WINIFRED), ST. (575)

Her Life in Latin, of the late 12th to early 13th century, is edited in VSB pp.288-309. Part of her story is also told in the Life of St.Beuno (Buchedd Beino), §§12, 13, edited in VSB pp.18-19. Another, independent, Life is that by Robert, Prior of Shrewsbury, written between 1140 and 1167. The earliest MS. is in the Bodleian, Laud Miscell.114. It is printed by the Bollandists *Acta Sanctorum*, November I pp.708-726. (LBS III.186). There is also a Welsh Life, *Buchedd Gwenfrewy*, in Llanstephan MS.34, pp.189 ff., (end of 16th century), edited in LBS IV.397-423. It is based on that by Robert of Shrewsbury.

The following is a brief synopsis of the Latin Life in VSB.

§2. While Cadfan reigned over Gwynedd a certain soldier, the possessor of at least three townships, *Teuyth, Eylud filius* [Tyfid ab Eiludd], was living in Tegeingl. The townships were *Abeluyc*, *Maenwen* and *Gwenffynnon*.

3. Tyfid had an only daughter, *Wenefreda*, who dedicated herself in virginity to God.

4. The blessed *Bennonus* [Beuno], deprived of his dwelling by the too numerous sons of Selyf [ap Cynan Garwyn], came to his house and offered to instruct Wenefred if Tyfid would commit his estate into Beuno's hand. Tyfid, however, must first get permission from the king.

5. The king allowed Tyfid to give any one of the three townships.

6. Beuno chose *Beluyc*.

7. Beuno fashioned a hut in the ravine called Sechnant, and a little church, where he instructed Wenefred daily.

8. One Sunday Tyfid and his wife were at church, leaving Wenefred at home. Meanwhile *Karadauc, Alauc filius* [Caradog ab Alâog], sprung of royal stock, called at the house for a drink.

9. Caradog, filled with lust, made improper proposals to Wenefred.

10. She resisted and,

11. by a ruse, managed to get away and ran to the valley.

12. Caradog followed her on his horse and, on the threshold of the monastery, cut off her head.

13. Beuno cursed Caradog who immediately melted, as wax before the fire.

14. Beuno restored the girl to life, and a spring gushed forth where the ground had been stained with her blood.

15. Beuno told her that this must be her place and that he would go elsewhere, but he asked her to send him every year a cloak of her own work and instructed her how to send it.

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16. Wenefred stayed there many days. Every year she would send a cloak to Beuno according to his instructions, and it got to him miraculously at the harbour of Sachlen.

17. Such was the virtue of the cloak that whenever Beuno had it on it could not be wetted by rain nor could its nap be moved by the wind. Thus Beuno was surnamed *casulum sicus*, 'dry cloak' (*casulsych*).

18. Wenefred visited Rome.

19. The saints of the whole of Britannia [i.e. Wales] were called together to the 'Synod of Wenefred'. There it was agreed that saints who had previously lived alone should congregate into groups under priors. Wenefred was chosen to preside over eleven virgins.

20. She was called *Candida Wenefroeda*, 'White Wenefred', because of the radiance of her wisdom. The place where she abode with her virgins is called *Gurtherin* [Gwytherin]. There she died on June 24, and was buried.

The Life by Robert of Shrewsbury continues after §17 (above) as follows:

Winifred founded a convent at Beuno's church at Holywell, and remained there after Beuno's departure for seven years until his death.

After that she went first to Bodfari where there was a hermit, Deifer [Diheufyr], who sent her to Sadwrn at Henllan. But he did not want to be troubled with her and sent her to Eleri at Gwytherin, who placed her under the supervision of his mother Theonia [Tenoi]. On the death of Theonia, Winifred became Superior over the virgins whom the latter had ruled.

She died at Gwytherin on November 2, and was buried by Eleri near the graves of Cybi and Sannan (Bollandists, *Acta Sanctorum*, Nov. I. pp.715-23); LBS III.189-90).

NOTES

The names Gwenfrewy and Winifred are only superficially similar. There is no philological relationship between them (LBS III.190-1). The correct form of the name is Gwenfrewy as is shown in all medieval texts and proved by the rhyme in certain cywyddau. The form Gwenfrewi began to occur after the sixteenth century and has mistakenly been adopted by most modern writers (Father Silas M. Harris in a letter to PCB dated 24-2-58).

The traditional site of the 'decollation' and restoration of Gwenfrewy is Holywell or Trefynnon in Tegeingl, where her well is. The church of Holywell was dedicated to her until recently (LBS III.191-3, PW 100). There was also a chapel dedicated to her at Gwytherin (LBS III.193; PW 103). For other dedications, mainly in England, see LBS III.193-4. Edward Lhuyd in 1699 made a sketch of her tombstone in Capel Gwenfrewy at Gwytherin, and also of her *arch* or shrine in the church (LBS III.190 n.2). See his *Parochialia*, I.27, 29. There is no support for the statement that the grave of Cybi was in the same vicinity (LBS II.212). Llansannan, however, is only four miles from Gwytherin.

§2 of the Life. The places have not been identified, but Abeluyc or Beluyc was evidently the place now called Holywell, and the others were probably in the same vicinity. See A.W.Wade-Evans in *Arch. Camb.*, 85 (1930) p.331.

The story of Gwenfrewy and Caradog, and how Gwenfrewy was restored to life by St.Beuno is told in the Welsh Life of Beuno (Bucedd Beuno §§12-13). But here she is un-named until §13 where we are told that the spring which gushed forth at the place of her 'decollation' was called Ffynnon Gwenfrewy 'from the name of the virgin'.

She has two commemorations in the Welsh Calendars: June 22, that of her 'decollation', and November 3, that of the translation of her relics (LBS I.72, 75) to the Abbey at Shrewsbury in 1138 (LBS III.190). November 3 is her principal festival and is said to be the day of her 'second' death (LBS III.193). Two Welsh Calendars also give September 19 (LBS I.74). Compare the two lives.

According to Achau'r Saint (1527) she was the daughter of Tyfid by Gwenlo ferch Insi, king of Powys (§27 in EWGT p.70). Insi is here the name intended for the father of Beuno (i.e. Bugi), so that Gwenfrewy was niece to Beuno, and grand-niece to Tenoi, Beuno's aunt. See A.W.Wade-Evans in

Arch.Camb., 85 (1930) p.327; EWGT p.146. She probably had an entry in a late version of *Bonedd y Saint*, although now it seems to have strayed into the item on St.Elfodd, where she is entered in two MSS. as Gwenfrewy ferch Tyfid ab Eunydd, the mother(!) of that saint. See ByS §64 in EWGT p.64.

Gwenfrewy seems to have been a minor saint of only local importance until her cult was brought into prominence in Norman times. It was further advanced by two archbishops of Canterbury in 1398 and 1415 (LBS III.193). Otherwise she is no different from many other Welsh saints about whom legends have grown, and the doubts about her existence would not have been expressed if she had not come to a wider notice (PCB; cf. Rice Rees, *Welsh Saints*, p.297; LBS III.187, 196).

GWENFYL (ferch BRYCHAN).

The saint of Capel Gwenfyl, a chapel now extinct, subject to Llanddewibrefi in Ceredigion (PW 61; LBS III.197). Gwynfil is now a civil parish, formerly a township in Llanddewibrefi (WATU). Her Commemoration on November 1 is noted in only one Calendar, that of Cwrtmawr MS.44 (LBS I.75), where she is said to be a daughter of Brychan. See s.n. Brychan.

GWENGARTH, foster son of Morgan ab Athrwys. See Morgan ab Athrwys.

GWENHAF ferch LLIFONWY. (480)

According to the Life of St.Oudoceus in the Book of Llandaf, *Guenhaf* daughter of *Liunui* was the wife of *Ensic* and mother of *Anauued* [Anawfedd] the wife of Budic, an exile in Dyfed from Armorica (BLD 130; EWGT p.28). In BLD 131 Oudoceus (son of Budic and Anawfedd) is said to be *nepos*, 'nephew', of Teilo., and in ByS §5 (EWGT p.55) Teilo's father is Ensych. The conclusion is that Guenhaf was mother also of Teilo.

BLD mentions a place called *Din Guennham/Guennhaf in Lonion* (pp.124, 255). Llonion is now Lanyon in Pembroke Dock (OP I.421). LBS gives the modern forms Gwenhaf, Lliftonwy (II.263). Wade-Evans prefers Llywonwy (*Arch.Camb.*, 90 (1935) p.127).

GWENHIDWY. (Folklore).

The sixteenth century bard Rhys Llwyd ap Rhys ap Rhicert seems to refer to breakers in the sea as the sheep of Gwenhidwy accompanied by rams:

Haid o ddefaid Gwenhidwy,
A naw hwrdd yn un a hwy.

A flock of the sheep of Gwenhidwy,
And nine rams along with them.

(Canon Fisher in *Arch. Camb.*, 81 (1926) p.347; T.Gwyn Jones, *Welsh Folklore and Folk Custom*, pp.75, 239).

According to the Iolo MSS. (p.89) Defaidd Gwenhidwy is one of the three embellishing names of the waves, and Maes Gwenhidwy is one of the three embellishing names of the sea.

John Jones (Myrddin Fardd) (d.1921) said that Gwenhidwy was a mermaid whose sheep were the waves, and the ninth wave was the ram (*Llên Gwerin Sir Gaernarfon*, Caernarvon, 1908, p.106).

She is called Gwenhidw, the queen of Gwydion (W.Y.Evans Wentz, *Fairy Faith*. pp.152-3, quoted by W.J.Gruffydd, *Math vab Mathonwy*, p.203 n.90).

GWENHWYFACH. (Legendary).

The sister of Gwenhwyfar, called *Gwenhwyach* in the tale of 'Culhwch and Olwen' (WM 469, RM 112).

In a triad (TYP no.53) we are told that Gwenhwyfach gave Gwenhwyfar a blow which was one of the 'Three Harmful Blows' of Ynys Prydain. It was the cause of the battle of Camlan. In a variant version (Pen.50) we are told that Gwenhwyfar gave Gwenhwyfach a blow which was one of the 'Three

Unfortunate Blows' of Ynys Prydain. In another triad (TYP no.84) we are again told that the battle of Camlan was caused by the contention between Gwenhwyfar and Gwenhwyfach.

According to Tudur Aled, the battle of Camlan was caused by two nuts:

Bad blood, through feeble cause
Led to the fighting at Camlan.

Still more disastrous, the treachery of old Medrod:
The way it happened - about two nuts.

(*Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.LXVI, ll.43,44,49,50. Compare TYP p.207).

Lewis Morris says that Gwenhwyfach was the wife of Medrod. He refers to the poet Tudur Aled for saying that her quarrel with Gwenhwyfar ferch Ogyrfan Gawr arose over two nuts, and that this "gave Medrawd a colour of dethroning Gwenhwyfar This quarrel about two nuts was the occasion of the civil war between king Arthur and Medrawd." (*Celtic Remains*, p.219, s.n. Gwenhwyfach).

There was evidently a tradition that Gwenhwyfach was the wife of Medrod because in a late version of Bonedd y Saint the mother of St.Dyfnog ap Medrod ap Cawrdaf is said to have been *Gwenhvawc verch Ogvrn Gawr* (§51 in EWGT p.62). But this was a different Medrod.

GWENHWYFAR, wife of ARTHUR. (Legendary).

Gwenhwyfar is mentioned as the wife of Arthur in the tale of 'Culhwch and Olwen' (WM 459, RM 106). In another place (WM 469, RM 112) we find 'Gwenhwyfar, the first lady of this Island, and Gwenhwyach her sister'. Her two servants were Yscrydaf and Yscudydd (WM 468, RM 111).

According to a triad (TYP no.56) 'Arthur's Three Chief Queens' were Gwenhwyfar ferch Cywryd Gwent, Gwenhwyfar ferch Gwythyr ap Greidiol, and Gwenhwyfar ferch Gogfran, or Gogrfan, Gawr [see Ogrfan].

In two triads (TYP nos.53, 84) her contention with her sister, Gwenhwyfach, is said to have been the cause of the battle of Camlan. See s.n. Gwenhwyfach. In some versions of TYP no.53 she is the daughter of Gogfran Gawr. Another triad (TYP no.54) says that one of the 'Three Unrestrained Ravagings' of Ynys Prydain was when Medrawd came to Arthur's Court, and among other things 'dragged Gwenhwyfar from her royal chair, and then struck a blow upon her.' See s.nn. Medrod, Camlan.

For the legend of the abduction of Gwenhwyfar by Melwas, see s.nn. Melwas, Cai.

There is an old rhyme, well known in Wales referring to Gwenhwyfar as follows:

Gwewnhwyfar ferch Ogrfan Gawr,
Drwg yn fechan, gwaeth yn fawr.

Gwenhwyfar, daughter of Ogrfan Gawr,
Bad when little, worse when great.

(John Rhys, *The Arthurian Legend*, p.49).

The triad which mentions three queens of Arthur named Gwenhwyfar perhaps derives from variant versions of the parentage of Arthur's wife. On the other hand there is a hint that he had two wives in the words which Giraldus Cambrensis says were written on the supposed tomb of Arthur and Guinevere at Glastonbury:

Hic iacet sepultus inclitus rex Arthurus cum Wennewereia
uxore sua secunda in insula Auallonia.

(See s.n. Arthur). All later accounts omit mention of Guinevere. See Richard Barber in *Arthurian Literature* IV, ed. Richard Barber, 1985, pp.52-55, 59-60.

The only other reference to Arthur's having a second wife is contained in an editor's title to a poem printed in MA² p.130: 'A conversation between Arthur and his second wife Gwenhwyfar: this was

the maid carried away by Melwas, a prince of Alban.' The title is not in the original manuscript, Llanstephan MS.122, see BBCS 8 (1936-7) pp.203-8.

GEOFFREY OF MONMOUTH

The forms of her name in various texts of HRB are Guenhuuara, Guanhumara, etc. (TYP p.381). She is said to have been descended from a noble family of Romans, educated under duke Cador [Cadwr], and in beauty to have surpassed all other women of the island (HRB IX.9). When Arthur was on the continent warring against the Romans, she wickedly married Modred [Medrod] who had seized the crown (X.13). When Arthur returned and put Modred to flight, she fled from York to Caerleon-on-Usk, where she resolved to live a chaste life among the nuns in the church of Julius the martyr, and entered herself one of their order (XI.1).

In Brut y Brenhinedd she is called Gwenhwyfar and much the same is said. Brut Dingestow gives her no parentage, but the 'Cleopatra' version calls her *Gwenhwyuar verch Ogvrn Gawr* (fo.81).

Wace said that she was cousin to Cador on his mother's side. Layamon said that she was kin to Cador. Thomas Gray (d.c.1369) in his *Scalachronica* said that *Genouer* was cousin to Cador and daughter of the King of Briscay (*sic*). See John Leland, *Collectanea*, 1774, II.510. So also John Stow (*The Chronicles of England*, 1580 p.85), who wrote *Guinouer* and *Biscay*.

On the name see CO(2) p.66

ARTHURIAN ROMANCE

In French Romance Arthur's Queen is called Genievre or Guenievre. Malory calls her Gwenyver(e), Guenever(e). The usual modern English form is Guinevere.

The story of Gwenhwyfar's abduction by Melwas finds its echo in the romance of 'Lancelot' by Chrétien de Troyes, where the abductor is Meleagant and the rescuer Lancelot. This was copied in the Prose 'Lancelot' of the 'Vulgate' Cycle and found its way into Malory's *Morte Darthur* (XIX 1-9). The story of Lancelot's guilty relations with Guinevere seems to appear first in Chrétien's Lancelot. Chrétien treated his hero as a lover who exemplified impeccably the rules of the *amour courtois* (Bruce I.404). The idea was much developed in the prose romances, especially in the prose 'Lancelot' of the Vulgate Cycle. Here Lancelot's actual adultery with the Queen is first introduced. With the idea of lessening the infamy, this adultery is balanced by Arthur's unfaithfulness with the Saxon enchantress, Camille. The two acts of unfaithfulness occur on the same night (Bruce II.333, I.412).

In the *Mort Artu* of the Vulgate Cycle the theme receives its culmination, the passion of the guilty pair which had been glorified in the prose 'Lancelot', being made the cause of the downfall of Arthur and the Round Table (Bruce I.429). Mordred's part in the downfall is thus made less significant. He becomes a usurper, and though he desires Guinevere as his Queen, she objects, and successfully prevents his designs upon her by shutting herself up, with some followers, in a tower (Bruce II.376; Malory XX - XXI).

In the Vulgate 'Merlin-continuation', Guinevere is the daughter of Leodegan, king of Carmelide, whom Arthur had aided against the giant king Rion [Rhita Gawr] and the Saxons (Bruce II.319).

In the English metrical romances her name takes shorter forms such as Wannour, Gwenore, Gaynore. The last has been introduced into North Wales [as Gaynor] (John Rhys, *The Arthurian Legend*, p.49).

The Scottish historian Hector Boece drew to some extent on Geoffrey of Monmouth but tended to exalt Geoffrey's 'Pictish' kings, Loth and Modred, at the expense of Arthur and Guinevere [Gwanore]. The last battle between Arthur and Modred is placed on the Humber, where they were both killed. Thereafter Guinevere is carried away into life-long captivity near Dundee. She was imprisoned at Dun-berry, now called Barry Hill in Strathmore, not far from Alyth, and her tomb was at Meigle (*Scotorum Historia*, 1527, IX.11).

On Barry Hill are the remains of a fortification in which the Pictish king Modred is said to have kept *Wander* (i.e. Guinevere) as his mistress after having defeated her husband in a great battle. This

version of the story goes on to say that Arthur, on recovering possession of his wife, was so enraged at her conduct that he caused her to be torn in pieces by wild horses, and that parts of her body were buried in four places. A well-known sculptured stone at the neighbouring kirk of Meigle marks her burial place. The poet Gray, who visited the place, was told that 'Queen Wanders was riven to dethe by staned horses for nae gude that she did.' (Stuart Glennie, *Arthurian Localities*, 1869, pp.36-37; John Rhys, *The Arthurian Legend*, p.46; E.K.Chambers, *Arthur of Britain*, p.191). Wanor is the common form of the name of Guinevere in Scotland (John Rhys, *ibid.*, pp.46, 47).

In Cornwall, when the waves beat fiercely upon the rocks of Boskenna, the folk of Penzance say that it is the 'Jennifer' weeping (E.K.Chambers, *ibid.*, p.197).

GWENLLIAN ferch EINION. (975)

Gwenllian ferch Einion ab Owain ap Hywel Dda was the wife of Elystan Glodrydd according to Lewys Dwnn (LD I.139, 271, 288, 313, 332, II.152).

GWENLLWYFO, ST.

The saint of Llanwenllwyfo in Llaneilian, Môn, formerly under Amlwch (PW 93, WATU). Festival on November 30 (LBS III.198).

GWENLO ferch BUGI. Mother of Gwenfrewy (q.v.).

GWENNAN, a ship. (Legendary).

Said to be one of Arthur's ships, which gave its name to Caswennan, 'Gwennan's Aversion' (LBS III.182), apparently a sandbank causing a dangerous current between Bardsey Island and the coast of Llŷn. A poem, variously ascribed to R. Leiaf, Ieuan Dyfi, Bedo Brwynllys, Bedo Aeddren and Dafydd ap Gwilym, begins *Y ferch â'r ael winau fain*, 'The girl with the thin brown eyebrow' (*Mynegai i farddoniaeth y llawysgrifau*, by E.J.Lewis Jones and Henry Lewis). It is edited by Leslie Harries in *Gwaith Huw Cae Llwyd ac eraill*, p.134, No.LXIV, under the title 'I Ferch' by Ieuan Dyfi. It contains the lines (23-26):

*Os anodd drwy Gaswennan
Droi ar lif o'r dŵr i'r lan,
Dau anos no mynd yno
Troi bun o'r natur y bo.*

If [it is] hard to turn on the stream
through Caswennan from the water to the shore,
Twice as hard as going there
Is to turn a woman from a baneful nature.

The poem occurs in BL. Add.MS. 14,866 (by David Johns, 1587), p.119 = 244, with the following comment:

Caswennan lle atgas i longau gerllaw Ynys Enlli a Lleyn, yna i torrodd llong i Arthur a elwid Gwennan: o hynny i gelwir y lle Ffrydiau Caswennan.

Caswennan, a place hateful to ships, near Bardsey and Llŷn; there Arthur's ship named Gwennan was wrecked: from that the place is called 'The Torrents of Caswennan'

Lewis Morris quotes the above in BL Add.MS. 14,903 p.3 and says: "When I was upon my survey of that Island of Bardsey for the Admiralty, A.D.1742, the inhabitants gave me the same name and account with the above, of those sholes. L.M." Edward Jones described the place as a sandbank about a mile west-south-west of Ynys Enlli (*The Bardic Museum*, 1802, p.25).

The same is mentioned by Hywel ab Einion Lygliw (c.1390) in a poem quoted by Evan Evans in *Poetry of the Ancient Welsh Bards*, 1764, p.14.

Iolo Morganwg in Llanover MS.C 52 = NLW MS.13139A part 1 p.10 gives the names of seven of Arthur's ships, which, he says, 'conveyed the saints to Ynys Enlli with Teilo and Emyr Llydaw'. Gwennan was one of the ships, the other names are fanciful. Prydwen is not included.

In Peniarth MS.216 by John Jones of Gellilyfdy (1607-11) p.59, we find 'Ystoria llong Madoc ap Ywain Gwynedd a elwid *Gwennan Gorn*.' The same (or similar) is found in Llanwrin MS.1 (1582) p.150, and the place near Ynys Enlli is called after it, *Phrydie Kaswennan*. This is also partly copied by Richard Morris in BL.Add.MS. 14,929 fo.185.

GWENNAN ferch BRYCHAN. See Brychan.

GWENNAN bi DÔN. See Caer Arianrhod.

GWENOG, ST.

The Saint of Llanwenog, Ceredigion (PW 60). Commemorated on January 3 (LBS I.70, III.198).

GWENOLE, ST. Modern Welsh for St. Winwaloe (q.v.).

GWENRHIW ferch BRYCHAN.

She first appears in Achau'r Saint (§50 in EWGT p.71) where she is said to be a daughter of Brychan. She was included with two other daughters of Brychan in a lost MS. 'Llyfr William Salesbury'. See s.n. Brychan. She also appears in three Calendars under November 1 (All Saints day) (LBS I.75).

No churches are known to be dedicated to her (LBS III.199).

GWENWISSA. See Arviragus.

GWENWLEDYR ferch GWAREDUR CYRFACH. See Gwawrddur Cyrfach.

GWENWYNWYN ap LLIAWS. (Legendary).

Gwenwynwyn and Gwanar the sons of Lliaws ap Nwyfre are mentioned in a triad (TYP no.35) as having gone with Arianrhod ferch Beli, their mother, on the expedition of Caswallon ap Beli to Gwasgwyn [Gascony] in pursuit of Caesar's men. See further s.nn. Cassivellaunus, Fflur.

GWENWYNWYN ap NAF or NAW. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' among the persons at Arthur's Court: *Gwenwynwyn mab Naw mab Seithuet* (WM 461, RM 107), and again as *Gwenwynwyn mab Naf*, Arthur's first fighter (WM -, RM 108-9). He also appears in the tale of 'Rhonabwy's Dream' as Gwenwynwyn ap Naf, one of forty-two counsellors of Arthur (RM 159).

According to a triad (TYP no.14) Gwenwynwyn ap Naf was one of the 'Three Seafarers' of Ynys Prydain.

He was presumably the brother of Ffleudur(?) ap Naf who appears in the same list in 'Culhwch and Olwen' as *Atleudor mab Naf* (WM 466) or *a Fflendor mab Naf* (RM 110). See CO(2) p.99.

GWERN ap MATHOLWCH. See Branwen ferch Llŷr.

GWERNABWY, prior of Garthbenni.

Garthbenni is Llangystennin Garth Benni, i.e. Welsh Bicknor in Eryng (WATU; LBS III.154). He appears as *Guernabui*, *Guernapui*, witness to charters in the Book of Llandaf in the time of Inabwy (BLD 164b) and Comereg (165-6). In these two he is prior of Garthbenni. He is probably the *Guenopoui* who witnesses in the time of bishop Aeddan (BLD 163a). He is listed as one of the disciples of Dubricius (BLD 80). A.W.Wade-Evans uses the spelling Gwernabwy (WCO 121). Wendy Davies dates the charters 620, 625 and 605 respectively (LICH pp.103-6).

GWERNEN ap GWAEDDGAR.

Father of Cadfarch and ancestor of Tudur Trefor (ABT 9b, HL 12a in EWGT pp.103, 119).

GWERTHAED, king of Gwynedd. (Fictitious).

Called by Geoffrey of Monmouth Guerthaeth or Gueithaet, king of Venedotia, one of the kings who aided Cassivellaunus against Julius Caesar (HRB IV.3). *Guerthaet* in Brut Dingestow, *Guerthaed* in the 'Cleopatra' version of ByB. .

GWERTHEFYR ab AERGOL LAWHIR. (425)

Although not strictly correct this is the medieval form of the name used to correspond to the older *Vortiporius* of Gildas and the *Guortepir* of HG 2 in EWGT p.10. See Cy. 10 (1889) p.102.

He is called Vortiporius, tyrant of the Demetae, by Gildas in his 'Epistola' (§31 of *De Excidio*). 'Why art thou so foolishly stubborn,' says Gildas, 'thou art like the pard, in manners and wickedness of various colour, though thy head is now becoming grey, upon a throne full of guile, and from top to bottom defiled by various murders and adulteries, thou worthless son of a good king.'

In 1895 the tombstone of this king was discovered in the heart of Dyfed, in the churchyard of Castellldwyran... It is a rude standing stone or *maenhir* with an inscription in Latin capitals running across horizontally and another in ogam characters along one of the edges. In the former, which is headed by a wheel cross betokening that the dead man was a Christian, the legend runs:

MEMORIA VOTEPORIGIS PROTICTORIS

The latter has nothing but the name in its Irish form:

VOTECORIGAS

(*Arch.Camb.*, 1895, pp.303-13; 1896, pp.107-10, 138; HW 132).

The epithet *protector* was given in the later days of the [Roman] empire to barbarian princes honoured with *foederati* status as 'protectors' of the frontiers on behalf of the Romans (HW 132; Nora K.Chadwick, *Celtic Britain*, p.41). Thus the Roman title 'Protector' indicates that he is in true Romano-British tradition and a legitimate ruler (WCO 261).

The spelling, 'Voteporix', of his name is at variance with that used by Gildas, but in this case the authority of the tombstone is more weighty, and the title 'protector' was no doubt hereditary (HW 132-3).

His pedigree is given in the 'Harleian' genealogy of the princes of Dyfed (HG 2 in EWGT p.10): *Cincar map Guortepir map Aircol*, 'Cyngar ap Gwerthefyr ab Aergol [Lawhir]', and further back in the more or less legendary part occurs the name 'Protector'. See s.n. Tryffin, king of Dyfed. Later pedigrees insert the name Erbin between *Gwrdeber/Gwerthefyr* and Aergol (JC 12, ABT 18a in EWGT pp.45, 106). See Erbin ab Aergol Lawhir.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth got the name from Gildas, and introduced him into his 'History' as Vortiporius, successor of Aurelius Conanus, and 'king of Britain'. Against him the Saxons made insurrection, and brought over their countrymen from Germany in a very great fleet. But he gave them battle and came off with the victory, so that he obtained the monarchy of the whole kingdom, and governed the people carefully and peacefully for four years (HRB XI.6). Brut y Brenhinedd calls him Gwerthefyr.

GWERTHEFYR FENDIGAID ap GWRTHEYRN. (390)

He first appears in the *Historia Brittonum* as Guorthemir, in that part which deals with the wars between Vortigern and the Saxons under Hengist and Horsa. After Vortigern had ceded the kingdom of Kent to Hengist, and while Octha and Ebissa were wasting the Orkneys, we are told (§43) that in the meantime Guorthemir, son of Guorthigirn, was fighting valiantly against Hengist and Horsa and with

their nation, and drove them as far as Thanet. Three times he enclosed them there. They sent messengers to Germany to summon keels with a vast number of men. After that sometimes they were victorious and sometimes driven back.

(§44). Guorthemir fought four battles against them. The first on the river *Derguentid*; the second on the ford called in their language Episford, in our language *Rithergabail*, and there Hors fell as well as Categirn son of Guorthigirn [Cateyrn ap Gwrtheyrn]; the third battle was fought on the plain by *Lapis Tituli*, ‘the stone of Titulus’, which is on the shore of the Gallic sea, and he was victorious. The barbarians were driven to their keels, and, entering them like women, were drowned. But after a short interval he died. Before his death he had bidden his retinue to place his sepulchre on the shore in the harbour from which the enemy had fled, so that in that part of Britain they would never remain. But they despised his command.

Note that only three battles are named. The fourth is perhaps the driving into Thanet mentioned in §43, which is the last battle listed in HRB. See below. The first site, turned into Derwent in HRB and Derwenydd in ByB, is probably the Darent. As the Cray flows into the Darent close to Crayford this battle probably equates with that mentioned in the ASC (s.a.457) at Crecganford (Crayford) when, however, the Britons are said to have fled to London. Rithergabail is *Rhyd yr Afael* in modern Welsh, ‘the ford of the holding’, an attempt to translate *Agælesthrep* [Aylesford] of ASC (s.a.455), where Hengist and Horsa are said to have fought against Vortigern, and Horsa was slain. See Henry Lewis, *Brut Dingestow*, p.239, A.W.Wade-Evans, *Nennius*, p.67, nn.3,5.

According to §48 Guorthemir was the eldest son of Guorthigirn.

In the Cambridge group of manuscripts of HB the following is said of him (§44):

He was said to be of such size and strength, that, if at any time he fought a battle in a fury, he would take a tree and entirely uproot it along with its boughs, and therewith he would prostrate his adversaries to the ground.

(ed. Mommsen p.187; trans. A.W.Wade-Evans in *Arch.Camb.*, 96 (1941) pp.193-5).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth embellished the account of HB. He calls him Vortimer and says that the Britons set him up as king instead of Vortigern. Like HB he speaks of four battles but details only three, (1) on the Derwent, (2) at Episford, (3) when the Saxons took refuge in Thanet; after which the barbarians sent Vortigern to Vortimer to request leave for them to depart. During the conference they surreptitiously went aboard their galleys and returned to Germany, leaving their wives and children behind (HRB VI.13).

Vortimer then began to restore his subjects to their possessions, and, at the insistence of St.Germanus, to rebuild their churches. But Ronwen, the Saxon wife of Vortigern, contrived to have Vortimer poisoned. Before he died he commanded his followers to place a brazen pyramid in the port where the Saxons used to land, and, when he was dead, to bury his body at the top of it, that the sight of the tomb might frighten the barbarians back to Germany. However, as soon as he was dead, the Britons disregarded his orders and buried him at London (VI.14).

In Brut y Brenhinedd he is called Gwerthefyr Fendigaid and the story follows HRB closely.

In a triad (TYP no.37) we are told that the bones of Gwerthefyr Fendigaid were buried in the chief ports of this island, which was one of the ‘Three Concealments’ of Ynys Prydain. The ‘R’ version adds that as long as the bones remained in that concealment no Saxon oppression would ever come to this island. TYP no.37R also says that Gwrtheyrn Gwrtheneu disclosed the bones of Gwerthefyr Fendigaid for the love of a woman, namely Rhonwen, the pagan woman. That was one of the ‘Three Unfortunate Disclosures’ of Ynys Prydain.

Gwerthefyr was the father of St.Madrn according to Bonedd y Saint (§45 in EWGT p.61).

It was presumably he who gave his name to Gwerthefyriwg, mentioned as *Gurthebiriuc* in the Book of Llandaf (BLD pp.201, 403, 408). It was the name of a district near Wonastow in Gwent, now Worthybrook (Melville Richards 'Early Welsh Territorial Suffixes' in *Journal of the Royal Society of Antiquities of Ireland*, 95 (1965), pp.209-10). See A.W.Wade-Evans, *Nennius*, p.66 n.3, WCO 89, 163; Henry Lewis in BBCS 10 p.299 (1941).

GWERYSTAN (ap GWYN) ap GWAITHFOED. (960)

He appears as the father of Cynfyn in Brut y Tywysogion (s.a.1113 = 1116). Gwerstan in the Red Book text, (ed. Thomas Jones p.100), but the commoner spelling, Gwerystan, is found in the Peniarth MS.20 version (ed. Thomas Jones p.75b). The form Gwerstan is evidently from Anglo-Saxon *Wærstan*. See W.G.Searle, *Onomasticon Anglo-Saxonicum*. This indicates that the accent is on 'Gwer'. Compare Elystan.

His pedigree first appears in Mostyn MS.117 (MG 3 in EWGT p.39): *Gwerstan m. Gwyn m. Gweithuoet*. Most later versions give Gwerystan ap Gwaithfoed (e.g. ABT 1b, 8g, 12 in EWGT pp.95, 102, 104; LD *passim*) but Peniarth MS.132 p.128 (this part by Lewys ab Edward) gives *Gwrestan ap Gwyn ap Gweithvoed*.

His children were (1) Cynfyn, father of Bleddyn, ancestor of one of the five 'Royal Tribes' of Wales, that in Powys (References above); (2) Ithel, ancestor of Gwrgeneu (d.1081) ap Seisyll ab Ithel (HL 8c in EWGT p.117); (3) Nest wife of Llywarch Gam ap Llyddica (Pen.128 p.66b = PP §14(2)d) or Lleucu (Pen.128 pp.432b, 486a). His wife is said to have been Nest ferch Cadell ap Brochwel Ysgithrog (LD i.310, 319, 326, ii.54, 249). Brochwel Ysgithrog is perhaps a mistake for Brochwel ab Aeddan.

GWERYSTAN ap LLYWARCH. (1000)

Father of Rhys and ancestor of Rhirid Flaidd of Penllyn, patriarch of a tribe in Penllyn (HL 13a in EWGT p.119).

GWERYSTAN ab OWAIN. (970)

Father of Trahaearn 'of Emlyn Is Cwch Castell' and ancestor of Rhirid of Dinmael, a patriarch of a tribe in Dinmael. See PP §51.

GWESTIN GWESTINIOG. (Legendary).

This is the the form of the name which John Rhys substituted for the original *Wastinus* *Wastiniauc* in the tale told by Walter Map in *De Nugis Curialium*, Distinctio II, Cap.XI, translated by M.R.James (Cymmrodorion Record Series No.9), London, 1923, pp.77-82.

Wastin Wastiniauc, lived by the Lake of *Brekeniauc* [Llyn Syfaddon or Llangorse Lake]. On three clear moonlight nights he saw bands of women dancing in his field of oats and followed them until they plunged into the lake; but on the fourth night he caught one of them. She yielded to him and married him, and her first words to her husband were these: 'I will gladly serve you and obey you till the day when you are about to rush out at the shouting beyond the Leveni [the Llynfi which flows into the lake], and strike me with your bridle.' After she had borne many children to him, she was struck by him with a bridle. He found her fleeing with the children, followed them, and barely succeeded in catching one of his sons, named Triunein Nagelauc [*read* Uagelauc].

He, being ambitious, left home and chose for his lord the king of Deheubarth, that is North (*sic*) Wales. There he stayed a long time, but could not put up with the boastfulness of his lord, who claimed that he could fetch spoil and return without a battle and that no one could resist his greatness. At last Triunein said to the king: '*Breauc* [Brychan], the king of my country, and his men, are so valiant that neither you nor any other king could take away spoil from him by force on any day when at dawn the tops of the mountains are clear and the valleys covered with mist.' Triunein was at first put into prison for his outspokenness, but Madauc, a nephew of the king who loved Triunein, persuaded the king to test his boast, pointing out that clear mountain tops and misty valleys were signs of fair weather. The king

agreed and they invaded the kingdom of *Brehein* of Brekeniauc and gathered together a great store of spoil.

Now king *Brechein* was feared for this evil habit, that when anyone brought him bad news he would strike him forthwith with whatever was in his hand, but afterwards would be sorry and recall the messenger and hear him out. So it was that on this occasion no one dared to tell him anything. At length a youth came to the king, who was in his bath, and said: 'Your land of *Reynos* [Reinuc? - see Rhieinwg] can fight no more from this moment, for there are no beasts left.' (Sentence corrupt). The king sprang up, threw a stone at the youth, but missed, called him back, and on hearing the report caught up his clothes and his weapons, and mounted his horse. Although the horse was hobbled it carried him freely as if not shackled, from the mountain *Cumeraic*, where he then was, into his own territory. A woman told him that his horse was shackled, and after it was loosened he joined his men.

They rushed upon the enemy, routed and slaughtered them. Next day the king ordered all their right hands to be collected in one place and their *membra virilia* in another, and in a third near the highway all their right feet. He built a cairn over each of these piles of limbs as a memorial of his victory. They are still there and each is named after the part that lies in it.

But Triunein was saved by his mother and still lives with her in the lake.

The story is discussed by John Rhys (*Celtic Folklore*, pp.71-2). He used the edition of Thomas Wright, 1850, which reads *Triunem uagelauc*. Uagelauc is clearly a better reading than Nagelauc, i.e. *faglog*, 'shepherd', while Triunem has been taken to be the accusative of Triunis.

John Rhys plausibly identified Breauc, Brehein, Brechein with Brychan. He was also responsible for the modernisation to Gwestin Gwestiniog and of Triunis to Trinio(?) Faglog. Compare Tinwaed Faglog.

GWESTLAN, bishop.

In Rhygyfarch's *Life of St.David* (§14) he is called bishop Guisidianus (Nero text) or Guistilianus (Vespasian text), and is described as *fratrueilis*, 'cousin' to David. The word means properly father's brother's son, and if taken literally would imply that his father was brother of Sant, David's father (A.W.Wade-Evans, in *Cy.* 24 (1913) p.42 n.3). But in the *Life of St.David* by Giraldus Cambrensis he is called *avunculus eius, vir venerabilis, cui nomen Gistlianus*, i.e. uncle (*Opera*, ed. Rolls, III.386). Later Wade-Evans thought that 'uncle' as given by Giraldus Cambrensis was a possible translation (*The Life of St.David*, 1923, p.86). So in WCO 147. Similarly J.W.James translates 'uncle' (*Rhygyfarch's Life of St.David*, 1967, p.34). In the Welsh *Life of St.David* he is called Gwestlan *vrawt ffyd*, 'brother in the faith'.

Gwestlan is the Welsh form preferred by LBS (III.200), but Wade-Evans used Gwystlian (WCO 147) on the basis of the Vespasian text. David 'returned to the place which he had left behind when setting forth on his journeying' (§14, Nero text); the Vespasian text adds: 'that is to say Vetus Rubus'; Vetus Rubus being the place where David was brought up (§8). There dwelt Gwestlan. David and Gwestlan brought solace to each other in godly conversation (§14). That is all that is said of Gwestlan, except that the Welsh version, corresponding to §33, says that Gwestlan and Eliud [Teilo] produced by prayer two healing fountains which were called Ffynnon Gwestlan and Ffynnon Eliud.

A sixteenth century Calendar of Llanbadarn Fawr preserves an older form, *Vestilianus* (*Ceredigion* II (1952) pp.18-26). The Calendar of Cotton MS. Vespasian A.xiv gives Gistlianus on March 2; a later MS. wrongly moved it to March 4 (LBS I.71). William of Worcester (*Itineraries*, ed. J.H.Harvey, p.74) called him 'Justianus ep.' with feast on March 2. See Silas M. Harris in *The Journal of the Historical Society of the Church in Wales*, III.34). J. E. Lloyd suggested that he might be the same as St.Justinian [Stinan, q.v.] (HW 154 and n.146).

GWGON, bishop. (d.982).

A bishop in Glywysing in the time of Morgan Hen ab Owain, Arthfael ap Noë, king of Gwent, and Idwallon ap Morgan (BLD 240-5). He died in 982 (BLD 246; see HW 449 n.189).

GWGON ap CENEU MENRUDD. (880)

The name appears in the Jesus College MS.20 genealogies, §33 in EWGT p.48. In §33 the 'ap' is omitted, but it seems clear from §34 that Gwgon and Ceneu Menrudd were different persons. §33 says: 'That Gwgon founded Abergwili, and there he was slain with Llywelyn ap Seisyll, father of Gruffudd ap Llywelyn'. He was father of Llywarch and ancestor of Ellylw wife of Llywelyn (d.1099) ap Cadwgon ab Elystan Glodrydd.

It is true that Llywelyn ap Seisyl fought at Abergwili against the pretender Rhain Yscot in the year 1022. However, he was not slain there, but lived till 1023 (HW 347). Nor is it possible for Gwgon to have been slain in 1022, for the pedigree puts him six generations before Ellylw, whose husband, Llywelyn, died in 1099. It seems that perhaps the words 'with Llywelyn ap Seisyll...' were added later by someone who knew that Llywelyn ap Seisyll fought at Abergwili (PCB).

GWGON ap GWRIAD. (d.957).

He was slain in 957 (ByT). According to ABT §7r (in EWGT p.101) he was son of Gwriad ap Rhodri Mawr, and the men of Nant-mawr [in Llaneugrad] in Twrcelyn, Môn, were descended from him.

GWGON ap MEURIG ap DYFNWALLON. (d.872).

'Gwgon, king of Ceredigion, was drowned' (AC s.a.871 *recte* 872). In ByT he is called Gwgon ap Meurig. His pedigree is given in HG §26 in EWGT p.12. He was the last recorded male of the line. His sister, Angharad, was the wife of Rhodri Mawr (JC 20, 21 in EWGT p.47). While the marriage gave Rhodri no sort of legal claim to the province, it made it easy for him to intervene, and invested his sons with rights there which would be more easily recognised (HW 325).

GWGON ap SAMSON ap CEREDIG. (470)

He is mentioned in the tract 'Progenies Keredic', §11 in EWGT p.20. Nothing seems to be known about him.

GWGON GLEDDYFRUDD. (550)

'Gwgon of the Red Sword.' He is mentioned in a triad (TYP no.60) as one of the 'Three Gate-keepers' at the Battle of Perllan Fangor. In Peniarth MS.138 p.90 he is called one of the four gate-keepers at Perllan Fangor Mawr. See PP §11(2). The battle of Perllan Fangor, i.e. the battle of Chester, was in 616. See s.n. Caerlleon. According to Leland (*Itinerary*, ed. L.T.Smith, III.67-8), *Porth Hogan*, 'the Gate of Gwgon', was the name of one of the gates to the monastic enclosure of Bangor Iscoed.

His horse was called Bucheslom, one of the 'Three Plundered Horses' of Ynys Prydain (TYP no.40). In another triad (TYP no.24) he is called one of the 'Three *ysgymyd* of slaughter' of Ynys Prydain. Perhaps 'Supporters of Slaughter'? (PCB), see s.n. Gilbert ap Cadgyffro. The reason for this distinction is not mentioned.

His grave is referred to in the Stanzas of the Graves in the Black Book of Carmarthen (No.44), together with those of March and Gwythur, and the absence of a grave for Arthur, but the sites are not mentioned (SG pp.126/7).

In the tale of 'Rhonabwy's Dream' Gwgon Gledyfrudd is mentioned as a companion of Owain ab Urien, and a contemporary of Arthur (RM 159). But this is evidently one of the anachronisms with which that tale abounds.

His pedigree is given in the tract 'Progenies Keredic' (§6 in EWGT p.20) where he is made the son of *Lauch filii Lucho filii Kedich filii Keredic*. In Jesus College MS.20 (JC 48 in EWGT p.49) he is son of Llawr ap Cedec ap Ceredig ap Cunedda. These pedigrees are one or two generations too short if Gwgon was at the battle of Chester, but they indicate a belief that he was a man of Ceredigion, and there are poetic references which suggest this. See TYP pp.389-90. Pedigrees of some North Wales tribal patriarchs make him a son of Caradog Freichfras. See PP §13 and §11(2),(3). But these seem to be quite fictitious.

GWGON GWRON ap PEREDUR ab ELIFFER GOSGORDDFAWR. (560)

He was one of the 'Three Prostrate (*lleddf*) Chieftains' of Ynys Prydain (TYP no.8). The White and Red Book versions add that they would not seek a dominion, and therefore no one opposed them. This latter explanation implies passivity, and applies to Manawydan, one of the three, but not to the others. It appears that in this triad *lleddf* really means 'subdued by misfortune' (TYP p.15).

He is also called one of the three *Galofydd*, 'Enemy-Subduers', of Ynys Prydain in the WR version of TYP no.19, replacing Gwair Gwrhyd Fawr.

He was the father of St.Cedwyn (ByS §74 in EWGT p.65).

GWIBEI DRAHOG. (Legendary).

'Gwibei the Arrogant'. He is mentioned in some versions of a triad (TYP no.23) of the 'Three Arrogant Men' of Ynys Prydain, where the earlier versions have Pasgen ab Urien. The name also occurs as *Gwynbei* or *Gwybei* Drahog in a late version of Bonedd y Saint giving the pedigree of St.Oswald, king of Northumbria (ByS §§70-71 in EWGT p.64). Here he is made the father of Eda Glinfawr and son of Mwng Mawr Drefydd. This indicates that he was regarded as a Saxon, and the name seems to correspond to Eoppa the father of Ida, king of Bernicia. See EWGT p.145, TYP p.391. There was perhaps some legend about him, not necessarily as father of Ida (PCB).

GWIDOL ap DYFNWAL HEN. See Gwrwst Briodor.

GWIDOL ap GWIDOLIN/GWIDOLION. (330)

The name of the father of Vortigern [Gwrtheyrn Gwrtheneu] according to the *Historia Brittonum*: *Guitaul filii Guitolin/Guitolion filii Gloiu* (§49 in EWGT p.8). In Jesus College MS.20 it becomes *Gwidawl m.Gwdoloeu m. Gloyw gwalltir* (JC 15 in EWGT p.46).

Gwidol is the modern form of the name, which is derived from Latin *Vitalis* (OP I.328). The name VITALIS appears on an inscription at Caerleon-on-Usk (OP I.329). His father's name corresponds to Latin *Vitalinus* or *Vitalianus* (OP I.328). The name in the genitive, VITALIANI, appears on a bilingual inscription at Nevern, Dyfed, and John Rhys thought that it probably marked the grave of the grandfather of Vortigern (Cy. 21 (1908) pp.48 - 50).

GWIDOLIN or GWIDOLION ap GLOYW WALLT HIR. See Gwidol.

GWILENHIN, king of France.

He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court (WM 466, RM 110). Later we are told that the boar Trwyth could never be hunted without him (WM 484, RM 124). He took part in the hunt but was slain by the boar Trwyth at Aber Tywi (RM 139).

The name is perhaps a corruption of Gwilym Hen, 'Old William', and in this case he could be identified with Gwilym, son of the ruler of France, one of forty-two counsellors of Arthur mentioned in the tale of 'Rhonabwy's Dream' (RM 159). He is also mentioned in the romance of 'Geraint and Enid' as Gwilym, son of the ruler of France, one among a retinue that accompanied Geraint (RM 265).

Rachel Bromwich considered that *Gwilenhen* (as spelt in WM 466) was an allusion to William the Conqueror (TYP p.cxiv, CO(1) p.lxxxiii n.231, CO(2) pp.98, 136.).

GWILYM, son of the ruler of France. See Gwilenhin.

GWINEAR, ST.

The saint of Gwinear in Cornwall, 5½ miles south-east of St.Ives. 'The Life of S.Fingar or Guigner, S.Piala the Virgin and their companions' was written by a monk named Anselm and is printed by the Bollandists, *Acta Sanctorum*, March III, pp.456-9 (March 23). There is another by Albert Le Grand, *Vies des Saints de Bretagne*.

An abstract of the Life is given by G.H.Doble in *The Saints of Cornwall*, I pp.100 - 105. The following is a further condensation:

A WELSH CLASSICAL DICTIONARY

§1. Fingar was the son of an Irish king named Clito. He was converted by St.Patrick, but his father was so angry that he ordered Fingar to leave Ireland. He departed with many others and landed in Brittany. The local chief gave him permission to settle there where he decided to lead a life of solitude.

2. He returned to Ireland, found his parents were dead, but would not agree to rule over his tribe. Instead, Guigner set out again with his sister Piala and many others for Armorica, but was driven by winds to Cornwall. Hya [Ia], a virgin, who had intended to accompany them, came to the shore just after they had left; but a leaf was floating on the waves upon which she was transported ahead of them to *Heul* [Hayle Bay] in Cornwall. Later when Guigner and his company arrived at Heul they found a little dwelling in which lived a holy virgin [perhaps St.Anta, q.v., Doble p.106], but unwilling to incommode her the party passed on and went to *Conetconia* [Connerton], where they spent the night. After that they moved south to the point where now stands the church of Gwinear.

3. In the meanwhile Theodoricus [see Teudur, the prince who lived at Riviere], heard of the 'invasion', and he went in pursuit with armed men. When he found them he put them to the sword. Guigner was a little way distant at the time, refreshing himself at a spring [now called Venton Winear, Doble p.103 n.4]. When he heard the cries of his companions he returned and was himself decapitated by the prince. The bodies of the saints lay unburied in an open field until a man had a vision of Guigner who told him to go and bury his body. In spite of some unwillingness the man eventually buried all the bodies. After some time a church was built over the tomb of the holy martyr.

NOTES

In the Life the saint is called Fingar in §1 and occasionally in §2, but in the rest of the Life he is called Guigner, which is the Breton form of the name, pronounced in the same way as the Cornish Gwinear (Doble pp.105, 102 n.2). Joseph Loth disbelieved that Fingar could become Gwinear (Doble p.109).

We are not told that either Hya or Piala was put to death (LBS III.29).

Leland mentions 'Barricius, companion of Patrick, as is read in the Life of St.Wymerus' [i.e. Gwinear] (*Itinerary*, ed. L.T.Smith, I.187). This suggests that there was another 'Life' of Gwinear (Doble pp.106-7).

The feast of St.Gwinear is on March 23 (Doble p.100 n.1, LBS III.30).

"It is not likely that these saints really came from Ireland... It was a fancy of the middle ages." (Doble p.110). For other saints said to have come from Ireland, see s.n. Breaca.

Canon Doble suggested that Gwinear and Meriadoc were a pair of Welsh missionaries working together, who, starting from Connerton, evangelized the district which now forms the parishes of Gwinear and Camborne, and afterwards went to Brittany, where their cults are found side by side, as they are in Cornwall. Derwa and Ia seem to have shared with them in the work of building churches in the valley of the Conner (Doble p.110).

Albert Le Grand calls him Guiner or Eguiner and gives December 14 for his feast. His 'Life' corresponds roughly to that by Anselm but Cornwall is changed to Cornouaille in Brittany. Apparently Albert Le Grand regarded his saint as the patron of Loc-Eguiner in the parish of Plou-diri, diocese of Léon, Finistère, rather than Pluvigner in the Morbihan, diocese of Vannes which he does not mention. Pluvigner was written Pleguinner in 1259. The cult of St.Guigner formerly flourished in Vannes Cathedral (Doble pp.108-9, LBS III.25, 30).

GWINER. (Legendary).

One of the 'Three Gate-Keepers on the side of Lloegr' at the battle of Perllan Fangor according to a triad (TYP no.60). That is, the Battle of Chester, c.616. See s.n. Caerlleon.

GWINEU DEUFREUDDWYD. (670)

'Gwineu of the Two Dreams'. Son of Bywyr Lew and father of Teon the father of Tegonwy (q.v.). See MG 3, ABT 1b in EWGT pp.39, 96, etc. Nothing is known about his personal history, or the

reason for his peculiar cognomen. He is ancestor of many families in Powys and as such is mentioned by the poets, for example, Iolo Goch in a genealogical poem on Owain Glyndŵr (*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, No.VIII p.36); and Dafydd ap Gwilym (*Gwaith*, ed. Thomas Parry, No.15, 'I Hywel ap Goronwy' ll.5-6).

GWION ap CYNDRWYN. (575)

One of the 'Three Gate-Keepers' at the Battle of Perllan Fangor according to a triad (TYP no.60). That is, the battle of Chester, c.616. See s.n. Caerlleon.

He is mentioned in the 'Cynddylan' poetry in conjunction with two brothers, Cynon and Gwyn (CLIH XI.32):

Cynddylan's Hall is dark tonight
[from the loss?] of the children of the Cyndrwyn[yn],
Cynon and Gwion and Gwyn.

The implication is that they were killed in the fighting between Cynddylan and the English. See s.n. Cynddylan. These names also occur in the list of children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

Warriors named Gwion and Gwyn appear among those who went to Catraeth, according to the 'Gododdin' of Aneirin (CA stanzas 30, 31, 82) and it is to be presumed that they were slain there.

GWION BACH. (Legendary).

He appears in the tale generally called 'Hanes Taliesin', translated from the text of Elis Gruffudd by Patrick K. Ford, *The Mabinogion*, 1977, pp.162 ff. Gwion Bach was chosen by Ceridwen to stoke the fire under the cauldron in which she was making a magic brew for the sake of her son Afagddu. At the end of a year the three magic drops which had been intended for Afagddu fell upon Gwion Bach. As a result he was filled with wisdom and realised that Ceridwen would try to destroy him for depriving her son of the magic drops.

Gwion went through a number of transformations to avoid Ceridwen, while she went through corresponding transformations in pursuit. Finally he changed himself into a grain of wheat, but she, in the form of a hen, found him and swallowed him. She carried him in her belly for nine months until she was delivered of him. She could not bear to do the babe any harm and so put him into a basket which she placed in a river. He was found by Elffin ap Gwyddno and named Taliesin. See further s.nn. Ceridwen, Taliesin.

In the version of Peniarth MS.11, edited by Patrick K. Ford in *Ystoria Taliesin*, 1992, p.134, Gwion Bach was the son of a yeoman of Llanfair Caereinion in Powys. The three drops of the charmed liquor fell upon the finger of Gwion Bach, and because of the great heat he put his finger to his mouth. Instantly he foresaw everything that was to come. John Rhys pointed out the similarity to an Irish story about Finn mac Cumail (*Hib.Lect.*, pp.552-3). Finn's tutor had been watching a pool for seven years in order to catch one of the Salmons of Knowledge. By eating it he would no longer be in ignorance of anything he might wish to know. When he caught the fish he gave it to Finn to cook, warning him not to taste of its flesh. But while cooking the fish, Finn burnt his thumb, which he then put in his mouth. From that day forth, whenever he wanted to know anything Finn had only to put his thumb into his mouth and chew it. Similarly in the Norse tale of Sigurd the Volsung, it is said that Sigurd touched the heart of the serpent Fafnir as it was roasting in the fire, to see how hard it was; 'and then the juice ran out from the heart onto his finger, so that he was burned and put his finger to his mouth. As soon as the heart's blood came upon his tongue, straightway he knew the speech of birds.' (*The Prose Edda by Snorri Sturluson*, translated by A.G.Brodeur, 1929, pp.153-4; *The Saga of the Volsungs*, §19, ed. and trans. R.G.Finch, 1965, p.33).

GWION LLYGAD CATH. (Legendary).

'Gwion Cat-eye'. A person mentioned in the tale of 'Culhwch and Olwen' among those present at Arthur's Court. Of him it is said that he 'could cut a haw from a gnat's eye without harming the eye' (WM 469, RM 112).

Compare with Gwrdnei Llygaid Cath, 'Gwrdnei Cat-eyes', in the romance of 'Geraint and Enid' who was one of the assistant porters at Arthur's Court under the direction of Glewlwyd Gafaelfawr (WM 386, RM 245).

GWITART ab AEDD. (Legendary).

Gwitart, son of Aedd king of Ireland, is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 466, RM 110). He was brother of Odgar ab Aedd.

A similar name appears in Geoffrey of Monmouth's *Historia*, where we find Gwitardus, prince of the Pictavenses [i.e. of Pictavi = Poitiers], who was conquered by Hoel of Brittany under Arthur (HRB IX.11). He was present at Arthur's special coronation (IX.12) and aided Arthur against the Romans (X.5, 6). Similarly in *Brut y Brenhinedd*.

GWITHIAN, ST.

The saint of Gwithian in Cornwall on the east side of St.Ives Bay. Feast on November 1 (LBS III.251). The name occurs as Guidian in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. It occurs in documents as Sancti Goziani (1327), Sancti Goythiani (1334), and in vernacular as Gothian (1523), Gwithian (1563) (B.L.Olson and O.J.Padel in CMCS 12 (1986) p.49).

There are remains of St.Gothian's chapel in the sands. There is a Langwithian in St.Winnow parish, three miles south-south-east of Lostwithiel, and Lawhitton (perhaps for Lan-Gwidian), two miles south of Launceston, was called Languittetone in Domesday (LBS III.250).

The saint is also known in Brittany as St. Goezian or Go(u)zien; Guoidiane in a Rheims litany probably of the tenth century. At Quimperlé and in the Life of St.Gurthiern he was known as St.Guedian (Olson and Padel, *loc.cit.*; LBS III.250).

There was a pagan chief, Guedianus, in the hundred of Trigg in north-east Cornwall, mentioned in the Life of St.Samson (§48). This chief was baptized by Samson with all his subjects. He is not likely to be the same as St.Gwithian (G.H.Doble, *The Saints of Cornwall*, V.92); but it is interesting to note that Langwithian is near Samson's foundation at Golant (LBS III.250).

GWLADUS ferch BRYCHAN. (460)

She is chiefly notable as being the mother of St.Cadog (De Situ Brecheniauc §12(1) in EWGT p.15, and all the later Brychan documents). She was sought in marriage by Gwynllyw ap Glywys and was carried off by him against the will of her father, Brychan. She became by Gwynllyw the mother of Cadog (Life of St.Cadog in VSB, Preface, Prologue).

She may also have been the mother of Eigion (q.v.).

Eglwys Wladus or Capel Gwladus is on Gelli-gaer mountain (LBS III.204) in the parish of Gelli-gaer, Morgannwg (PW 66; WATU). For further details of her life see s.n. Gwynllyw ap Glywys.

GWLADUS ferch CYNDRWYN. See Cyndrwyn.

GWLADUS ferch LLYWARCH HEN. See Llywarch Hen.

GWLADUS ferch RHYDDERCH HAEL. See Rhydderch Hael.

GWLEDYR ferch CLYDWYN. See Tryffin, king of Dyfed.

GWLEDYR ferch CYNDRWYN. See Meisir ferch Cyndrwyn.

GWLGOD GODODDIN. (Legendary).

A person mentioned in the tale of 'Culhwch and Olwen' as the owner of a horn which was required for pouring out at the wedding of Culhwch and Olwen (WM 481, RM 122). Nothing is said in the tale of any special qualities which it may have possessed. But Gwlgod is doubtless the same person as Gwlyged Gododdin who is mentioned in the 'Gododdin' of Aneirin (CA stanza 32). He brewed the mead for the retinue of Mynyddog before their attack on Catraeth (Kenneth Jackson, *The Gododdin*, p.130).

GWLWLYDD WINEU. See Gwylwylyd.

GWLYDDIEN ap GWRYDR.

Gwlyddien ap Gwrydr, or the like, appears as a genealogical link in some versions of the ancestry of Gwaithfoed, for example in ABT 8g, PP §53(5), but Glyddien ap Gwybedydd ap Gwrydr in PP §2(2) and Kloddien ap Gw[r]ydr in PP §3(3). See Gwaithfoed, Gwybedydd.

GWLYDDIEN ap NOWY ab ARTHUR. (600)

A prince of the line of Dyfed, father of Cathen. He appears in the various versions of the pedigree as Cloten in HG 2, Eleothen [for Clothen] in JC 12, and Gwlyddien in ABT 18a in EWGT pp.10, 45, 106.

GWLYDDIEN SAER or GWLYDDYN SAER. See Glwyddyn Saer.

GWLYGED GODODDIN. See Gwlgod Gododdin.

GWNFYW, cleric.

He appears as *Gunbiu magister*, witness to a charter with bishop Oudoceus and king Meurig ap Tewdrig (BLD 140). It is probably another cleric who appears as *Gun(n)uiu lector*, witness to two charters in the time of bishop Berthwyn (BLD 180b, 188b). Wendy Davies dates these charters c.655, 710, 710 respectively (LlCh pp.97, 110, 112).

GWNWYN, disciple of Dubricius.

He appears in the Book of Llandaf as *Gunuinus*, one of the many disciples of Dubricius (BLD 80). Later he appears as *Gunnuinus magister*, one of the three clerics who took part in the 'election' of Oudoceus to succeed Teilo, the other two being Merchwyn and Elwredd (BLD 131). These three are not likely to have lived till the time of Oudoceus (PCB). In BLD 132 the same three clerics are mentioned, but here he is called *Gunnbiu*.

This last form suggests identity with Gwnfyw (above), as is done by LBS III.155. A.W.Wade-Evans calls the disciple of Dubricius 'Gwynfyw' (WCO 121).

GWODLOYW, bishop.

He appears in the Book of Llandaf as one of the so-called bishops of Llandaf, and is placed in the series between Oudoceus and Berthwyn, after Gwrfan and before Hedilfyw. Only one charter is recorded in which he is witness, 'Villa Hirpant' (BLD 168-9). From a consideration of other witnesses it appears that he belongs to a group of three bishops, the other two being Grecielis and Hedilfyw. The witnesses are Bonus and Gloiu with Grecielis (169-174), Cuchein filius Gloiu with Gwodloyw (168-9), Cuchein and Bonus with Hedilfyw (169). The region over which the bishops presided was probably Ergyng and Gwent. See s.n. Grecielis.

Wendy Davies puts the date of Gwodloyw's charter at c.866 (LlCh p.106).

GWRAI ap GLYWYS. (460)

He is mentioned in the Life of St.Cadog (VSB p.24, EWGT p.24) and is there said to have had Gwrinydd [later Gorfynydd, a cantref of Morgannwg], as his inheritance. Similarly JC 5 in EWGT p.44.

According to the Book of Llandaf the grave of *Gurai* was in *Villa Conuc* (BLD 176) which is identified with a place in St.Bride's Major to the east of the Ogmere (WCO 136). His grave and his *mons* are also mentioned in BLD 190 (OP II.305, LBS III.208).

GWRALDEG. See Gwroldeg.

GWRANGON, king of Kent.

According to the *Historia Brittonum*, Vortigern, having been feasted by Hengist, and having fallen in love with Hengist's daughter [Rhonwen], gave Hengist a portion of land in return for his daughter's hand. This land was in Kent, 'and he gave it to them while *Guoyrancgonus*, who was reigning in Kent, was unaware that his kingdom was being handed over to pagans, and that he himself was being secretly handed over to their power.' (HB §37).

A similar story is told by Geoffrey of Monmouth who calls the king Gorangonus (HRB VI.12). In Brut y Brenhinedd the name becomes Gwrgant or the like.

The name occurs as *Guiragon* in the Life of St.Cadog (§69 in VSB p.136) and *Caer Guiragon* is one of the cities in the catalogue of the *Historia Brittonum* (§66 *bis*, no.14). This becomes Caerwrangon in modern orthography. As such it was identified with Worcester by Henry of Huntingdon (*Historia Anglorum*, I.3) but it is not a possible equivalent (Kenneth Jackson in *Antiquity*, 12 (1938) p.51). The Anglo-Saxon name for Worcester was *Wigranceastre*. However Brut y Brenhinedd used Caer Vyra(n)gon and the like where HRB had Wigornia [Worcester]. *Kaer Wrangon yw Wrsedr*, 'Caerwrangon is Worcester' according to Gutun Owain in the tract 'The Twenty-four Mightiest Kings' (§20 in *Études Celtiques*, XII (1968) p.173).

But in the Book of Taliesin (BT 41.25) appears the line:

Gwenhwys gwallt hiryon am Gaer Wyragon,

'Long-haired Gwentians around Caer Wrangon'.

which suggests that Caer Wrangon was in or near Gwent. This led A.W.Wade-Evans to suggest that Gwrangon and his story really belonged to Gwent and had been erroneously transferred to Kent owing to a mistaken idea that Vortigern was concerned with the Saxon invasion of Kent (*Nennius*, p.60 n.2).

GWRDDELW ap CAW. (500)

His name appears in the list of the sons of Caw in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85). He also appears with other sons of Caw in a context which suggests that he was a saint in Anglesey. See ByS §87 in EWGT p.66.

He appears to have been the saint of Llangwyllog in Anglesey as appears from a list of parishes in Wrexham MS.1 : *ll.gwyllog. Gwrdduw Gwrddell* (RWM I.912). See A.W.Wade-Evans in PW 92 n.4; *Études Celtiques*, I (1936) p.289.

January 7 occurs in the Calendar of Peniarth MS.219 (circa 1615) as the festival of Gwrddelw, and in Nicholas Roscarrock as that of Gwrthelu. (LBS I.70, III.206). This was the date of the festival at Llangwyllog (PW 92 n.4), according to Browne Willis, *Survey of Bangor*, p.281. (LBS II.279).

The name also occurs in Brittany as Gourdelw or Gurdelw (LBS III.206).

GWRDDOGWY, abbot of Llanddewi.

He appears as Guordocui, Gurdocui, etc. in the Book of Llandaf, the modern form being Gwrddogwy (WCO 121). He was a 'disciple' of Dubricius (BLD 80), and witnessed a charter as a cleric in the time of king Iddon (BLD 121). Two charters in which he figures in the time of Dubricius (BLD 75, 77) are under suspicion.

Later he became abbot of Llanddewi [Much Dewchurch in Ergyng, LBS III.156; G.H.Doble, *Dubricius*, p.19] as we learn from charters in the times of bishop Inabwy and Gwrgan, king of Ergyng (BLD 163b, 164), and of bishop Comereg and Athrwys ap Meurig, king of Gwent (BLD 165). Wendy

Davies gives dates 600, 620, 620, 625 for the charters 121, 163b, 164, 165 respectively (LlCh pp.95, 104-5).

GWRDDOLI ap DWFN.

Genealogical link in the ancestry of Cunedda Wledig; father of Doli (HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 95, etc.).

GWRDDWFN ab AFLOYD ab AMWERYDD.

Genealogical link in the ancestry of Cunedda Wledig; father of Dwfn (HG 1, V.Cadoci §47, ABT 27 in EWGT pp.9, 25, 109, etc.). Afloyd is omitted in GaC 1, JC 6, ABT 1a in EWGT pp.36, 44, 95.

GWRDDWFN ap GORUC. (Fictitious).

Genealogical link in the fictitious ancestry of the kings of Morgannwg; father of Einudd (MP 3 in EWGT p.122).

GWRDNEI LLYGAID CATH. (Legendary). See Gwion Llygad Cath.

GWRES ap RHEGED. (Legendary).

According to the tale of 'Rhonabwy's Dream' he was the man who bore the banner of Owain ab Urien on the day of battle and combat. He was one of three men, fellow chieftains and comrades of Owain, who grieved that Owain should suffer loss of his ravens in contending with Arthur's bachelors and squires. This happened while Arthur and Owain were playing three games of *gwyddbwyll*. So Owain told Gwres to raise his standard when the battle was at its highest. When he did this the ravens recovered their strength, fought back and began slaying Arthur's bachelors and squires. This continued while Arthur and Owain played three more games, after which Arthur bade Owain call off his ravens. Then Owain bade Gwres ap Rheged lower his banner, and therewith it was lowered and all was peace (RM 153-9).

It is, of course, an anachronism to bring Arthur and Owain ab Urien together in the story. See also Rhedfoe ap Rheged.

GWRFAETH.

In the Life of Teilo in the Book of Llandaf *Gurmaet* is said to have been a former disciple of Dubricius who joined Teilo when he returned from Armorica (BLD 115). He is not in the list of disciples of Dubricius in the Life of Dubricius (BLD 80). The church of Llanwrfaeth [WATU], now Llandeilo'r-fân in Brycheiniog, is named after him. The church figures as *Lann Guruaet* in a charter witnessed by bishop Oudoceus and Awst, king of Brycheiniog (BLD 154) and as *Languruaet mainaur* when it was given to bishop Joseph of Glamorgan (d.1045) by Rhydderch ap Iestin (BLD 255).

Gwrfaeth was also patron of St. Wormet, mentioned in BLD 323, somewhere near Chepstow and Tintern, possibly where Howick stands at present (LBS III.157). LBS gives the modern form as Gwrfaed (*ibid.*).

GWRFAN (1), disciple of Dubricius.

Guoruan is mentioned in the Book of Llandaf as a disciple of Dubricius (BLD 80). He appears as Goruan, clerical witness to a charter in the time of Dubricius and king Peibio (BLD 72). Another charter in which his name appears with Dubricius (BLD 77) is fictitious. Discounting Dubricius Wendy Davies dates the former charter c.575 (LlCh p.92)

GWRFAN (2).

A person named *Guruan* is also mentioned in the Book of Llandaf as having gone from Penychen [a cantref of Morgannwg] to Merthyr Clydog [Clodock in Ewias, Herefordshire] with his brother Llibio and nephew Cynfwr (BLD 194-5). See s.n. Penbargod.

GWRFAN (3), bishop in Brycheiniog.

He appears as *Guruann* in the list of so-called bishops of Llandaf in the Book of Llandaf, being the seventh of ten placed between Oudoceus and Berthwyn. There is only one charter to fix the date of Gwrfan, and it would seem that he belonged to the eighth century, as he is made a contemporary of Tewdwr ap Rhain, king of Brycheiniog (BLD 167-8). Wendy Davies dates this charter c.750 (LlCh p.106).

GWRFAN WALLT AFWYN. (Legendary).

'Gwrfan Wild-hair'. He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 466, RM 110). The name is almost certainly derived from Gwri Wallt Eurin, the original name of Pryderi (W.J.Gruffydd, *Rhiannon*, p.95).

GWRFAWR or MORFAWR ap GADEON. (350)

Father of Tudwal and ancestor of Custennin Fendigaid/Gorneu (MG 5* corrected, JC 11, ByS §76F, 76G*, ByA §30*), also father of Ffrwdwr and ancestor of Amlawdd Wledig (ByA §31). In the starred references he is called Morfawr. See EWGT pp.39, 45, 65, 93, 94.

GWRFODDW, king of Ergyng.

He appears in the Book of Llandaf, with his son Erfig: *Guruodu et Eruic filius eius* (BLD 161), *Guruodu rex Ercycg et Eruic filius eius* (BLD 162), being mentioned in charters in the time of bishop Ufelfyw. Gwrfoddw is said to have granted Ufelfyw a place named Bolgros on the Wye as a thanksgiving for victory over the Saxons (BLD 161; LBS IV.307). Wendy Davies dates the charters c.619, 615 (LlCh p.103).

He is perhaps the same as *Gwrwedw* mentioned in a poem in the Book of Taliesin, *Kanu y cwrwf*, 'Song of Ale' (BT 41-42). He appears (42.1) in connection with Ynyr (42.2, 9, 14), Rhuddfedel (42.8) and the 'long-haired Gwentians' (41.25), but the poem is very obscure (A.W.Wade-Evans, *Nennius*, p.60 n.2).

GWRFODDW HEN. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen', as uncle of Arthur, his mother's brother, being present at Arthur's Court (WM 464, RM 109). Later we are told that he was slain by Llwydog, one of the offspring of the boar Trwyth, in Ystrad Yw, when the men of Llydaw were seeking to destroy the pig there (RM 140).

Alfred Anscombe suggested that he was the same as Gwrfoddw, king of Ergyng (Cy. 24 (1913) p.80). This was accepted by A.W.Wade-Evans (WCO 102, 112).

GWRFWY, priest.

He is mentioned in the Book of Llandaf as *Guoruo*, a priest, who was placed by bishop Ufelfyw in charge of a church, known as *Lann Guorboe*, which had been built on land granted by Gwrfoddw, king of Ergyng (BLD 162). The modern form of the name would be Gwrfwy 'or the like' and the church would be Llanwrfwy, now Garway in Ergyng (WATU). But the original site was some distance to the north of present Garway, probably St.Devereux, on the river Worm (OP II.273-4). Wendy Davies dates the charter c.615 (LlCh p.103).

Elhaearn (q.v.) was abbot of Llanwrfwy.

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Another cleric, *Guoruo*, *Guruo*, appears at a later date in two charters of the time of bishop Grecielis (BLD 169b, 170). Wendy Davies dates these charters c.850 (LlCh pp.106-7).

GWRFYW ap PASGEN ab URIEN. (565)

Father of St.Nidan (ByS §55 in EWGT p.62).

GWRFYW DIGU, fictitious king of Britain. (683-672 B.C.)

He is called Gorbodugo or Gorbodugus by Geoffrey of Monmouth. He succeeded Kinmarcus [Cynfarch ap Seisyll], but Geoffrey does not say he was son of Kinmarcus. By his wife Iudon he had two sons Ferreux and Porrex, who began to quarrel about the succession when their father grew old (HRB II.16). See further s.n. Ferreux.

Brut Dingestow calls him *Goronwy Dygu*. Similarly the Red Book of Hergest. The form *Gwrwyw Dygv* occurs in Peniarth MS.44 and *Gwruyw Digu* in the 'Cleopatra' version. Digu = 'unloved'. The regnal lists give Gorbannynawn (JC 51) and Gwrwyw (ABT 28) in EWGT pp.50, 109.

The 'Cleopatra' version of the Brut makes Gwrfyw Digu the son of Cynfarch, the previous king. This is also found in most of the English chronicles beginning with that of Peter Langtoft (c.1300) (Rolls edition p.38).

The proper equivalent of Gorbodug- would have been *Guorbodgu*, modern Gorfoddw (Henry Lewis, *Brut Dingestow*, pp.217-8) or Gwrfoddw(g) (PCB).

GWRGAFARN ap FFERNFAEL, king in Gwent. (750)

He is mentioned in the Book of Llandaf as a king, contemporary of bishop Cadwared, in two charters. One, concerned with *Ecclesia Mamouric* [= Llangofen in Gwent, WATU] (BLD 206), and the other with *Merthir Maches* [= Llanfaches in Gwent, WATU] (BLD 211b). His father was evidently Ffernfael ab Ithel. Wendy Davies dates the charters c.775 (LlCh pp.117, 119).

GWRGAIN ap DOLI.

Genealogical link in the ancestry of Cunedda Wledig; father of Cain (HG 1, GaC 1, JC 6, ABT 1a in EWGT pp.9, 36, 44, 94, etc.).

GWRGAN, Iarll Ceint. See Gwrrangon.

GWRGAN ap CYNFYN. (580)

A king of Ergyng mentioned in two charters in the Book of Llandaf, in the time of bishop Inabwy. He had two sons, Morgan and Caradog (BLD 163-4).

It is probable that his father, Cynfyn, was Cynfyn ap Peibio. This gives a consistent pedigree of the kings of Ergyng. See LBS II.375; A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) p.163, WCO 122. Wendy Davies dates the charters c.620 (LlCh p.104).

Perhaps the same as Gwrgan Fawr, q.v.

GWRGAN ap FFERNFAEL. (740)

He is mentioned in two charters in the Book of Llandaf with his brother Meurig and his father Ffernfael in the time of bishop Terchan (BLD 203a, 203b). His father was evidently Ffernfael ab Ithel ap Morgan. Wendy Davies dates the charters c.752, 758 (LlCh p.116).

GWRGAN FARFDRWCH ap BELI. (Fictitious). (369-339 B.C.)

'Gwrgan Cut-beard'. A fictitious king of Britain. Geoffrey of Monmouth calls him *Gurguint Barbtruc*, son of Belinus, whom he succeeded. He was a sober, prudent prince. When the king of the Dacians refused to pay tribute he passed over in a fleet to Dacia [i.e. Denmark], slew the king and reduced the country to its former dependence (HRB III.11). While returning from this conquest through the Orkneys, Gurguint came upon Partholom and his followers who had come from Spain and whom he

directed to Ireland to inhabit (HRB III.12). The person is Partholomus of HB §13, the Partholón of the Irish *Lebor Gabála*, 'Book of Conquests'. See EIHM.

Gurguint was buried in Caerleon-on-Usk, which had been founded by his father, and which he himself had ornamented with buildings and fortified with walls (III.12). He was succeeded by his son Guithelinus.

There can be little doubt that Geoffrey got the name of this king from that of the sixth century king of Meirionydd which he probably found written Gurgint Barbtruc, the modern form of which is Gwrin Farfdrwch (q.v.). See E. Phillimore in Cy. 9 (1888) p.178 n.5.

Brut y Brenhinedd incorrectly converted the name into Gwrgan Farfdrwch or Farfdwrch, 'boar-beard'. He appears as number 11 in the tract of 'The Twenty-four Mightiest Kings'. He is there said to have founded Caer Werydd or Ewerydd on the river Vann, and the town is identified with Lancaster. See *Études Celtiques*, XII (1968) p.170. Camden said that an old wall at Lancaster was called *Wery Wall*, which he took to come from the British name of the town; this, he said, was *Caer Werid* (*Britannia*, 1594, p.587, Gibson's edition, 1695 p.795). He does not state his authority. See John Morris-Jones in Cy. 28 (1918) p.48 n.1. Putting the foundation of Caer Werydd in this reign is perhaps due to the mention of Iwerddon [Ireland] in the same reign, combined with some corrupt text (PCB). Peniarth MS.215 (1604-12), p.186 says: *K.Ewerydd = Donkastyr*.

One of the Iberian exiles under Partholoim is said to have been Cantaber, who married the daughter of 'Gurguncius' and was the father of Grantinus. Cantaber built a town on the river, called after him, Cant, and Grantinus built a bridge over it, whence Cantbridge [Cambridge] and Caergrant [Grantchester]. The story is told by John Rous of Warwick (1411-91) in *Historia Regum Angliae*, ed. Thomas Hearne, 1716 and 1745, pp.25-26. Thus Rous put the foundation of Cambridge six reigns earlier than that stated in a former fiction. See s.n. Gorbonion ap Morudd. Nicholas Cantelupe (d.1441) speaks of Canteber, brother of Partholaym, who married Guenolena daughter of Gurgunt (*De Antiquitate et Origine Universitate Cantebrigiae* in *T. Sprotti Chronica ... et alia quaedam opuscula*, ed. Thomas Hearne, Oxford, 1719, pp.262-4). See T.D.Kendrick, *British Antiquity*, p.26.

GWRGAN FAWR. (580)

He appears in two charters in the Book of Llandaf as Gurcantus Magnus, the father of Onbrawst, wife of Meurig ap Tewdrig (BLD 140), and grandfather of Athrwys ap Meurig (BLD 144). Both these charters were in the time of bishop Oudoceus. He is also mentioned in the Book of Llandaf as one of the kings who gave land to Teilo (BLD 118). This passage is, however, under suspicion.

He has been identified with Gwrgan ap Cynfyn (above) in LBS II.375, and by Wade-Evans in *Arch.Camb.*, 87 (1932) p.163, WCO 122. This is consistent with the chronology of Wendy Davies. See also Gwrgan Frych (1).

GWRGAN FRYCH (1).

G. 'the Freckled'. The Welsh equivalent, used by Wade-Evans, for the name of Wrgannus Varius, king of Gwlad Morgan, mentioned in the Life of St.Cadog (§24 in VSB). Gwrgan was given a sword by Cadog which the saint had received from Rhun ap Maelgwn. And in return Cadog received the right to half the fish of the river Usk. Cadog also gave Gwrgan a horse with all its trappings for one half of the fish of the river Neath.

It has been suggested that this Gwrgan was the same as Gwrgan Fawr (above). This is somewhat corroborated by the fact that in the Titus MS. of the Life the name appears as Wrganus Vawr. See A. Anscombe in Cy. 24 (1913) p.84, A.W.Wade-Evans in *Arch.Camb.*, 87 (1932) pp.162-3, but it is not supported by the chronology of Wendy Davies. Compare the next article.

GWRGAN FRYCH (2) ab ARTHFAEL. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Meirchion (MP 3 in EWGT p.122). Hugh Thomas (c.1700) said that this Gwrgan got his cognomen "from his marks of the

smallpox” (Harleian MS.4181 p.60). He may be the king of the previous article foisted into the fictitious pedigree in a chronologically impossible position (PCB).

GWRGI ab ELIFFER GOSGORDDFAWR. (d.580). See Eliffer Gosgorddfawr.

GWRGI GARWLWYD. (Legendary).

According to a triad (TYP no.32) Gwrgi Garwlwyd (‘G. Rough-grey’) used to make a corpse of one of the Cymry every day, and two on each Saturday so as not to slay on the Sunday. He was himself slain by Diffydell ap Dysgyfdawd [Disgyfdawd, q.v.]. This was one of the ‘Three Fortunate Assassinations’.

A person named Garwlwyd is mentioned in the dialogue ‘Who is the Porter’ in the Black Book of Carmarthen as being present at the battle of Tryfrwyd in opposition to Arthur (BBC 95):

1.45 They fell by the hundred,
 by the hundred they fell
 before Bedwyr Bedrydant
 on the banks of Tryfrwyd
 fighting with Garwlwyd.

(Translated by Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70).

Immediately before this in the poem, Arthur has been described as fighting with the *Cynbyn*, ‘Dog-heads’ (Cynocephali), on the mountains of Eidyn. Now Gwrgi means literally ‘man-hound’ (TYP p.391) and the juxtaposition of ‘Dog-heads’ with ‘Garwlwyd’ in the poem rather suggests that Garwlwyd of the poem and Gwrgi Garwlwyd of the triad were the same person, and that he was one of the ‘Dog-heads’, perhaps their leader (PCB). Kenneth Jackson assumes the identification in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.15. See also *Language*, xvii (1941) pp.249 ff.

See further TYP p.391. On ‘Dog-heads’ compare the *Canica Capita* of Armorica mentioned s.n. Cynan ab Eudaf. See also CB p.265, Cy. 28 (1918) p.110 and note 2.

GWRGI SEFERI. (Legendary).

He is mentioned in the tale of ‘Culhwch and Olwen’. Arthur went with Odgar ab Aedd, king of Ireland, to seek him in the west of Ireland. (RM 134). Gwrgi Seferi is not mentioned again and it is not said why he was required, but it was probably in connection with the hunting of the boar Ysgithyrwyn, as Odgar was required in that connection, and the hunt took place soon after the search for Gwrgi Seferi. Gwrgi Seferi was perhaps the chief huntsman, equivalent to, or the same as, Garselit Wyddel (q.v.), who was the chief huntsman in the hunting of the boar Trwyth. See Ysgithyrwyn.

GWRGNAN.

Seneschal of Maelgwn Gwynedd according to a fictitious grant to St.Kentigern. See s.n. Maelgwn Gwynedd.

GWRGUNAN ap RONAN LEDEWIG. See Silin.

GWRHAEARN ab ELFODDW. (570)

He appears as father of [H?]esselis in an otherwise unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

GWRHAFAL, abbot of Llanilltud Fawr.

He appears in the Book of Llandaf as abbot of Llanilltud Fawr in charters with bishop Oudoceus and king Morgan ab Athrwys (BLD 145, 156) and later with bishop Berthwyn and king Morgan ab Athrwys (BLD 176a, b, 183b, 190b). The name is mostly spelt *Gurhauwal*, but *Gurthauar* (156) and

Guorhauarn (190b). His appearance in two other charters in the time of bishop Terchan (BLD 204b, 205) seems to be erroneous.

He evidently succeeded Colbrit and was succeeded by Ffomre or Elwoedd. See PCB in *Trans.Cym.*, 1948, pp. 291-3 (but ignore dates), and Wendy Davies in LICH p.55. Wendy Davies gives the approximate dates for the charters as 695-705 (*ibid.*, pp.97 - 113).

GWRHAI ap CAW. (500)

The saint of Penystyrywaid in Arwystli, Powys Wenwynwyn (PW 98). His ancestry is given in Bonedd y Saint (§60 in EWGT p.63). In an ode to Llonio Sant by Huw Arwystli (16th century) in Llanstephan MS.53 (c.1647) we are told that Gwrai gave land to St.Llonio, whose church is at Llandinam, a neighbouring parish (LBS III.377). No festival is assigned to him in LBS III.207-8.

GWRHYDWF [ap CAW?].

He is mentioned in a list of saints in a late version of Bonedd y Saint (§87 in EWGT p.66). These are saints of Anglesey and most of them are known as sons of Caw, although not so stated in this brief. No known church is dedicated to him. See EWGT p.145.

GWRHYR GWALSTAWD IEITHOEDD. (Legendary).

G. 'Interpreter of Tongues'. He is mentioned in the tale of 'Culhwch and Olwen' as a member of Arthur's Court, who knew all tongues (WM 469, RM 112). Because of his knowledge of languages he was chosen by Arthur to go with Culhwch and others in search of Olwen (WM 471, RM 114). He also went in quest of Mabon ap Modron because he could interpret the languages of birds and of animals, and this turned out to be of great value (WM 489-492, RM 129-131). Finally Arthur sent him to converse with the boar Trwyth, for which purpose he went in the form of a bird (WM 500, RM 137).

He is also mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160) and in the romance of 'Geraint and Enid' as one of the company who went with Geraint on his journey to his father (WM 411, RM 265).

In *Areith Iolo Goch am y rhai ardderchog* he is called Uriel Wastadiaith, a man who never heard a speech with his ears without uttering it with his tongue as quickly as he heard it. See *Yr Areithiau Pros*, ed. D. Gwenallt Jones, p.15.

In 'Englynion y Clyweid' a proverb is ascribed to him (No.20 in Llanstephan MS.27). See BBCS 3 (1926-7) p.11.

GWRI WALLT EURIN. See Pryderi ap Pwyll.

GWRIAD, king of Strathclyde. (d.658).

His death is mentioned in the Annals of Ulster:

657 [658] Mors Gureit regis Alochluithe

The place is Alclud, the Welsh name for Dumbarton on the Clyde, the capital of the kingdom of Strathclyde.

The name does not appear in the pedigree of the kings of Strathclyde in the 'Harleian' genealogies (HG 5 in EWGT p.10) and it appears that he was not of the royal line. This is confirmed by a triad (TYP no.68) where 'Gwriad ap Gwrian in the North' is said to have been one of the 'Three Kings who were sprung from Villeins'.

Gwriad was remembered in the twelfth century by the poet Cynddelw, in his Elegy on Cadwallon ap Madog, as *Priodawr clodvawr Clud ac Aeron*, 'the renowned ruler of Clud and Aeron'. In this context he is called Gwryal Gwron an obvious corruption of Gwriad ap Gwrian (Cy. 28 (1918) p.76, LIH p.131).

It is interesting to note that Gwrien and Gwriad are mentioned in the 'Gododdin' of Aneirin as witnesses to the valour of Caradog at Catraeth 'before they were taken from Catraeth, from the

slaughter' (CA stanza 30 translated by Kenneth Jackson, *The Gododdin*, p.129). Again the graves of Gwrien and Gwriad are mentioned together in the Stanzas of the Graves in the Black Book of Carmarthen:

The graves which the shower wets,-
men who were not slain by stealth:
Gwên and Gwrien and Gwriad.

(No.3 in SG p.119).

If Gwriad was born c.580 he might be too young to fight at Catraeth (c.600) but could have been a witness, and could have lived till 658 (PCB).

GWRIAD, father of Noë king of Gwent. (870)

See Noë ap Gwriad. Possibly the same as Gwriad ap Brochwel, below.

GWRIAD ap BROCHWEL. (870?)

The two names appear as genealogical links in the pedigree of Hywel ap Rhys, king of Glywysing (JC 9: Gwriad ap Brochwel ap Rhys; MP 3: Gwriad ap Brochwel ap Meurig ab Arthfael ap Rhys, in EWGT pp.45, 122). The names are apparently wrongly inserted in the pedigree. See Arthfael ap Rhys. Gwriad may be properly the son of Brochwel ap Meurig ab Arthfael, king of Gwent, as wrongly inserted in MP 3. This would put him in the right generation to be Gwriad, father of Noë (above).

GWRIAD ab ELIDIR. (755)

The father of Merfyn Frych. He was descended in the male line from Llywarch Hen (GaC 2, JC 17, 19, ABT 1e in EWGT pp.36, 46, 96). He was also father of Cadrod, the father of Cilmin Droed-ddu (PP §30).

It appears that Gwriad was a king in the Isle of Man, and in 1896 a ninth-century inscription was unearthed in the Isle of Man bearing the words CRUX GURIAT (*Zeit. für celtische Philologie*, I (1897) pp.48-53; HW 323-4 & n.14).

The family probably came into possession of the Isle of Man through the marriage of Elidir's father, Sandde, with Celenion ferch Tudwal ab Anarawd Gwalchcrwn ap Merfyn Mawr (q.v.).

The wife of Gwriad and mother of Merfyn Frych was either Eysyllt ferch Cynan Dindaethwy or Nest ferch Cadell ap Brochwel of Powys (JC 22, ABT 6k in EWGT pp.47, 100). See note in EWGT p.151.

GWRIAD ap GWRIAN. See Gwriad, king of Strathclyde.

GWRIAD ap RHODRI MAWR. (d.878).

He is mentioned in *Annales Cambriae* as having been slain by the Saxons at the same time as his father in 877. The corrected year is 878. In the expanded 'Hanesyn Hen' tract we are told that he and his father were slain in the same encounter, and he is given a son Gwgon (ABT 7a, r, s). Gwgon was killed in 957 (ByT). Another son was probably Anarawd (q.v.) ap Gwriad. See also Hirfawr ap Gwriad.

GWRIAL ap LLAWFRODEDD FARCHOG. See Llawfrodedd Farfog (1).

GWRIAN, GWRIEN. See Gwriad, king of Strathclyde.

Another Gwrien is mentioned in the Stanzas of the Graves (No.2) in the Black Book of Carmarthen with Morien and Morial. See s.n. Morial.

GWRIEN GWRHYD ENWOG. (Legendary).

He is a third Gwrien mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

The graves on Hirfynydd,
well do throngs know of them:

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the grave of Gwrien renowned for valour
and Llwydawg son of Lliwelydd.

(No.32 in SG p.125). There are several places called Hirfynydd (*ibid.* p.111).

GWRIN, ST.

The supposed saint of Llanwrin, Cyfeiliog, Powys Wenwynwyn (PW 109). A late addition to Bonedd y Saint (§93 in EWGT p.67) associates the church with Ust and Dyfnig, and according to LBS III.209 the latter was an earlier dedication. Is there any evidence for this?

Gwrin's festival does not occur in the Calendars, but Browne Willis said of Llanwrin that it is dedicated to "S.Wrin, November 1, tho' the Wake is kept May 1." (*Bangor*, p.61, *Parochiale Anglicanum*, p.221; LBS III.209).

GWRIN FARFDRWCH ap CADWALADR. (500)

G. 'Cut-beard'. A prince of the line of Meirionydd, written Guurgint barmbtruch (HG 18), Gwrent vrabdruth (JC 41), Kynyr varyf dwrch (ABT 23) in EWGT pp.11, 49, 108. His son was Clydno (omitted in JC 41). His wife was Marchell ferch Brychan (DSB 12(17), CB 15(17), JC 3(3), PB 3d in EWGT pp.16, 19, 43, 82 where his name is spelt Gurind barmbtruch, Gurgeynt, Gwrhynt bramdrut and Gynyr varffdrwch, respectively).

Gwrin Farfdrwch is the correct modern form. It was written Gurguint Barbtruc by Geoffrey of Monmouth and used for the name of one of his fictitious kings of Britain (HRB III.11). See Gwrgan Farfdrwch. (E.Phillimore in Cy. 9 (1888) p.178 n.5).

It has been suggested that the name is derived from 'Gwr gynt', meaning a Dane or Norseman. See BBCS 3 (1926) p.32; *Trans. Cym.*, 1948 p.480. These suggestions may be dismissed (PCB).

GWRION. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as the father of Culfanawyd, Hu(n)abwy and an un-named son, all at Arthur's Court (WM 464, 466, 460, RM 109, 110, 106). The un-named son may be Cadwry ap Gwrion mentioned in the romance of 'Geraint and Enid' as one of a retinue that accompanied Geraint from Arthur's Court (WM 411, RM 265). Uchei ap Gwrion also belonged to Arthur's Court (TYP no.74). Cf. CO(2) pp.72, 96.

GWRION ap GWYNNAN or GWYNFYW. See Gwylawr ap Gwynnan or Gwynfyw.

GWRLAIS or GWRLOIS. (Legendary).

He is first mentioned by Geoffrey of Monmouth as Gorlois, duke of Cornwall. His wife was Igera [Eigr], but Uther Pendragon fell in love with her while she and Gorlois were guests at Uther's court. When Gorlois discovered this he left the court in a rage and refused Uther's command to return. Uther invaded Cornwall. Gorlois sent Igera to Tintagel for safety and entered Dimilioc himself where he was besieged by Uther. While the siege was in progress Merlin contrived to disguise Uther in the form of Gorlois and thus obtained entrance for him to the castle of Tintagel, where he enjoyed the company of Igera. Meanwhile Gorlois was slain in an attempt to sally forth from Dimilioc (HRB VIII.19, 20). The name becomes Gwrlais, Gwrlais, etc. in Brut y Brenhinedd.

Later authorities say that Cadwr (q.v.) was the son of Gwrlais and Eigr. A late pedigree ascribed to Iolo Goch makes Gwrlais son of Sartogys ap Pandwlff ap Gerdan ap Selor ap Mor [read Solor ap Nor] etc. See PP §70. 'Solor ap Nor' onwards comes from the pedigree of Glywys ap Solor found in the Life of St.Cadog (§45 in EWGT p.24, VSB p.118). Whoever concocted the pedigree of Gwrlais seems to have known that Glywys was known as Glywys Cornubiensis, and that there were close connections between Glywysing and Cornwall.

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ARTHURIAN ROMANCE

In the 'Merlin' of the Vulgate Cycle Gorlois becomes Hoel, Duke of Tintagel (Sommer, Vol.II) but in the Welsh Version of The Birth of Arthur, derived from the Vulgate Merlin, the name reverts to Gwrleis, and he and Eigr are the parents of Gwyar, the mother of Gwalchmai and others. See Cy. 24 (1913), p.250.

It has been suggested that the name Gorlois may survive in the place-name Carhurles [= Caer Wrlais?] near Castle Dore, Fowey, Cornwall (Charles Henderson in G.H.Doble, *St.Samson in Cornwall*, "Cornish Saints" Series, No.36, p.28). There is a Treworlas in the parish of Breage-with-Godolphin and another in Philleigh parish in Cornwall. The spellings go back to the thirteenth and fourteenth centuries respectively. They may contain the name of Gorlois (C.L.Wrenn in *Trans.Cym.*, 1959, p.61). These places are widely separated (PCB).

GWRNERTH ap LLYWELYN. (880)

He is associated with his father, Llywelyn, as having led an eremitical life at Trallwng Llywelyn [Welshpool] in Powys Wenwynwyn (WCO 200). There is a religious dialogue in verse between him and his father in the Red Book of Hergest, the composition of which is attributed to St.Tysilio (RBP cols.1026-7). For a discussion on the dialogue see "The colloquy of Llywelyn and Gwrnerth" by Kenneth Jackson in *Zeit. für celtische Philologie*, 21 (1940) pp.24-32.

No church is dedicated to him, but he and his father are given a joint festival on April 7 in the Welsh Calendars (LBS I.71, III.210). He and his father appear in Bonedd y Saint (§§34, 35 in EWGT p.60). For the pedigree see Llywelyn o'r Trallwng.

GWROLDEG, king of Garthmadrun. (Fictitious).

In a late fiction he is said to have had an only daughter and heiress, Morvitha [Morfudd], who married 'Teithal son of Antonius, a peer of Greece' [Tathal ab Annun Ddu]. From him are supposed to be descended a line of princes of Garthmadrun, ending in Tewdrig whose daughter was the wife of Brychan.

The story is told in Harleian MS.6108 (17th century), "Historie of Brecon", fo.2r-v. The pedigree is also found, in a faded secretary hand, in Harleian MS.4181 fo.91 (an insertion between pp.172 and 173) where the name is also spelt Gwroldeg. But Hugh Thomas (d.1714) who copied the story in Harl.4181 p.125 and Harl.2289 fo.2 always spelt Gwraldeg. He claimed that the original manuscript (apparently Harl.6108, above) was written by his great-grandfather, Thomas ap John, in the time of Queen Elizabeth I (Harl.4181 p.125).

GWRON ap CUNEDDA WLEDIG. (Legendary). (420)

He appears in the legends of Anglesey as the father of Cynyr, Meilir and Yneigr who aided their cousin Cadwallon Lawhir in expelling the Gwyddyl from the island. The story occurs in the expanded 'Hanesyn Hen' tract (ByA §29(15) in EWGT pp.92-93). See s.nn. Cadwallon Lawhir and Meilir Meilirion.

Gwron is not mentioned in the older lists of the sons of Cunedda and therefore his historical existence is doubtful. He might, perhaps, have been too young to take part in the conquests which the other sons of Cunedda are supposed to have made. Another suggestion is that his name *Gwron*, 'hero' is really a cognomen and that he is actually to be identified with Ysfael (q.v.) ap Cunedda, who gave his name to a part of Anglesey and presumably ruled there. This was suggested by Owen Rhoscomyl. See G.P.Jones in *The Anglesey Antiquarian Society and Field Club Transactions*, 1923, p.47.

Lewys Dwnn includes Gwron in his list of children of Cunedda and says:

Gwron a gavas Gwronaw ynghantrev Waelod

(LD ii.104). This seems to be a piece of fanciful invention.

GWRON ap CYNFARCH. (Legendary).

A primitive bard, apparently mentioned as Gwron by the poet Hywel Foel (fl.c. 1240-1300). See LIH p.56, l.3. Gwron ap Cynfarch is said to have lived c.A.D.520 (Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794, p.14). See also Robert Williams, *Dictionary of Eminent Welshmen*, 1852, s.n.; Edward Davies, *The Mythology and Rites of the British Druids*, 1809, p.23.

He is probably the same as a bard named *Oron*, mentioned in a poem by Edmund Prys (c.1580) (Edward Jones, *ibid.*, p.13). This is presumably the *Oronius* mentioned by Ponticus Virunnius (1508). See s.n. Plennydd.

John Lewis (d.c.1616) in his *History of Great Britain*, 1729, on p.34 of the introduction says: "Eryr or Oronius called in Greek *Egle of Isrox*." This seems to identify him with 'Aquila' mentioned by John Bale (*Catalogus*, 1557, p.13). See s.n. Eryr.

Gwron was adopted by Iolo Morganwg into his fictions. See Rachel Bromwich in *Trans. Cym.*, 1969, p.152; Iolo MSS.; *Barddas*, ed. J.Williams ab Ithel.

GWRTHAFAR. See Gwrhafal.

GWRTHEFYR. See Gwerthefyr.

GWRTHEYRN GWRTHENEU (VORTIGERN). (365)

The name first occurs in the Latinised form Vertigernus in Bede's *Chronica Majora* or *De Temporum Ratione* (A.D.725), and in his *Historia Ecclesiastica* (I.14) (A.D.731) as Uurtigernus (SEBH 26). Then as Guorthigirn Guortheneu in HB §49 (c.830). Geoffrey of Monmouth wrote Vortigernus or Vortegernus without cognomen, but Brut y Brenhinedd knew of the cognomen and wrote Gwrtheyrn Gwrtheneu, or the like. The name means 'Supreme king' (John Rhys, *Hib. Lect.*, p.154) and the cognomen [gor- + teneu] means 'very thin' (G.P.Jones in BBCS 3 (1926) p.34; Ifor Williams in CA p.lxxix n.2 (1938), *Trans.Cym.*, 1946, p.51; TYP p.392). Earlier 'Gwrtheneu' was taken to be *gwrth-*, 'anti-' + *genau*, 'lips', which was translated 'repulsive lips' by John Williams ab Ithel, and John Rhys took that to mean that Vortigern spoke Welsh badly (Cy. 21 (1908) p.47), but A.W.Wade-Evans translated 'the Gainsayer', "because he withstood St.Germanus." (*Nennius*, 1938, p.71 n.3).

Bede (*Hist.Eccles.*, I.14) says that the Britons in order to repel the cruel and frequent incursions of the northern nations all agreed with their king Uurtigernus to call over to their aid the Saxon nation from the parts beyond the sea. In this part of his history Bede is copying the 'Historia' section of *De Excidio Britanniae* (§§22-23), a farrago of nonsense, ascribed to Gildas. There is little doubt that when Bede said 'with Vortigern' he was referring to *cum superbo tyranno*, 'with the proud tyrant', of De Excidio (§23). He is un-named in the best text of De Excidio, but later versions substitute *tyranno Uortigerno* (Mommensen Codex A) and *tyranno Gurthigerno* (Codex X). 'Superbus tyrannus' has much the same meaning as Vortigern, and was perhaps a deliberate ploy of the author of the 'Historia' who is sparing of proper names. Munro Chadwick thought that Bede must have copied the name from a document written in the early seventh century. The literary Anglo-Saxon form of the name is *Wyrtegeorn* (SEBH 26).

Bede (I.15), following the 'Historia', says that Vortigern gave the English a place to settle in the eastern part of the island. He puts this in the year 449. At this point he says nothing about Thanet or about Hengist and Horsa, but merely that the Saxons were treated as mercenaries, and gave battle to the invaders from the north, while their real intention was to enslave the country. Seeing the fertility of the country they sent for more of their people, Saxons, Angles and Jutes, which made up an invincible army. Later in the chapter he says 'The first two commanders are said to have been Hengist and Horsa.' Again following the 'Historia', he goes on to say that the immigrants became terrible to the natives, entered into league with the Picts and then turned their weapons upon the Britons.

In the early ninth century, roughly contemporary with the *Historia Brittonum*, the Valle Crucis pillar recorded (if the interpretation is correct) that Guarthi[girn] had a son Britu [Brydw] by Se[v]jira

daughter of Maximus the king, who slew the king of the Romans (EWGT pp.2-3). The inscription implies that Vortigern was ancestor of the kings of Powys, although the details are lost, and that Vortigern married a daughter of the usurping emperor Maximus [Macsen Wledig].

Vortigern's story is first told in detail in the *Historia Brittonum* (c.830). The account seems to have been combined from various sources:

(1) Part of §48 and §49 which deals with his genealogy and descendants. §48 says that he was the father of Guorthemir [Gwerthefyr], Categirn [Cateyrn], Pascent [Pasgen], and Faustus. See the names. In §49 we are told that he was the son of *Guitaul filii Guitolin filii Gloiu* [similarly JC 15 in EWGT p.46. See Gwidol, etc.], and that through his son, Pasgen, he was ancestor of a line of princes of Buellt and Gwrtheyrnion.

(2) §§40-42. A folktale associated with Dinas Emrys, near Beddgelert in Gwynedd. See s.n. Myrddin Emrys. At the end we are told that Vortigern gave to 'Ambrosius, that is *Embreis Guletic*' [Emrys Wledig], 'the citadel [Dinas Emrys] together with all the cities on the western side of Britain, and he himself ... proceeded to the northern side and arrived at the region which is called *Guunnessi*, and there he built a fortress, which is called by his name *Cair Guorthigirn*' [Caer Gwrtheyrn]. *Cair Guorthigern* also appears as number 1 in the list of the cities of Britain in HB §66 *bis*. For a possible site see notes below.

(3) The Excerpts from the 'Book of St.Germanus'. See s.n. Garmon. The excerpts which concern Vortigern are (a) §39 concerning Faustus the son of Vortigern by his own daughter. See s.n. Faustus. He was reproved by St.Germanus [Garmon] and fled from his face; (b) §47 which tells how Vortigern fled to Gwrtheyrnion [in north-west Radnorshire] where he concealed himself with his wives. Germanus followed him with all the clergy of the Britons and there remained forty days and forty nights, prayed on a rock and used to stand day and night. Again Vortigern fled ignominiously from St.Germanus to the region of the Demeti, to his citadel, *Arx Guorthigirni*, on the river Teifi. [Probably Craig Gwrtheyrn in the parish of Llanfihangel Iorath. At its base is Ffynnon Armon, WCO 80, 141]. The saint followed him there and with his clergy fasted and prayed three days and nights. On the fourth night, about midnight, the citadel fell, being burnt by fire from heaven. Vortigern with his wives and followers all perished. 'This is the end of Vortigern as I have found in the Book of the blessed Germanus'. [From this Wade-Evans deduced that Vortigern died in 430 (WCO 81). He assumed that this Germanus, was Germanus of Auxerre, which is doubtful; see s.n. Garmon].

It will be observed that none of these three accounts have anything to do with the Saxons or with any place outside Wales, except (1) that his descent from Gloiu [Gloyw], who is described as the founder of Gloucester, suggests that "Vortigern was linked dynastically not only with central and south-eastern Wales, but also with the region of Gloucester" (TYP p.394); and (2) in §48 we are told that Gwerthefyr 'used to fight against the barbarians, as we have said above' (referring to §§43-44. See below).

The fourth source is contained in §66, the 'Calculi'. We are told that Vortigern reigned (i.e. began to reign) in the consulship of Theodosius and Valentinianus, i.e. A.D.425. In the fourth year of his reign the Saxons came to Britain, Felix and Taurus being consuls (i.e. A.D.428). From the reign of Vortigern to the discord between Guitolin and Ambrosius, were twelve years 'which is Guoloppum, that is Cat Guoloph'. See s.n. Emrys Wledig. According to Wade-Evans both these dates are late additions and erroneous (*Nennius*, pp.27-28, *The Emergence of England and Wales*, 1956, pp.53-54). It may be noted that 428 is 40 years after 388, the year when Maximus died, while 449 is 40 years (inclusive) after 410 when Rome was sacked. This suggests a tradition that the arrival of the Saxons was 40 years after the end of Roman rule in Britain. See HB §31 below. (WCO 311-2).

The fifth source is concerned with Vortigern's dealings with the Saxons. It seems to be founded on the 'De Excidio' through Bede rather than directly, but gives much detail not in Bede. We are told (§31) that after the death of Maximus the tyrant [A.D.388], the rule of the Romans in Britain being finished, the Britons lived in fear for forty years. Vortigern reigned in Britain and was beset with

fear of the Picts and Scots, by Roman aggression and by dread of Ambrosius [Emrys Wledig]. Then we hear for the first time that Hengist and Horsa were exiles from Germany and were kindly received by Vortigern who handed over to them the isle of Thanet.

§36. Vortigern promised to supply them with clothing and provisions if they would engage to fight against his enemies. But after a while Vortigern found it impossible to fulfil his part of the engagement owing to their increase in numbers and advised them to return home.

§37. Hengist proposed on the other hand to send for reinforcements and promised, if allowed, to fight on behalf of Vortigern. With the king's agreement further warlike troops arrived, as well as the beautiful daughter of Hengist [un-named. See Rhonwen]. Hengist invited Vortigern to an entertainment in which his daughter served Vortigern profusely with wine and ale so that he became intoxicated. Vortigern became enamoured of the damsel and promised to give her whatever she asked. Hengist demanded Kent for his daughter and Vortigern made the cession without the knowledge of Gwrangon who was the king there. Hengist's daughter was then given to Vortigern.

§38. Vortigern allowed Hengist's relations to occupy areas in the north.

§§43-44. Here comes the account of the wars of Gwerthefyr and Cateyrn against the Saxons in which Horsa was slain and Gwerthefyr died.

§§45-46. Then Hengist and his barbarians returned in vast numbers, for Vortigern was a friend to them on account of his wife. But a treacherous scheme was planned to deceive Vortigern and his army. Under the pretence of ratifying a treaty, Hengist prepared an entertainment to which he invited the king with three hundred of his nobles and military officers. He ordered three hundred Saxons to conceal each a knife under his foot in his boot, and to mix with the Britons. When the Britons were sufficiently inebriated the Saxons were to draw their knives, and each kill his man. The plot went according to plan and all the nobles were slain except Vortigern who was held to ransom. He purchased his redemption by giving up Essex and Sussex [and Middlesex, (C group)].

In §48 there is a variant account of Vortigern's death, saying that all the men of his nation had risen against him 'on account of his crime' [presumably the invitation to the Saxons] and that while he was wandering vagrant from place to place, at last his heart broke and he died without praise.

So ends Vortigern's dealings with the Saxons according to the *Historia Brittonum*.

Entries of the Anglo-Saxon Chronicle, put together in their present form at the end of the ninth century, are derived in part from Bede, but add details probably derived from early sagas of Kentish origin (C & M, p.358). Those concerning Vortigern are:

449 ... Hengist and Horsa, invited by *Wyrtegeorn*, king of the Britons, sought Britain at a place called *Ypwines fleot*, at first to help the Britons, but later they fought against them.

455 Hengist and Horsa fought king *Wyrtegeorn* in the place called *Agæles threp* [Aylesford], and Horsa his brother was killed. After that Hengist took the kingdom and Æsc his son.

(From text A, trans. C & M, p.457)

In 'Armes Prydein Fawr', a poem in the Book of Taliesin, probably written in about A.D.900, line 27 says: 'May the scavengers of Gwrtheyrn Gwynedd be far off', and line 137: 'Since the time of Gwrtheyrn they [the Saxons] have oppressed us' (Ifor Williams, *Armes Prydein*, pp.xi, 1, 5).

One of the Stanzas of the Graves, No.40 in the Black Book of Carmarthen, says:

The grave in Ystyfachau
which everyone doubts.
is the grave of Gwrtheyrn Gwrthenau.

(SG p.125).

A WELSH CLASSICAL DICTIONARY

William of Malmesbury mentions a place *Wirtgernesburg*, at or near Bradford-on-Avon, Wiltshire (*Gesta Regum*, I §19; A.W.Wade-Evans, *Nennius* p.66 n.1; TYP p.395).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls him Vortigernus, evidently getting the form of the name from Bede. He is described as *consul Gewisseorum*. On the death of Constantine the Armorican [Custennin Fendigaid], Vortigern was instrumental in raising Constans, son of Constantine, to the throne although Constans was at the time a monk (HRB VI.6). Constans allowed himself to be governed completely by Vortigern, and finally Vortigern had him slain by some Picts, whereat Aurelius Ambrosius and Uther, the brothers of Constans, fled to Armorica (VI.7-8).

Vortigern thus obtained the kingdom, but lived in fear of the Picts and of Aurelius Ambrosius and Uther (VI.9). Then comes the arrival of Hengist and Horsa and the story as told in the *Historia Brittonum* up to his marriage with Ro(n)wen, Hengist's daughter (VI.10-12). Vortigern was deposed because he favoured the Saxons, and his son Vortimer was set up as king, but was later poisoned (VI.13-14). See Gwerthefyr. Vortigern was restored to the kingdom. There follows the treachery of the Saxons as told in HB §46. Geoffrey places the meeting at the monastery of Ambrius [Amesbury, Wiltshire]. The Saxons concealed long daggers under their garments. Eldol, consul of Gloucester, escaped, however, after slaying seventy men. Vortigern ransomed himself by handing over all the cities desired by the Saxons, and retired into Wales (VI.15-16).

Then comes the story of the Dragons of Dinas Emrys and the discovery of Merlin. See Myrddin Emrys. (VI.17-19). Then Aurelius Ambrosius and Uther arrived from Armorica with ten thousand men. Aurelius was crowned king. He besieged Vortigern at Genoreu [Ganarew in Ergyng, Herefs. WATU, grid ref. SO 5216, TYP p.136] and finally burnt down the place with Vortigern in it (VIII.1-2).

Brut y Brenhinedd does not differ materially from HRB, but calls him Gwrtheyrn Gwrtheneu or the like. In the triads Gwrtheyrn Gwrtheneu is mentioned as having disclosed the Dragons in Dinas Emrys and the bones of Gwerthefyr (q.v.) (TYP no.37R). He is again called Gwrtheyrn Gwrtheneu in TYP no.51 which condemns him as one of the 'Three Dishonoured Men' of Ynys Prydain, who first gave land to the Saxons in this Island, caused the death of Custennin Fychan ap Custennin Fendigaid, etc. as in HRB and was finally burnt by Uthr and Emrys in Castell Gwerthrynion beside the Wye. That is, presumably at Ganarew, but J.E.Lloyd thought it might be Rhaeadr Gwy in Gwrtheyrnion (HW 254). There was a Castell Gwerthrynion which belonged to Roger Mortimer in 1202 (ByT).

The treachery of Hengist at the conference with Vortigern (HRB VI.15) is called by Theophilus Evans *Twyll y Cyllill Hirion*, 'The Treachery of the Long Knives' (*Drych y Prif Oesoedd*, 1716, I.4, p.64); but in the second edition, 1740, p.93: *Brad y Cyllyll Hirion*. This name was also used by Iolo Morganwg in his 'Myvyrian Third Series of Triads' no.20. Ifor Williams pointed out that the version of the *Historia Brittonum* would have implied short knives because the Saxons hid them in their shoes under the soles of their feet ('Hen Chwedlau' in *Trans.Cym.*, 1946, p.50). The story probably derives from an English source and is closely paralleled in a story told by the historian Widukind in *Res Gestae Saxonicae*. See H.M.Chadwick, *The Origin of the English Nation*, p.42.

OTHER FICTIONS

A different version of the pedigree of Vortigern is given in some relatively late sources, e.g. Buchedd Beuno which makes him son of Rhydeyrn ap Deheuwait ab Euddigan ab Eudeyrn (EWGT p.30), thus attaching him to the pedigree of Coel Hen. Similarly ABT §9(b) in EWGT p.103.

Vodinus, a fictitious bishop of London, is said to have been slain for forbidding the marriage of Vortigern with Rowena. See Vodinus.

NOTES

It may be noted that Bede was the first to give the name Vortigern to the ruler who was supposed to be the first to invite the Saxons. In 702-3, when he wrote his *de Temporibus*, he knew nothing of Vortigern or of any first year of a Saxon arrival (A.W.Wade-Evans in *Arch.Camb.*, 92 (1937) p.80). It was a Roman custom to enlist *foederati* from abroad to protect their borders (TYP p.395, C & M, p.315), the only error seems to be that the Saxons are represented as new visitors (Oman p.202). Bede further decided that the Saxons referred to were immigrants to Kent under Hengist and Horsa. But would this have been done by a king whose dominion was mainly if not wholly in Wales? Was it another person named Vortigern, or was Vortigern of Wales really dealing with Saxons on his own borders?

Wade-Evans thought that the invasion of Saxons mentioned in the 'De Excidio' was really an invasion of Wessex in 514 by the Jutes, Stuf and Wihtgar, at the invitation of Cerdic/Ceredig, a Romano-British, king of the Gewissi, [the people between Gloucester and the Isle of Wight, WCO 73], not Vortigern, who had been long dead (WCO 252-7, 309). Others who are more inclined to accept 'De Excidio' and Bede (with reservations), regard Vortigern (or whatever his real name may have been) as more likely to be "the chief among several contemporary dynasts" (Oman p.202). Similaly C & M, pp.314-5, 357-9; TYP p.395.

We have seen that in the first four sources quoted from the *Historia Brittonum*, Vortigern was associated mainly with central and south-east Wales and the region of Gloucester. His influence probably extended into Wiltshire at least as far as Bradford-on-Avon. A compromise view may be suggested. If Vortigern was the 'proud tyrant' mentioned in 'De Excidio' then he may have invited Saxons landing near the Isle of Wight to his aid. Perhaps a Saxon kingdom, the Gewissi, was set up as a result between Gloucester and the Isle of Wight beginning in 428. The name of the king Gwrrangon of HB §37 points to Wales, not Kent. Catigern and Vortimer may have fought against these Saxons. They are not likely to have fought in Kent (PCB).

Caer Gwrtheyrn. See the second source of HB in §42 above. Here the northern side of Britannia can be interpreted as the north of Wales. See e.g. Wade-Evans in WCO chapter 3, Nennius p.66 n.1. There is a region on the north-west coast of Llŷn between Yr Eifl and Nefyn which is traditionally associated with Vortigern. Nant Gwrtheyrn (grid ref. SH 3445) is a sort of *cul de sac* hollow opening to the sea at the foot of the Eifl, about four miles north-east of Nefyn (John Rhys, *Celtic Folklore*, 1901, p.218). Thomas Pennant in 1781 found a tradition that in this vicinity there was "a high and verdant mount, natural; but the top and sides worked by art ... this might have been the residence of the unfortunate prince. ... Till the beginning of the last century, a tumulus of stone within, and externally covered with turf, was to be seen here; it was known by the name of *Bedd Gwrtheyrn*: tradition having regularly delivered down that this was the place of his interment." (*Tours in Wales*, ed. John Rhys, 1883, II. pp.380-1). Owen Rhoscomyl pointed out that there was a place called Gwnnws in the region, and that in Nant Gwrtheyrn could be seen "what are reckoned as the foundations of his castle, and the green mound under which his ashes are believed to be buried". (*Flame-Bearers of Welsh History*, 1905, p.33). Gwnnws is spelt Gwynnys by Melville Richards (O.S. Gwynnus, grid ref. SH 3441) and it clearly corresponds with *Gunnnessi* of HB §42. It is now the name of a farm in the parish of Pistyll, two miles south of Nant Gwrtheyrn. See a full discussion of the subject by Melville Richards in "Nennius's 'Regio Gunnnessi'", *Caernarvonshire Historical Society Transactions*, 1963, pp.21-27.

A variant of *Gunnnessi* in the Vatican MS. of HB is *Gueneri*. This or a similar variant may have suggested Genoreu [Ganarew] to Geoffrey of Monmouth as the site of Vortigern's death. But compare HW 526.

An interpolation in HB §42 in the 'Cambridge' group of manuscripts, Mommsen p.186, taking Britannia to mean the whole island, says that Vortigern 'then built Guasmoric near Carlisle, a city which in English is called Palme castre.' This was the name of an inclosure in [the parish of] Westward containing an area of 150 acres, within which a Roman station was situated (James Wilson in *The Antiquary*, XLI (1905) p.411, A.W.Wade-Evans in *Trans. of the Dumfriesshire and Galloway Natural*

History and Antiquarian Society, XXVIII, p.91 n.55). The place is called Old Carlisle, one mile south of Wigton on the Roman road from Carlisle to Cockermouth.

Although the Irish version of HB, *Lebor Bretnach*, writes Gorthigern and the like, the proper Irish equivalent of Vortigern is Fortchern. In the *Additamenta* to Tírechán's Memoir of St. Patrick in the Book of Armagh mention is made of *Foirtchernn* son of Fedelmí son of Láegaire mac Neill, and we are told that Fedelmí's mother, Scothnoe, was the daughter of a king of the Britons. She and Fedelmí both spoke British. (Ed. by Whitley Stokes in *The Tripartite Life of St. Patrick*, p.334). Similarly in the Tripartite Life itself, (*loc.cit.*, p.66/67). But here she is Scoth, the mother of Fortchern. It has been suggested that the British king, father of Scothnoe, was Vortigern. Láegaire was probably born c.420, died c.462, so that Scothnoe could have been a daughter of Vortigern. See H.M. and Nora K. Chadwick in SEBH pp.27, 35-38. Fortchern is listed as a saint, and his genealogy is given in LL p.1532. Two others of the name appear in CGH and a man named Foirtgirn appears in Adamnan's *Life of St. Columba*, (ed. J.T.Fowler, II.17). See SEBH p.34. There is also the Breton saint Gurthiern (q.v.).

GWRTHWL, ST.

The saint of Llanwrthwl, Brycheiniog (PW 40), and Maes Llanwrthwl under Cynwyl Gaeo (Caeo) in Ystrad Tywi (PW 50). His festival, 'Gwyl Wthwl' or 'Wrthwl' is on March 2 in the Demetian Calendar, but the Prymers enter Mwthwl on that day (LBS I.71, III.214).

GWRWST (ap CLYDNO). See Gurgintius.

GWRWST ap GWAITH HENGAER. (585)

The saint of Llanrwst on the Conwy in Gwynedd (PW 104). Commemorated on December 1 (LBS I.76, III.150). His pedigree in Bonedd y Saint connects him with the north, for his father was the son of Elffin ab Urien, and his mother Euronwy ferch Clydno Eidyn (ByS §15 in EWGT p.57).

Sanctus Grwst occurs with saints Deiniol and Teilo among the signatories to a fictitious grant by Maelgwn Gwynedd to St. Kentigern (*The Red Book of St. Asaph*, p.118, ed. LBS IV.385).

GWRWST ap RHIWALLON. (Fictitious). (750-735 B.C.)

A fictitious king of Britain, so called in Brut y Brenhinedd, being a correct equivalent of the form Gurgustius son of Rivallo used by Geoffrey of Monmouth. He records nothing about his reign but says that he was succeeded by Sisilius, not stated to be his son (HRB II.16). See Seisyll (ap Gwrwst). Some genealogies give him a son, Seiriol, ancestor of Aedd Mawr (GaC §2, ABT 1a in EWGT pp.36, 95).

GWRWST BRIODOR. (485)

'G. the land-holder'. The father of Elidir Mwynfawr. He was the son of Dyfnwal Hen according to Bonedd Gwŷr y Gogledd (§12 in EWGT p.73) but the son of Gwidol ap Dyfnwal Hen according to the 'Hanesyn Hen' tract (ByA §17 in EWGT p.89).

GWRWST LEDLWM ap CENEU. (435)

'G. the ragged'. According to the tale of 'Culhwch and Olwen' Gwrwst Ledlwm and his son Dyfnarth were captured by Gwyn ap Nudd after his victory in battle against Gwythyr ap Greidiol. Later he was released from prison by Arthur (RM 134).

He appears in two slightly deficient pedigrees in the 'Harleian' genealogies which, when put together, give Gwrwst Ledlwm ap Ceneu ap Coel Hen. (HG 8 omits Ledlwm and Ceneu, HG 12 omits Gwrwst). See EWGT pp. 10, 11. The full pedigree is given in GaC §2, BGG §§1, 2, ABT §1c in EWGT pp.36, 73, 96. These make him father of Meirchion Gul and Eliffer Gosgorddfawr.

The name Gwrwst is monosyllabic [becoming Grwst] and is equivalent to the Irish name Fergus (John Rhys in Cy. 21 (1908), p.19).

P.K.Johnstone suggested the identification of Dyfnarth ap Gwrwst Ledlwm with Domangart son of Fergus of the Scottish kingdom of Dalriada; also with Dunarth, king of the North, mentioned in the same tale as a person in Arthur's Court (WM 464, RM 109). See *Antiquity* 22 (1948) pp.45-6; CO(2) pp.89-90, 151.

GWRYD CEINT or GWRYD GWENT. See Cywryd Ceint.

GWRYDR GOCH. (Legendary?).

He appears as a genealogical link in the ancestry of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd; sometimes father of Llywarch Howlbwrch, and sometimes son of Helig ap Glannog. See PP §11.

GWRYDR HIR ap CARADOG.

He appears in some genealogies as the father of Gwaithfoed of Powys. See ABT 1b, 8g, 12. But he seems to be properly the father of that Gwaithfoed who was father of Neiniad (ABT 2d, 8h, HL 1b in EWGT pp.97, 103, 111). In these the cognomen, 'Hir', is missing, but it occurs in a pedigree of the latter Gwaithfoed where he is called *Gwrhydyr hir o ganawl talaith Vathrauael*, 'of the middle province of Mathrafal' [i.e. Powys]. See PP §65(1). The cognomen appears frequently in later pedigrees of various Gwaithfoeds, e.g. PP §3(3), Mostyn 212b p.91 (Gwydr Hir), and LD (passim).

GWRYDR. See also Gwydr.

GWRYGON GODDEU ferch BRYCHAN.

The wife of Cadrod Calchfynydd according to the Brychan documents. See DSB 12(16), CB 15(16), JC 3(11), PB 3g in EWGT pp.16, 18, 43, 82. The last entry adds 'whom Tynwedd Faglog violated in Rhydau Tynwedd'. See Tinwaed Faglog.

GWRYSNAD ap DWYWG LYTH. (800)

Genealogical link in the ancestry of Cynndelw Gam; father of Elgudy (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115).

GWYAR, mother of Gwalchmai and Gwalhafed.

The tale of 'Culhwch and Olwen' mentions *Gwalchmei mab Gwyar* and *Gwalhauet mab Gwyar* among the persons at Arthur's Court (WM 469, RM 112). Gwalchmai is nearly always called 'mab Gwyar' in Welsh literature, and it is not surprising therefore that Gwyar was regarded as his father, e.g. Lewis Morris, *Celtic Remains*, p.213; Bruce, I.41. But John Rhys took Gwyar to be the mother (*Arthurian Legend*, p.169). See further s.nn. Gwalchmai; Anna, sister of Arthur.

GWYAR ferch AMLAWDD WLEDIG. (465)

The wife of Geraint ab Erbin and mother of Iestin, Selfan [Selyf] and Cyngar according to a late version of Bonedd y Saint (§76F in EWGT p.65).

GWYBEDYDD ap GWLYDDIEN ap GWRYDR. (Fictitious).

'Maverick' names which appear in some versions of the pedigree of 'Gwaithfoed Fawr llwyth Powys'. See PP §53(5). In another version Gwlyddien and Gwybedydd are exchanged. See PP §2(2). *Gwybedydd*, 'one who knows', is an obsolete word which was used in the Welsh Bible (Numbers xxiv.16). Compare *gwybodydd*, 'prophet'.

GWYBEI DRAHOG. See Gwibei Drahog.

GWYDDAINT.

A cousin of Cadwallon ap Cadfan, mentioned in Buchedd Beuno as Guoidcant (§16 in VSB p.19). He appears to have been the legal possessor of the township of Clynnog in Arfon. He strove to keep the peace between Beuno and Cadwallon and gave Clynnog 'to God and St.Beuno'. Beuno built his chief monastery in that place (WCO 174).

GWYDDAR ap RHUN ap BELI. (Legendary).

He is mentioned in a triad (TYP no.13, WR version) as one of the 'Three Chief Officers' of Ynys Prydain, replacing Caradog ap Brân of the earlier version. On the name see OP II.697-8. See also Rhun ap Beli. There is no means of determining his date unless he is the same as the person mentioned in the *Annales Cambriae*:

630 *Guidgar venit et non redit.* 'Gwyddar comes and does not return'.

Compare the legendary Wihtgar of the Anglo-Saxon Chronicle (s.aa. 514, 534, 544), who is said to have been given the Isle of Wight.

GWYDDELAN, ST.

The saint of Llanwyddelan, Cedewain, in Powys Wenwynwyn, and of Dolwyddelan, Nanconwy, Gwynedd (PW 108, 85). Commemorated on August 22 (LBS I.73, III.218). Cloch Wyddelan, a handbell, said to have belonged to St.Gwyddelan, used to be preserved at Gwydir, Llanrhychwyn, [but was returned to the old church at Dolwyddelan before 1950 (PCB)]. The name means 'little Irishman', and LBS thought that he was the same as Llorcan Wyddel (q.v.) (LBS III.218-9).

GWYDDELIG ap RHODRI MAWR. (850)

His name appears as a son of Rhodri Mawr in the expanded 'Hansyn Hen' tract (ABT 7a, t in EWGT pp.101-2). In the latter place we are told that the men of Penmon Lys were descended from him. There are no extant pedigrees to confirm this (PCB).

GWYDDFARCH ab AMALARUS.

According to the Breton Life of St.Tysilio *Guymarchus* was abbot of Meifod in Mechain, Powys Wenwynwyn. Tysilio came to Meifod preferring the religious to the military life, and was admitted as a monk at Meifod by Gwyddfarch. Gwyddfarch had a desire to visit Rome, but Tysilio tried to dissuade him. However Gwyddfarch had a vision of a great city with churches and palaces. After that he said that he had seen as much of Rome as he wanted. When Gwyddfarch died he was succeeded as abbot by Tysilio. See further s.n. Tysilio. His festival is recorded in only one Calendar, on November 3 (LBS I.75, III.220).

There was a church, Eglwys Gwyddfarch or Wyddfarch, in Meifod which has now entirely disappeared, and the saint is only known locally as an anchorite who had his rocky bed, Gwely Gwyddfarch (LBS III.219 quoting *Gwaith Gwallter Mechain*, 1868, iii. 95-100). See also G.H.Doble, *The Saints of Cornwall*, V.106 n.8.

Bonedd y Saint says 'Gwyddfarch in Meifod ab Amalarus, prince of *Y Pwyl* [Apulia]' and one version adds 'and his grave in Meifod in Powys Wenwynwyn.' (ByS §37 in EWGT p.60). A late text of Bonedd y Saint implies that St.Tegwyn was his nephew (ByS §84 in EWGT p.66).

GWYDDIEN ap BODDWG.

Genealogical link in an otherwise unknown line of princes, probably of Powys; father of Ieuaf (HG 24 in EWGT p.12).

GWYDDIEN ap BROCHWEL, GWYDDIEN TIFAL.

Gwyddien ap Brochwel is mentioned in three of the 'Llancarfan Charters' attached to the Life of St.Cadog (§§64, 65, 68 in VSB). In §68 we are told that he was given a horse by king Meurig [ap Tewdrig?], the horse having been given to Meurig by Iacob, abbot of Llancarfan. In the other charters he appears only as a witness.

He also appears in the Book of Llandaf as a lay witness in various charters with bishop Oudoceus and king Meurig [ap Tewdrig] (BLD 144, 147), and later with Oudoceus and king Morgan (BLD 145, 149, 151a, 152, 155). He is perhaps the Gwyddien, one of the laymen said to have elected Oudoceus to succeed Teilo (BLD 131-2). Wendy Davies dates these charters c.650-695 (LlCh pp.97-101).

In BLD 159b mention is made of *Brochmail filius Guidgentivai* in the time of Oudoceus. Egerton Phillimore believed this to mean Gwyddien son of Brochwel, from comparison with the charter of p.151a (OP II.285).

In the Life of Dubricius a certain wealthy man, descended from royal ancestors, named *Guidgentiui*, is mentioned as the father of Arianell (q.v.) who was cured by Dubricius (BLD 82). Wade-Evans thought he was the same person (*Arch.Camb.*, 87 (1932) p.158), but if really a contemporary of Dubricius he would have been earlier.

GWYDDIEN ap CARADOG.

Father of Lleu Hen and ancestor of Rhun ap Nwython ap Cathen in an otherwise unknown line of princes (HG 16 in EWGT p.11).

GWYDDIEN ASTRUS. (Legendary).

'G. the Abstruse'. The tale of 'Culhwch and Olwen', listing the persons at Arthur's Court, mentions the two whelps of the bitch Rhymhi, *Gwydrud* and *Gwyden astrus* (WM 467) or *Gwydneu astrus* (RM 111). Later in the tale we are told that they were found by Arthur at Aberdaugleddyf [Milford Haven], 'and God changed them back into their own semblance for Arthur' (RM 132). Presumably they were required for the wedding of Culhwch and Olwen, but we are not told why. They are not mentioned again in the tale.

Gwydden Astrus seems to be the same as Gwyddien Astrus who appears as a son of Deigr and the father of Brwydr Ddiriaid in the 'Hanesyn Hen' tract (ByA §19 in EWGT p.89).

In a Cywydd to Dewi Sant, Iolo Goch wrote:

*deuwr hen oedd o Dir Hud,
Gwydre astrus ac Odrud.*

There were two old men from the Land of Enchantment,
Gwydre the abstruse and Odrud.

(*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, p.133). The poem tells us that they were turned into wolves for their sins and miraculously changed back into human shape by Dewi Sant.

GWYDDNABI ap LLAWFRODEDD FARFOG. (520?)

Father of St.Idloes (ByS §54 in EWGT p.62).

GWYDDNO ap CAWRDAF. (550)

One of the 'Men of the North' included in the tract Bonedd Gwŷr y Gogledd, where he is given a son Elffin (BGG §10 in EWGT p.73). A later version (G) adds a son Rhun and gives Gwyddno the cognomen *Garanir*. Yet another (H) adds: *Gwyddno vchod pioed y gored a elwid Kored Wyddno*, 'the above Gwyddno owned the weir called Cored Wyddno'. He is thus identified with the legendary Gwyddno Garanhir who is also given a son Elffin.

Nothing is known about a Gwyddno in the North, but the mention of Porth Wyddno in the North as one of the 'Three Chief Ports' of Ynys Prydain (TYP App.I.9) supports his existence as a historical person, and the name Elffin [Alpin] is also of northern origin. See TYP p.397.

GWYDDNO ap CLYDNO ap GWRIN FARFDRWCH. (560)

A prince of the line of Meirionydd; father of Idris (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). In JC 41 Clydno is omitted and Egerton Phillimore thought that this was more correct. HG 18 actually reads *Gueinoth map Glitnoth* and he took them to be a doublet, both being mistakes for Gueithno (Cy. 9 (1888) p.178 n.4). However ABT §23 confirms Clydno. Some late versions of the pedigree misidentified this Gwyddno with Gwyddno Garanhir. See e.g. PP §8.

GWYDDNO ap DYFNWAL HEN. (500)

Genealogical link in the pedigree of the kings of Strathclyde; father of Neithon (HG §5 in EWGT p.10).

GWYDDNO ab EMYR LLYDAW. (450)

Father of St.Maelrys according to Bonedd y Saint (§24 in EWGT p.58).

GWYDDNO GARANHIR. (Legendary).

'G. Long-shank'. The legendary king of the submerged land called Maes Gwyddno or Cantre'r Gwaelod, 'The Bottom Hundred'. The earliest mention of the name is in a dialogue between Gwyddno Garanhir and Gwyn ap Nudd in the Black Book of Carmarthen (BBC 97-99). In this poem Gwyddno appears to have surrendered to Gwyn ap Nudd and receives quarter from him. There are vague references to battles in which each has taken part (TYP p.400), but we learn nothing of substance about Gwyddno. Another poem in the Black Book (BBC 106-7) is supposed to be the lamentation of Gwyddno at the loss of his lands after being submerged by the sea. Gwyddno himself does not appear in the poem, but there is little doubt that he is the speaker:

1. Stand forth, Seithenhin,
and look upon the fury of the sea;
it has covered Maes Gwyddneu.
2. Accursed be the maid
who released it after the feast;
the fountain-cupbearer of the raging sea.

(Translated by Rachel Bromwich in *The Early Cultures of North West Europe*, ed. Cyril Fred Fox and Bruce Dickins, 1950, p.217). It appears from later stanzas that the maiden's name was Mererid [Margaret], but it is not clear from the poem how she 'released' the raging sea. John Rhys suggested that she was in charge of a magic well and neglected to replace its lid. It had to be kept covered as in some other folk-tales (*Celtic Folklore*, pp.376-384). There are references in the poem to pride after which comes 'utter loss', 'repentance' and 'a fall'. A key stanza is no. 7 of which the first line is: *Diaspad mererid y ar gwinev kadir*. Rachel Bromwich translates:

7. The cry of Margaret from the back of the bay horse;
it was the mighty and generous God who did it;
usual after excess is want.

The translation 'upon the fine bay steed' was suggested by Professor Henry Lewis (F.J.North, *Sunken Cities*, 1957, p.151). But John Rhys had translated the first line: 'Mererid's cry over strong wines.' (*op.cit.*, p.383) and this seems to have been the usual interpretation, whence the idea that the calamity was the result of drunkenness (Rachel Bromwich, *op.cit.*, p.223).

The poet Guto'r Glyn (fl.c.1450) in a poem to Rhys, abbot of Ystrad Fflur, includes the lines:

Cwynfan Gwyddno Garanir/ Y troes Duw'r môr tros ei dir.

The lament of Gwyddno Garanir/ (when) God rolled the sea over his land.

(*Gwaith*, ed. Ifor Williams, 1939, No.XI, ll.63-64 (p.31)). Lewis Morris quotes a similar couplet:

Cwynfan Gwyddno Garanir/ Pan droes y donn dros ei dir.

The lament of Gwyddno Garanir/ when the wave rolled over his land.

(*Celtic Remains*, p.233). Some versions substitute *ochenaid*, 'sigh' for *cwynfan*. See e.g. *Arch.Camb.*, IV (1849) p.186, TYP p.399.

Lewys Morgannwg (fl.1520-65) in an elegy on Ieuan ap Dafydd ap Siancyn of Llangewydd, said: 'The great land of Garanir and his castle sank into the water with his chattels and his clan' (D.J.Davies in *Cardiganshire Antiquarian Society Transactions*, 5 (1927) p.25).

In the tale 'Hanes Taliesin' Gwyddno Garanir is said to have had a weir, Cored Wyddno, which, on one day of the year would yield an exceptional catch of fish. The version by Elis Gruffydd says that it was on the river Conwy, near the sea, and that ten pounds worth of salmon was caught every eve of All Hallows [November 1]. The version in Peniarth MS.111 p.4 says that it was on the strand between [Aber] Dyfi and Aberystwyth near to Gwyddno's own castle, and that a hundred pounds worth [of fish] was taken *pob nos Galanmei*, 'on the night of every Mayday' [May 1] (TYP pp.399-400). It was to this weir that Elffin ap Gwyddno came in the hope of a lucky haul, and found the child Taliesin. See Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.164-5; Charlotte Guest, *The Mabinogion*, Everyman edition, pp.264-5). In this part Lady Guest's version agrees with that in Peniarth MS.111. Lewis Morris also said that Cored Wyddno was at the mouth of the river Conwy (*Celtic Remains*, p.234). But on his own map he gives the name Cored Faelgwn to the weir at the mouth of the Conwy (Ifor Williams, *Chwedl Taliesin*, 1957, p.6).

'Hanes Taliesin' has nothing to say about Gwyddno's lands being submerged by the sea. It may be inferred that the Taliesin story was supposed to take place after the flooding. Bonedd y Saint mentions 'Seithennin king of Maes Gwyddno whose land was overrun by the sea' (§40 in EWGT p.60). This clearly goes back to the poem above from the Black Book and explains the presence of the name Seithennin there, but it does not explain what his share was in the catastrophe (HW 26) or his connection with Gwyddno.

John Leland, between 1536 and 1539, mentioned the story of lost lands between Aberdyfi and Towyn, which the "se ful many a yere syns hath clene devourid." (*Itinerary*, ed. L.T.Smith, III.90).

Some versions of Bonedd Gwŷr y Gogledd identify Gwyddno Garanir with Gwyddno (q.v.) ap Cawrdaf. Ieuan Brechfa (c.1500) implied the identification of Gwyddno Garanir with Gwyddno ap Clydno of Meirionydd [i.e. the region north of the Dyfi], for he listed the sons of Gwyddno Garanir as *Elfin*, *Idris Arw*, and *Rrun ap Gwyddno yNhir Dyfed* (Peniarth MS.131 p.290). Some sixteenth century genealogies call Gwyddno Garanir *Arglwydd Kantref y Gwaelod*, and he is again identified with Gwyddno ap Clydno of Meirionydd. See PP §§8, 9(2). Some make him son of Geraint ap Garannog Glewddigar, others call him Arglwydd Ceredigion, son of Garannog Glewddigar (PP 9(3)). Another version makes him son of Drudwas ap Tryffin. See PP §§9(4, 5). Lewis Dwnn (LD ii.98) gives him the cognomen *Coronaur*, 'gold-crown', a wife Saradwen (or Ystradwen, i.295) and the sons Rhun, Lord of Arllechwedd, Dyfnwal, Lord of Llŷn and Eifionydd, and Elffin, Lord of Cantref Gwaelod and all Meirionydd (or Lord of Penllyn, i.295). Sandde ap Gwyddno Garanir appears in PP §6(2) as ancestor of Peredur Beiswyrdd. Another son, Edern (q.v.), is mentioned by Iolo Goch. Lewys Dwnn said that a district called Goronaw in Cantref Waelod was possessed by Gwron ap Cunedda (LD ii.104).

In 1662 Robert Vaughan, discussing one of these genealogies, spoke of "Cantre Gwaelod, to wit, that large Plaine extending itself between the Countyes of Carnarvon, Cardigan, and Pembroke, long

since swallowed by the sea” (*British Antiquities Revived*, 1834, p.72; TYP p.398). Also in *A Sketch of the History of Merionethshire* (NLW MS.472,) he says: “A whole cantred or hundred called Cantre'r Gwaelod, stretching itself west and south about 12 miles in length ... hath been overwhelmed by the sea and drowned, and still a great stone wall, made as a fence against the sea may be clearly seen ... and is called Sarn Badric ...” (*Sunken Cities*, pp.153-4). Again he wrote “Gwyddno garanir whose land about An^o 560 was overflowed by y^e Ocean and though ever after it be covered wth water yet it is called Cantref gwaelod, y^t is y^e hundred townes in y^e bottom even to this day.” (Peniarth MS.234 page ‘g’).

There are several other submarine ridges running out from the land which are often called *sarnau*, ‘causeways’, e.g. Sarn Gynfelyn and Sarn y Bwch. These are named on some early Ordnance Survey maps. The idea that the sarnau were the remains of sea walls was taken up by Lewis Morris (d.1765) who said “it seems there were dams between it (the Lowland Hundred) and the sea and that by drunkenness the floodgates were left open, as that ancient poem hints”. (*Celtic Remains*, p.73). He further said that “Caer Wyddno is a spot of foul land which comes dry on spring tides” (*ibid.*, p.234). It is said to be marked by some large stones about seven miles west-north-west of Aberystwyth at the far end of the submarine ridge known as Sarn Gynfelyn. Lewis Morris seems to have been the first person to name the site Caer Wyddno, which he did on his *Chart of St. George's Channel*, (Published 1800) (*Sunken Cities*, pp.166-7). This site for Caer Wyddno is hardly consistent with its being near Cored Wyddno.

The idea that the calamity was a result of drunkenness seems to have originated in a commentary by Evan Evans on the BBC poem, contained in a letter to Lewis Morris in 1759. See Cy.49 p.388. It was Iolo Morganwg who ascribed the drunkenness to Seithennin, “who, being drunk, let in the water over Cantre'r Gwaelod ... This was the sovereign state of Gwyddno Garanhir, king of Ceredigion.” (MA, Third Series of Triads, no.37, published in 1801. See Rachel Bromwich in *Trans.Cym.*, 1968, pp.316, 336). William Owen Pughe in his *Cambrian Biography*, 1803, was the first to say that Seithennin was the keeper of the sea-walls and flood-gates, but he had access to the unpublished works of Iolo Morganwg.

This was the setting for later embellishments of the story, such as the names of the cities said to have been overwhelmed (Samuel Rush Meyrick, *The History and Antiquities of the County of Cardigan*, 1810 p.77) the semi-humorous tale *The Misfortunes of Elphin* by Thomas Love Peacock, 1829. And the air *Clychau Aberdyfi*, ‘The Bells of Aberdovey’ (John Rhys, *Celtic Folklore*, p.418). See also *Sunken Cities*, pp.155 ff.; HW 25-26.

See also Helig ap Glannog, Seithennin, Teithi Hen.

Phylip Brydydd in his ode to Rhys Gryg who died in 1234 mentions Porth Gwyddno: ‘Very green the wave on the shore of Porth Gwyddno’ (LIH 225 l.15; TYP p.237). John Rhys thought that this might be Y Borth, a village about halfway between Aberdyfi and Aberystwyth (*The Arthurian Legend*, 1891, p.263, *Celtic Folklore*, 1901, p.417). Ifor Williams accepted the possibility (*Chwedl Taliesin*, 1957, p.6), also Melville Richards, see WATU. Note that John Rhys used the expression *Porth Gwyddno yng Ngheredigion*, but he seems to have got this from Iolo Morganwg (MA, Third Series of Triads, No.65).

Mwys Gwydneu Garanhir, ‘the Hamper of Gwyddneu Long-shank’, is mentioned in the tale of ‘Culhwch and Olwen’. It was required by Ysbaddaden Pencawr for the wedding of Culhwch and Olwen. ‘If the whole world should come around it, thrice nine men at a time, the meat that everyone wished for he would find therein, to his liking’ (WM 481, RM 122). This was included in the list of the ‘Thirteen Treasures of Britain’. See s.n. Brân Galed. Of *Mwys Gwyddno Garanhir* it was said that if food for one man was put into it, food for a hundred would be found in it when opened. See *Llên Cymru* V (1958), p.55, TYP p.245, *Études Celtiques*, X (1963) p.463. It is mentioned, with other of the treasures, by Tudur Aled in a poem to Robert Salesbury. See *Gwaith Tudur Aled*, ed. T.Gwynn Jones, No.IV (p.23) l.99; TYP p.246).

Gwenwyn Meirch Gwyddno, ‘the Poison of Gwyddno's Horses’, was the name of a stream mentioned in one version of Hanes Taliesin. It is said to have received its name from the fact that, when

Ceridwen's cauldron burst, the liquor ran into the stream and thereby the horses of Gwyddno were poisoned (Charlotte Guest, *The Mabinogion*, Everyman edition, p.264). Gwenwyn Farch or Gwenwyn Meirch was a not uncommon name for a brook in Wales (OP II.632). For attempts to identify the stream of the tale, see *Sunken Cities*, pp.177-8.

GWYDDNO HEN ab AMALARUS. Father of St.Tegwyn (q.v.).

GWYDDOG ap CAIN. See Tegid ap Cain.

GWYDDOG ap MENESTYR. (Legendary).

One of the persons at Arthur's Court according to the tale of 'Culhwch and Olwen'. We are told that he slew Cai, and that Arthur slew him and his brothers in vengeance for Cai (WM 465, RM 110).

GWYDDOLWYN GOR. (Legendary).

'G. the dwarf'. In the tale of 'Culhwch and Olwen' we are told that *Guidolwyn Gorr* was the possessor of certain bottles 'which keep their heat from the time when the liquid is put into them in the east till one reaches the west.' They were required in order to keep hot the blood of the witch Orddu, which in turn was required for the shaving of Ysbaddaden's beard for the wedding of Culhwch and Olwen (WM 482-3, RM 122-3). He is evidently the same as Gwdolwyn Gor the father of Eurolwyn, one of the ladies at Arthur's Court in the same tale (RM 112).

Gwythelyn Gor is mentioned in a triad (TYP no.28) where it is said that his was one of the 'Three Great Enchantments' of Ynys Prydain. The Red and White Book versions substitute Rhuddlwm Gor (q.v.). See CO(2) p.130.

GWYDDRAIN ap CAW. (500)

He is mentioned only in the 'Hanesyn Hen' list of the children of Caw (ByA §3 in EWGT p.85).

GWYDDRUD. See Gwyddien Astrus.

GWYDION ap DÔN. (Mythical).

The most famous of the children of Dôn. He is the hero of the tale 'Math ap Mathonwy', the fourth branch of the Mabinogi. Gwydion [corrected here from *Euyd* (WM 82) or *Eueyd* (RM 59)] and his brother Gilfaethwy used to go on the circuit of Gwynedd, the land of their uncle, Math. Gilfaethwy had set his affections on Goewin, whom Math required as his foot-holder. Math could not live unless his feet were in the lap of the maiden except only when the strife of war prevented it. Gwydion therefore planned 'the rising of Gwynedd, Powys and Deheubarth' in order that Gilfaethwy should enjoy the maiden. He had heard that some new animals named 'hogs' had been given to Pryderi ap Pwyll by Arawn, king of Annwn. He suggested to Math that he (Gwydion) should try and obtain them from Pryderi, and Math agreed to the suggestion (WM 81-3, RM 59-60).

Gwydion and Gilfaethwy went in the guise of bards to the court of Pryderi at Rhuddlan Teifi in Ceredigion and were well received. But when Gwydion asked for the animals Pryderi replied that he had undertaken not to part with any of them until they had doubled in number. During the night Gwydion fashioned by magic twelve stallions and twelve greyhounds, all richly equipped. He also made twelve golden shields out of toadstools. He suggested to Pryderi that these were worth more than the pigs, so that he could take them in exchange without breaking his word. Pryderi took counsel and agreed to the exchange (WM 83-5, RM 60-2).

Gwydion and his companions set off with the swine in haste because he knew that the spell would last only till the morrow. Many of the places through which they travelled have names containing the element *moch-*, e.g. Mochdref, Mochnant. Finally they built a sty (*creu*) for the swine in the highest township in Arllechwedd, whence it got the name Creuwryon [later Cororion in the parish of Llandygái, WATU, PKM p.260] (WM 85-6, RM 62-3).

By this time Pryderi was already in pursuit and had raised twenty-one *cantrefi*. Gwydion's purpose was now achieved, Math called the people of Gwynedd to arms to defend their land against Pryderi, and Goewin was now unprotected from the designs of Gilfaethwy. A great battle was fought but a truce was made at last, with Gwydion and Pryderi agreeing to decide the quarrel in single combat. 'And by dint of strength and valour and by magic and enchantment Gwydion conquered, and Pryderi was slain.' (WM 86-9, RM 63-4).

Math punished Gwydion and Gilfaethwy for the rape of Goewin and the loss of men in the battle. See s.n. Gilfaethwy. Then Math asked advice as to what maiden he should now take instead of Goewin, and Gwydion suggested Arianrhod ferch Dôn. See further s.nn. Arianrhod, Lleu Llaw Gyffes, Blodeuwedd.

Gwydion's feat of obtaining the swine of the Head of Annwn is alluded to in a poem, *Kadeir Kerritwen*, in the Book of Taliesin in a manner implying that it was a great achievement on his part (BT 36 ll.3-7):

Gwydion ap Dôn, out of his magic powers(?) [*dygynuertheu*]
who made by enchantment a woman of flowers,
and who brought swine from the south.

.
who made horses in order to please the court(?),
and saddles with gold fittings(?).

Later in the same poem there is perhaps a reference to the battle with Pryderi (BT 36 ll.11-12):

I saw a fierce battle in Nant Ffrangcon,
on Sunday at dawn between *wytheint* [the enemies or vultures?] and ²
Gwydion.

(Translated by Rachel Bromwich in TYP pp.401, 402). But this may refer to a more famous battle in which Gwydion took part, namely the battle of Goddeu. He was the chief protagonist in this battle against Arawn, king of Annwn. By his magical powers he converted the trees of a forest into an army, and also guessed the name of a man opposed to him, which was necessary before he could be overcome. See s.n. Goddeu.

Gwydion's powers of enchantment are referred to in a triad (TYP no.28, WR version) in which we are told that one of the 'Three Great Enchantments' of Ynys Prydain was that of Math ap Mathonwy which he taught to Gwydion ap Dôn.

Gwydion heads the list of the sons of Dôn in the 'Hanesyn Hen' tract (ByA §25 in EWGT p.90). His grave is mentioned in the Stanzas of the Graves (No.3 in Peniarth MS 98). It is there said to be on Morfa Dinlleu (SG p.135). Morfa Dinlle is a peninsula of land at the south-west end of the Menai Strait about five miles south-west of Caernarfon.

Gwydion's associations are entirely with North Wales. See TYP p.402 and other references there. See also W.J.Gruffydd, *Math vab Mathonwy*, pp.200-2. According to the usual interpretation of the Mabinogi branch of 'Math' Gwydion was the father of Dylan ail Ton and Lleu Llaw Gyffes. Another son, Huan, is mentioned.

Caer Wydion is a Welsh name for the Milky Way. See s.n. Huan ap Gwydion.

Gwydion seems to be still remembered in Wales as the King of the *Tylwyth Teg*, the Fairies, "His residence was among the stars and called Caer Gwydion. His queen was Gwenhidw." [See Gwenhidwy]. (W.J.Gruffydd, *op.cit.*, p.203, quoting W.Y.Evans Wentz, *Fairy Faith*, pp.152-3).

GWYDION. See also Gwyddien.

GWYDR ap CYNFELYN. (Fictitious). (A.D.40-43 PCB)

The name in Brut y Brenhinedd of a fictitious king of Britain, called by Geoffrey of Monmouth Guiderius son of Kimbelinus. When he succeeded his father he refused to pay tribute to the Romans, for which reason the emperor Claudius invaded Britain. Lelius Hamo was the commander of the Roman

army, and in the war which followed, Hamo dressed himself in armour of British style and by that means succeeded in getting close to Guiderius. He stabbed him and then escaped to the Roman side. But Arviragus [Gweirydd in ByB], the brother of Guiderius, pretended to be Guiderius and thus prevented a defeat of the Britons (HRB IV.12, 13). See further s.n. Arviragus.

GWYDR DRWM ap GWEDROG. (590)

‘G. the Heavy’. He appears in Bonedd y Saint as the father of St.Egryn (§72 in EWGT p.65). Later versions add that his wife was Eneilian or Efeilian ferch Cadfan ap Iago, in accordance with a triad (TYP no.66). See Efeilian ferch Cadfan.

GWYDR. See also Gwrydr.

GWYDRE ab ARTHUR. (Legendary).

He is mentioned in the tale of ‘Culhwch and Olwen’ as having been slain at Cwm Cerwyn near Preseleu by the boar Trwyth (RM 138).

GWYDRE ap LLWYDEU. (Legendary).

He is mentioned in the tale of ‘Culhwch and Olwen’ among those at Arthur's Court. Being listed immediately after Llwydeu ap Nwython it appears that Gwydre was grandson of Nwython. We are told that his mother was Gwenabwy ferch Caw. Huail ap Caw, his uncle, stabbed him, and thereby there was feud between Huail and Arthur because of the wound (WM 464, RM 109).

GWYDRE ASTRUS. See Gwyddien Astrus.

GWYL ferch GENDAWD.

Gŵyl, ‘modest’; *gendawd*, ‘big(?) chin’. Gŵyl was one of Arthur's three mistresses according to a triad (TYP no.57). On the names see TYP pp.355, 403.

GWYLAWR ap GWYNNAN or GWYNFYW.

Also called Gwrion, etc. Genealogical link in the ancestry of Tudur Trefor; father of Biordderch (ABT 9b, HL 12a in EWGT pp.103, 119).

GWYLFYW ap MARCHWYN. (650)

Genealogical link in the ancestry of Cillin Ynfyd; father of Tyfodedd (HL 1a, 2a in EWGT pp.111, 112).

GWYLOG ap BELI. (640)

A prince of the line of Powys, son of Beli ab Eiludd and father of Elise. He is mentioned as the father of Elise on the Valle Crucis Pillar or ‘Pillar of Eliseg’ and in later genealogies (HG 27, ABT 20, HL 2f in EWGT pp.2, 12, 107, 113). For the ancestry of his father, Beli, see s.n. Elise ap Gwylog.

GWYLOG ap TEWDWR BRYCHEINIOG.

Father of Elise, ancestor of a tribe in Brycheiniog. See PP §67(1).

GWYLWYLYD or GWLWLYDD. (Legendary).

In a triad (TYP no.45) we are told that the ‘Three Prominent Oxen’ of Ynys Prydain were Melyn Gwanhwyn, Gwineu the ox of Gwylwylyd, and the ox ‘Brych’. The Pen.47 text reads *Gwlwlyd*. These three oxen have been confused in the tale of ‘Culhwch and Olwen’ which tells that Ysbaddaden Pencawr required of Culhwch ‘the two oxen of Gwlwlydd Wineu both yoked together’, and ‘Melyn Gwanwyn and the ox, Brych, both yoked together’.(WM 480, RM 121). The triad is earlier than ‘Culhwch and Olwen’ and is to be preferred (TYP p.117).

GWYN, father of Coleddog. See Coleddog ap Gwyn.

GWYN ab AELAW. (950)

Genealogical link in the ancestry of Selyf of Dyfed, patriarch of a tribe in Ystrad Tywi. See PP 33(1).

GWYN ap CYNDRWYN. See Gwion ap Cyndrwyn.

GWYN ap CYNYR FARFWYN. See Cynyr Farfwyn.

GWYN ab ERMID. See Ermid.

GWYN ap GOLLWYN ab EDNYWAIN. (970)

Genealogical link in the ancestry of Trahaearn ap Caradog, patriarch of a tribe in Arwystli; father of Caradog (ABT 2a, 13, 14, HL 4e in EWGT pp.97, 104, 105, 115).

GWYN ap GOLLWYN ap LLAWRODD DYFED. (970)

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Gwrgan or Ifor. See PP §63.

GWYN ap GWLYDDIEN.

Genealogical link in some versions of the pedigree of Gwaithfoed. See ABT 8g in EWGT p.102; PP §2(2) where he is made father of Gwaithfoed.

GWYN ap NUDD. (Mythical).

Gwyn ap Nudd is mentioned several times in the tale of 'Culhwch and Olwen'. We are told that Gwyn ap Nudd had taken Creiddylad ferch Lludd away by violence from Gwythyr ap Greidiol. Gwythyr mustered a host and went to fight Gwyn, but Gwyn won the victory, took many prisoners and ill-treated them. When Arthur heard this he went to the North, and summoned Gwyn ap Nudd to him; he released the prisoners, and made peace between Gwyn and Gwythyr. This is the peace that was made: 'the maiden should remain in her father's house, unmolested by either side, and there should be battle between Gwyn and Gwythyr each May-calends for ever and ever, from that day till doomsday; and the one of them that should be victor on doomsday, let him have the maiden.' (RM 134; partly also in WM 470, RM 113).

Gwyn ap Nudd is included in the list of those at Arthur's Court in the same tale (WM 460, RM 106).

Ysbaddaden Pencawr told Culhwch that the boar Trwyth could not be hunted without first obtaining Gwyn ap Nudd 'in whom God has set the spirit of the demons of Annwn, lest this world be destroyed. He will not be spared thence.' The only horse that would avail Gwyn to hunt the boar was Du, the horse of Moro Oerfeddawg (WM 484, RM 124).

During the hunt Arthur summoned Gwyn ap Nudd to him and asked him whether he knew anything about [the whereabouts of] the boar Trwyth, but he said he did not (RM 139). We are not told what part Gwyn actually took in the hunt, but after the hunt Gwyn and Gwythyr gave advice to Arthur as to who should fight the witch Orddu (RM 141-2).

In the Black Book of Carmarthen (BBC 97) there is a poem in the form of a dialogue between Gwyn ap Nudd and Gwyddno Garanhir, which gives some further information concerning the attributes of Gwyn. In stanza 6 he says:

Fairy am I called, Gwyn ap Nudd,
the lover of Creurddilad ferch Lludd.

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He delights in being present at battles (stanza 4):

I come from the field, and the great clashing of arms:
I come with targe in hand.

Gwyddno says (stanza 12):

The troops fell faster before thy horses
than cut rushes to the ground.

Gwyn claims to have been present at the death of many warriors; Gwenddoleu, Brân ab Iwerydd, Llacheu ab Arthur, Meurig ap Careian, and Gwallog ap Lleenog; he says further (stanza 20):

I have been where fell the warriors of Prydain,
from the east to the north;
I am the escort of the grave.

In stanza 8 Gwyn speaks of 'Drum, my home on the Tawe', which seems to be the mountain called Mynydd y Drum on the east bank of the Tawe between Ystradgynlais and Capel Coelbren (J.G.Evans in BBC p.xi n.4). His horse is called Carngrwn, the terror of the field (stanza 6), and he has a dog with a red nose, called Dormarch, 'which formerly belonged to Maelgwn' (stanzas 13, 14). This dog is represented by a drawing in the Black Book, which shows that it had two forelegs, but instead of hind legs it had a tail with fan-like ends. This explains the statement of Gwyn, who (stanza 14) speaks to his dog of:

Thy wanderings in the mountain mist.

(J.G.Evans, *loc.cit.*). For translations of the poem, or parts thereof, see W.F.Skene, *The Four Ancient Books of Wales*, I.293-5; Charles Squire, *Celtic Myth and Legend*, pp.256-8; J.G.Evans in BBC pp.x-xi; John Rhys, *The Arthurian Legend*, pp.155-6, 364, 383, 391. The poem has been edited with comments by Brynley F.Roberts in Chapter 12 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones, 1958, pp.311-313.

Gwyn ap Nudd appears in a curious legend contained in the Life of St.Collen [Buchedd Collen]. The saint withdrew to a mountain and made himself a cell in a secluded spot. He heard two men talking about Gwyn ap Nudd, describing him as King of Annwn and of the Fairies. He told them not to speak about those devils. Later he received a summons from Gwyn ap Nudd to meet him on the top of the hill at noon. But Collen did not go. After two more summonses he decided to go, taking a flask of holy water with him. He found a fair castle with every kind of magnificence becoming the court of a powerful sovereign. He was invited into the castle and found the king sitting in a golden chair, who welcomed him and desired him to eat. Collen refused, and after scorning the apparent affluence, he threw the holy water on the heads of the people, whereat everything vanished from sight. See the translation in *Y Greal*, London, 1805, pp.337-341, copied by Charlotte Guest in *The Mabinogion*, Everyman edition, pp.310-1.

According to the poet Dafydd ap Gwilym the owl was regarded as the bird of Gwyn ap Nudd. The poet, having ridden one night into a turf bog on a mountain, calls it the 'Fishpond of Gwyn ap Nudd, a palace for goblins and their tribe.' He evidently gave credit to Gwyn for having decoyed him into the mire (Charlotte Guest, *ibid.*, pp.309-310).

An interpolation in Bonedd y Saint (§43F in EWGT p.61) says that Gwyn ap Nudd, Caradog Feichfras and Gwawl ap Llyminawc [Gwallog ap Lleenog] were brothers with the same mother, unnamed. The insertion into this item makes it seem that they were brothers of St.Tyfrydog and other saints. The mother of these saints was Tywanwedd ferch Amlawdd Wledig according to other versions of the item. The disparate nature of these three 'uterine' brothers, in character, place and time, suggests that the supposed mother of the three was a 'fairy', like Gwyn himself, and it may be doubted that their mother was Tywanwedd. See s.nn. Caradog Freichfras, Gwallog ap Lleenog, Tywanwedd.

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The following entry by Lewys ab Edward (fl.c.1560) occurs in Peniarth MS.132 p.129:

Gwyn ap nydd gryddyei ap lludd. y vaeth yr llen ap llininawc a[n]gel. rwng wybyr ac awyr ydd aeth. brawd oedd ef [i] Garadawc vreichvras ac y wallawc ap llennawc. vn vam oedd ef ac hwynt.

Gwyn ap Nudd gryddyei(?) ap Lludd. He went to Llew ap Llyminod Angel. He went between sky and air. He was brother to Caradog Freichfras and to Gwallog ap Lleenog. He and they had the same mother.

A modified copy of this occurs in Peniarth MS.136 pp.354-5. Lludd ap Llew ap Llyminod Angel was a supposed ancestor of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy (PP §22). We may question how he could be an ancestor of Gwyn ap Nudd. However the statement that Gwyn ‘went between sky and air’ tallies with the picture of the dog, Dormarch, in the Black Book.

Gwyn (wrongly written Owein) ap Nudd, Caradog Freichfras and Gwallog ap Lleenog are also mentioned together in the romance of ‘Geraint and Enid’ (WM 406, RM 261). See the discussion in BBCS 19 pp.6-8 (1960).

In Welsh folklore Gwyn ap Nudd is regarded as the king of the Fairies and of the ‘otherworld’ generally (John Rhys, *Hib. Lect.*, p.179). He fetches the fallen to his own realm (*ibid.*, p.537). He is thus sometimes represented as the leader of the *Cŵn Annwn*, ‘the Hounds of Annwn’ of Welsh superstition (John Rhys, *Celtic Folklore*, p.203, *Arthurian Legend*, p.158). “But the references to Gwyn ap Nudd do not corroborate Rhys’s conception of him as a dark god who comes to earth with his hounds to hunt disembodied souls.” (Idris Foster in *Duanairé Finn*, III.199, Irish Texts Society, Vol.43, 1953). In spite of the different roles that Gwyn ap Nudd came to play, “there was one basic conception that was decidedly old - that of Gwyn the magic huntsman”. (Idris Foster, *ibid.*, III.204).

The various references to Gwyn ap Nudd in Welsh literature, including the poets and folklore, are brought together by Brynley F.Roberts in *Llên Cymru* 13 (1980-81) pp.283-9. The following are extracts:

Gwyn is associated with Annwn [the Otherworld], Tylwyth Teg [the Fair People, Fairies] and Cŵn Annwn (pp.284-5). The Cŵn Annwn are also called Cŵn Bendith y Mamau [Hounds of the Fairies], and the Tylwyth Teg are also called Plant Annwn [Children of the Otherworld] (p.286).

GWYN ap NWFRE. See Nwyfre.

GWYN ap RHYDDERCH.

Father of Gollwyn and ancestor of Cydifor [Fawr], patriarch of a tribe in Dyfed (ABT 18b in EWGT p.106). Compare PP §64.

GWYN ap TRINGAD. See Tringad ap Neued.

GWYN GODYFRION. (Legendary).

One of the persons at Arthur’s Court listed in the tale of ‘Culhwch and Olwen’ is called Gwyn Godyfron (*gotyuron*) (WM 466, RM 110). In the poem ‘Who is the porter?’ in the Black Book of Carmarthen (BBC 94) one of Arthur’s followers is called Gwyn Godyfrion (*godybrion*). Nothing is said about him.

GWYN GOHOYW. (Legendary).

In the Mabinogi branch of ‘Pwyll’ Gwyn Gohoyw, (‘the lively’), ap Gloyw Wallt Lydan ap Casnar Wledig is said to be the father of Cigfa the wife of Pryderi (WM 38, RM 25). Later, in the branch of ‘Manawydan’ she is called Cigfa ferch Gwyn Gloyw, (‘the bright’) (WM 62, 71, RM 45, 51). It is perhaps the suggestion of the cognomen ‘Gloyw’ which led the writer to make him son of Gloyw Wallt Lydan, a name from the Powys genealogies.

Gwyn Gohoyw was also the father of Echwys the father of St.Mechyll according to Bonedd y Saint (§49 in EWGT p.62). A late version of this item similarly makes Gwyn Gohoyw the son of Gloyw *Gwlad* Lydan, etc.

GWYN GOLUTHON ap IAEN. See Iaen.

GWYN HYFAR or HYWAR. (Legendary).

He is mentioned as *Gwynn Hyuar* in the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen'. The cognomen is taken as Hy-far, 'the Irascible' by Gwyn Jones and Thomas Jones, but Hy-wâr, 'the Modest' by Patrick K.Ford. He is described as 'overseer of Cornwall and Devon. One of the nine who plotted the battle of Camlan.' (WM 466, RM 110).

GWYNCU.

Father of Cu. The names appear in various positions in the pedigree of Maenyrch, ancestor of tribes in Brycheiniog. It also occurs in the forms Gwyngydd, Gwage, etc. See PP §15.

GWYNDAF, ST.

He had three foundations in Wales (1) Llanwnda, Dyfed, (PW 27) where he is commemorated on November 6 according to Browne Willis (LBS III.229), (2) Capel Gwnda in Penbryn, Ceredigion (PW 61), and (3) Llanwnda in Arfon, Gwynedd (PW 84), which "although bearing the name of St.Gwyndaf, is ascribed to St.Beuno with its parish feast on Beuno's day (21st April)." (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.334).

Wade-Evans believed this Gwyndaf to be the priest, Fintam, mentioned in the Life of St.Cybi, who 'badgered' Cybi from the time he was at Aran Môr, and followed him everywhere he went in Ireland until Cybi finally had to leave Ireland. Before his departure Cybi said to Fintam, 'may all thy churches be so deserted that three may ne'er be found in all Ireland.' (§14).

It is noteworthy that there are signs of Cybi in the vicinity of all three Gwyndaf foundations (WCO 183-4). This suggests that Gwyndaf was a disciple of Cybi, that the quarrel between Cybi and Fintam was actually a quarrel between Cybi and Gwyndaf which took place in Wales, and that the three churches of Fintam mentioned in the Life were really the three churches of Gwyndaf in Wales (WCO 184). Fintam is described in the Life of Cybi as *homuncio*, 'a mannikin', (§10 in the second Life, VSB p.238), and among local traditions at Capel Gwnda is one that reported that the saint was of 'little stature' (G.H.Doble, *The Saints of Cornwall*, III.124 n.59).

GWYNDAF HEN.

He is called Gwyndaf Hen of Llydaw, and father of St.Hywyn in Bonedd y Saint (§20 in EWGT p.57).

GWYNFRYN.

'The White Mount'. In the Mabinogi branch of 'Branwen' we are told that Brân ordered his own head to be cut off and buried in the Gwynfryn in London with its face towards France (WM 57, RM 40). This was done, and when the head was buried it was 'one of the Three Happy Concealments, and one of the Three Unhappy Disclosures when it was disclosed, for no plague would ever come across the sea to this Island so long as the head was in that concealment' (WM 60, RM 42). This also appears in similar words in TYP no.37, where we are told that the disclosure was made by Arthur.

In Hanes Taliesin there is a poem where Taliesin is represented as saying: 'I was in Gwynfryn, in the court of Cynfelyn' (Patrick K. Ford, *The Mabinogi*, p.173). The reference is probably to Cynfelyn, supposed king of Britain, who corresponds to Cunobelinus (q.v.) of history.

Gwynfryn is generally taken to be the site of the Tower of London, that is, Tower Hill (Charlotte Guest, *The Mabinogion*, Everyman Edition, p.296; TYP p.92) but Ifor Williams noted, 'Said to be the Tower of London, but I don't know why. What about the hill where St.Paul's stands?' (PKM 214).

GWYNFYW AP CADELL DDYRNLLUG.

Otherwise Gwynnan ap Cadell Ddyrnllug, or Gwynnan ap Gwynfyw Frych ap Cadell Ddyrnllug. Genealogical link in the defective pedigree of Tudur Trefor; father of Gwylawr or Gwrion (ABT 9b, HL 12a).

GWYNGAD ap CAW. See Caw of Prydyn.

GWYNGAD ap NOS.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Sedd Gyfedd. See PP §15(2).

GWYNGENEU ap PAUL HEN. See Peulan.

GWYNGYDD. See Gwyncu.

GWYNHOEDL ap SEITHENNIN.

The saint of Llangwnnadr in Llŷn (PW 86). Commemorated on January 1 according to Browne Willis (LBS III.232). His parentage is given in Bonedd y Saint (§40 in EWGT p.60). He is probably the VENDESETLI of an inscription found at Llannor in the same region (Aemilius Hübner, *Inscr.Brit.Christ.*, No.139; J.O.Westwood, *Lapid.Walliae*, 180; *Arch.Camb.*, I.ii.(1847) pp.201-3, IV.viii (1877) pp.141-4; HW 150). The same name occurs as VENNISETLI on an inscribed stone at Llan-saint, in Ystrad Tywi (LBS III.232), which has no patron saint.

GWYNIO, ST.

The saint of Llanwynio [*recte* Llanwinio, WATU] in Ystrad Tywi (PW 47). Browne Willis puts his festival on March 2 in one place and May 2 in another (LBS III.233). A later hand has entered in Achau'r Saint (A): 'Gwnio in Ll[an]wnio, slain by the Gwyddyl [Irish] while going to Cil-sant, and Ffynnon Gwnio sprang up where his head fell'. (AchS §5a in EWGT p.69). Cil-sant is about a mile and a half south of the church. The poet Lewis Glyn Cothi mentions *Gwynio Wyn*, 'Blessed Gwynio' (*Gwaith*, ed. Gwallter Mechain, 1837, p.412; LBS III.233).

It was at Eglwys Wynnio that St.Teilo was born: *Eccluis Gunniau/Guiniau, ubi natus est S. Teliaus* (BLD 124, 255). "Eglwys W(y)nnio is believed to be St. Twinnels (*sic*) but Mr Gwenogvryn Evans plausibly suggests *E.Wynnio* was Penally." (OP I.292). See BLD Index p.402. Thus A.W.Wade-Evans puts Eglwys Wynnio in Penally (WCO 143).

See Gwynnog ap Gildas.

GWYNLLEU ap CYNGAR ap GARTHOG. (500)

The saint of Nancwnlle, Ceredigion (PW 63). Commemorated on November 1 (LBS I.75, III.234). His pedigree occurs in Bonedd y Saint (§7 in EWGT p.55).

GWYNLLYW ap GLYWYS. (460)

Gwynllyw is chiefly notable as the father of St.Cadog. As such he figures prominently in the Life of that saint. His father Glywys was the son of Solor (§45 in VSB p.118, EWGT p.24). He was the eldest son of Glywys and inherited from his father that part of Glywysing called Gwynllŵg (Prefatio). He obtained in marriage Gwladus ferch Brychan, and she bore him a son, Cadog (Prologue and §1). See more details of his life below.

Gwynllyw also seems to have been the father of St.Cynidr of Glasbury, by Ceingair ferch Brychan, also of St.Eigion.

This Gwynllyw has been confused with another Gwynllyw, son of Tegid ap Cadell, the grandfather of St.Beuno. As a result, Cadog has been described as uncle of Beuno, and the genealogy of Gwynllyw ap Glywys has been altered by making him son of Glywys ap Tegid ap Cadell. See e.g. ByS §32 in EWGT p.59 (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930), p.324).

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As the husband of Gwladus ferch Brychan he appears in some Brychan documents, namely, CB 15(1), PB 3a in EWGT pp.18, 82. His mother is said to be a daughter of Ceredig ap Cunedda, named Guaul in the life of St.Cadog (§47), but Gwawr in PK §5 and JC §47. See EWGT pp.25, 20, 49.

In a late triad (TYP App.IV.6) where he appears as father of Cadog, he is called *Gwynlliw Varvoc*, with variations 'Farchog' and 'Filwr'.

According to the Life of St.Cadog Gwynllyw had first sought the hand of Gwladus peaceably, but Brychan had refused, and slighted the messengers. Then Gwynllyw set out with three hundred servants, came to the court of Brychan at Talgarth, and found the young lady before the door of her residence. They took her by force and returned with speed, but were pursued by Brychan and his auxiliaries. Two hundred of his men were slain, but he arrived safely at the borders of his kingdom, still being pursued, when he was seen by Arthur and his companions, Cai and Bedwyr. They were sitting on the top of Bochrhiw Carn. Arthur attacked Gwynllyw's pursuers and chased them back to their own land. Gwynllyw brought Gwladus to his own residence which was situated on that hill, and was thenceforward named Allt Wynllyw. (Prologus in VSB pp.24-28).

Gwynllyw 'was very partial to thieves and used to instigate them somewhat often to robberies'. It was when his brigands stole the cow of the holy Irish hermit, Meuthi, that Meuthi traced it to Gwynllyw's court, recovered the cow and at the same time baptized Cadog who had just been born (§1). Seven years later Cadog left home to study under Meuthi (§6) and after that founded his first monastery (§9).

Later it is said that Gwynllyw used to instigate his servants frequently to plundering and robberies, living entirely contrary to law. So Cadog sent three of his disciples, Finnian, Gnawan and Elli, to convert him from every error. His wife, Gwladus, also prompted him to do the will of their son. Then Cadog came to a meeting, Gwynllyw and his wife confessed their sins and vowed to obey God (§53).

After a time Gwynllyw and his wife went to Theluch, and Cadog came to his parents to counsel them. As a result Gwladus built for herself a church at Pencarnou, and Gwynllyw built a monastery. They gave Cadog the churches and handed over to his authority all that they had (§54).

When Gwynllyw was about to die he sent for Cadog, who gave him the viaticum of the eucharist. Gwynllyw committed to Cadog, as formerly, the whole of his country. Gwynllyw was buried in his own monastery, Eglwys Wynllyw (§28).

The Life of St.Gwynllyw in Cotton MS. Vesp.A xiv is edited in VSB pp.172 - 192. The Life whitewashes Gwynllyw throughout. According to this Life Gwynllyw, being the eldest son of Glywys, was entitled to inherit the whole of his father's kingdom, but he divided the kingdom among his brothers into seven parts, and with their consent retained supreme power. He was a peaceful king and there were no disputes in his time (§1). It is implied that Brychan freely gave Gwladus as wife to Gwynllyw (§2).

His conversion was the result of the admonitions of Cadog, and an angelic vision (§§2-3). He quitted the royal palace, having surrendered his rule and entrusted it to his son, Cadog. He came to settle at a place called Dutelich (§4). At first Gwynllyw and Gwladus lived only one furlong apart. Then Gwladus not willing to live too near her lord, moved to a place on the bank of the river Ebbw. So they led an eremitical life (§6). St.Cadog, now abbot of Nantcarfan, frequently visited his parents (§7). Cadog thought that his mother, to avoid temptation, should live further from her husband. So she moved seven furlongs to a mountain solitude (§8). When Gwynllyw was on his death-bed Dubricius was present as well as Cadog. He died on March 29 (§10).

NOTES

Another version of the story about Meuthi and his cow is told in the Life of St.Tatheus (§11 in VSB p.278). In this version Gwynllyw tried to play a trick on Tatheus without success. See s.n. Tatheus.

Eglwys Wynllyw is St.Woolloos in Newport, Gwynllŵg, dedicated to St.Gwynllyw (PW 75, WCO 124, WATU). Gwynllyw is also the patron of Capel Gwynllyw (extinct) in Llanegwad, Ystrad Tywi (PW 52). Theluch or Dutelich is rendered Telych by Wade-Evans and said to be at the site of

St.Woolloos. Pencarnou [Pencarnau] is represented by Pencarn in Basaleg (WCO 124), three miles west of Newport.

Gwynllyw is commemorated on March 29 (LBS I.71, III.241).

GWYNLLYW ap TEGID. (490)

His correct pedigree, Gwynllyw ap Tegid ap Cadell, occurs in Buchedd Beuno, where he appears as father of Bugi father of Beuno (§24 in VSB p.22, EWGT p.30). Owing to an early confusion of this Gwynllyw with Gwynllyw ap Glywys, father of St.Cadog, we find the pedigrees of Beuno, Cynfyw and Cadog altered in Bonedd y Saint so that in every case Gwynllyw is made son of Glywys ap Tegid ap Cadell (§§30-32 in EWGT p.59). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.324. The father of Cynfyw was probably Gwynllyw ap Tegid.

GWYNNAN (ap GWYNFYW FRYCH) ap CADELL DDYRNLLUG.

See Gwynfyw ap Cadell Ddyrnllug.

GWYNNAN ap GWYNNOG FARFSYCH. (915)

Father of Gwaithfoed of Powys (MG §3 in EWGT p.39), but in later, probably less accurate pedigrees, father of Ednyfed and ancestor of Gwaithfoed of Powys (ABT 1b, 8g, 12 in EWGT pp.96, 102, 104). He is also made father of Cedwyn, colofn Lleision (ByA §24 in EWGT p.90).

GWYNNELL, ST.

The presumed saint of Llanwnell or Llanwynell a parish listed as being in Monmouthshire in Peniarth MS.147 (c.1566) and Wrexham MS.1. See RWM i.919. As Llanwynnell the parish is identified as Wolvesnewton in Gwent (WATU). See also LBS III.229-30 where the name is spelt Gwynell.

It is suggested (PCB) that he may be the saint of St.Twinnels in Dyfed, a corruption of St.Winnel's, but see Gwynnog ap Gildas, Gwynio, Winnow.

GWYNNEN (ap Brychan).

The saint of Llanwnnen in Ceredigion (PW 61). In the Demetian Calendar in Cwrtmawr MS.44 (second half of the 16th century) he is entered as [G]wnnen son of Brychan with festival on December 13. No such son of Brychan is elsewhere recorded. "Gwynen, or Gwnen, usually regarded as a female saint" (LBS III.230).

GWYNNIN ap HELIG.

The saint of Llandygwnnin, Llŷn, formerly under Llaniestyn (PW 87). Also, with his brother Boda [Bodo], of Dwygyfylchi in Arllechwedd, Gwynedd (Bonedd y Saint §42F in EWGT p.60; PW 85; LBS III.232). His commemoration is not given in the Calendars but Browne Willis gave December 31 for the festival at Llandygwnnin, and January 31 for that at Dwygyfylchi (LBS III.233).

GWYNNO ap CYNRYR FARFWYN. See Cynyr Farfwyn.

GWYNNOG ap GILDAS. (520)

The saint of Llanwnnog in Arwystli (PW 98), and Aberhafesb in Cedewain (PW 108), both in Powys Wenwynwyn; also of an extinct chapel, Llanwynnog, under Clodock in Ewias, Herefordshire (PW 41, WATU), and an extinct chantry chapel, Capel Gwynog, in the parish of Caerleon (LBS III.246).

Gwynnog and his brother Noethon are the saints of chapels that formerly existed in the parish of Llangwm Dinmael, Gwynedd (LBS III.246). A.W.Wade-Evans regarded them as the saints of Llangwm Dinmael (WCO 191, 239, but not PW 103). They are mentioned together as sons of Gildas ap Caw in Bonedd y Saint (§59 in EWGT p.63) and they are commemorated together on October 22 in most of the Calendars (LBS I.74, III.246-7).

St.Twinnels in Dyfed (WATU s.n.), is also spelt St.Twynells (WATU s.n. Eglwys Wynnio), St.Twynnell (WATU map 89), St.Twynnells (Ordnance Survey), St.Twinells (OP I.292). It is a

corruption of St. Winells (OP). William of Worcester (*Itineraries*, ed. John H. Harvey, p.74) says of the place and saint: 'Sanctus Wymocus (*sic*) Anglice Saynt Wynelle.' The church appears as *Ecclesia Sancti Wynnoci* (in 1291, LBS III.246) and 'Vicaria Sancto Wynoco' (OP I.292). Hence the church is ascribed to Gwynnog (PW 33). Compare LBS III.246. See also Gwynio, Gwynnell, Winnow, Cennech.

Lantiuinauc is mentioned in the Book of Llandaf (BLD 275), i.e. Llandywynnog, which is identified with Whitchurch in Ergyng, Herefordshire (WATU). Tywynnog is the hypocoristic form of Gwynnog as pointed out by Father S.M. Harris in *The Journal of the Historical Society of the Church in Wales*, III.37-38 (1953). The church is dedicated to Dubricius (LBS II.380).

GWYNNOG FARFSYCH. (890)

'G. dry-beard'. The son of Ceidio ap Corf, and father of Gwynnan. He was ancestor of Gwaithfoed of Powys (ABT 1b, 8g, 12), and of Cedwyn colofn Lleision (ByA 24). In MG 3 he is called *Gwinano barbsuch* and is made the son of Lles Llawfeddog. See EWGT pp.96, 102, 104, 90, 39.

GWYNNORO ap CYNYR FARFWYN. See Cynyr Farfwyn.

GWYNNWS (ap Brychan).

The saint of Llanwnnws or Gwnnws in Ceredigion (PW 61). In the Demetian Calendar in Cwrtmawr MS.44 (second half of 16th century) he is entered as *Gwnns* son of Brychan with festival on December 13. No such son of Brychan is otherwise recorded. Perhaps the same as Guinnus (q.v.). (LBS III.247).

GWYNWARWY. See Cynyr Farfwyn.

GWYNWAS. (Legendary).

In Brut y Brenhinedd Gwynwas is coupled with Melwas in a legend preserved by Geoffrey of Monmouth, where the name appears as Guanius, king of the Huni (HRB V.16, VI 3). In another place he appears in HRB as Gunvasius, king of the Orcades (HRB IX.12). See further s.n. Melwas.

GWYSTYL, father of GWAIR. See Gwair ap Gwystyl.

GWYSTYL ap NWYTHON. (Legendary).

One of the warriors of Arthur's Court listed in the tale of 'Culhwch and Olwen' (WM 464, RM 109).

GWYTHELYN GOR. See Gwyddolwyn Gor, Rhuddlwm Gor

GWYTHERIN.

A saint of this name appears to have been founder of Llanwytherin also called Llanfferrin, Llanvetherine, in Gwent (WATU, PW 73). It was earlier called *Ecclesia Gueithirin* and *Lanwytheryn* (BLD 228, 320, 327). S. Vetterinus appears on an inscription there. The name is derived from Latin Victorinus (LBS III.248-9). See also Ynys Wydrin.

The patron of Gwytherin, a parish in Rhufoniog, Gwynedd, was Eleri (q.v.). The origin of the fictitious 'Gwytherin ap Dingad ap Nudd Hael' is a mistake in a version of Bonedd y Saint (§18 in EWGT p.57). See *Trans.Cym.*, 1959, pp.86, 92.

GWYTHYR ap GREIDIOL. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen'. Before Culhwch's story begins, Creiddylad ferch Lludd Llaw Ereint had been going with Gwythyr ap Greidiol, but before he had slept with her Gwyn ap Nudd came and carried her away by force. Gwythyr gathered a host and went to fight Gwyn, but Gwyn prevailed, took many prisoners and ill-treated them. When Arthur heard of this, he went to the North, summoned Gwyn, set free the prisoners, and made peace between Gwyn and Gwythyr. This is the

peace that was made: 'the maiden to remain in her father's house, unmolested, and Gwyn and Gwythyr to do battle every calends of May for ever and ever till doomsday; and the one who should be victor on doomsday, let him have the maiden.' (RM 134). It is perhaps not inconsistent with this that Gwythyr and Gwyn are both named among those at Arthur's Court when Culhwch arrived (WM 460, RM 106).

It is later told that while Gwythyr ap Greidiol was walking across a mountain he heard a grievous lamentation, and saved an anthill from fire by smiting it off level with the ground with his sword. In gratitude for this good deed the ants helped Arthur to achieve one of the tasks set by Ysbaddaden Pencawr, namely to collect nine hestors of flax seed from a tilled field and resow it in new land (RM 132; WM 481, RM 121).

The grave of Gwythyr is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen, but the site is not given (No 44 in SG p.126). The horse of Gwythyr is mentioned in a poem in the Book of Taliesin (BT 48 l.6). See TYP p.c. In these two cases no patronymic is given to Gwythyr.

According to the triad of 'Arthur's Three Great Queens' all named Gwenhwyfar, Gwythyr ap Greidiol was the father of the second one listed (TYP no.56). His genealogy is given in the expanded 'Hanesyn Hen' tract. See Greidiol Galofydd.

The name Gwythyr is equivalent to Latin Victor (John Rhys, *Hib. Lect.*, p.561; TYP p.403). So Iolo Morganwg translated 'Victor, son of the emperor Maximus' into 'Gwythyr ap Maccen Wledig' (Iolo MSS. p.138).

For further references see TYP pp.403-4.

GYNAID, a hermit on Bardsey. See LBS III.251.

GYRTHMWL WLEDIG. (Legendary).

He is mentioned in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160). In a triad (TYP no.1) he is called *Penhynaf*, 'Chief Elder', of Pen[rhyn] Rhionydd in the North. This was one of the 'Three Tribal Thrones' of Ynys Prydain, where Arthur was Chief Prince and Cyndeyrn Garthwys [Kentigern] was Chief Bishop. If Gyrthmwl was a contemporary of Arthur as the various references imply, the mention of St.Kentigern here is an anachronism, but it suggests that Penrhyn Rhionydd is in the North, so that Gyrthmwl would be a northern chieftain.

According to another triad (TYP no.63) one of the 'Three Bull-Spectres' of Ynys Prydain was the 'Spectre' of Gyrthmwl Wledig. One may perhaps regard *Tarw Ellyll*, translated 'Bull-Spectre', as meaning 'Fairy Bull', that is, 'not of this world'. This suggests that some folklore tale was attached to him in which he came into possession of a bull from fairyland, perhaps from a lake. Compare John Rhys, *Celtic Folklore*, pp.10, 144, 149.

In the triad of the 'Three Horses that carried the Three Horse-Burdens' (TYP no.44) he is called Gwerthmwl Wledig, the father of Gwair and Glais and Archanad, who rode on their father's horse, Heith, against Allt (or Rhiw) Faelawr or Faelwr in Ceredigion to avenge their father. The first version of the triad in Peniarth MS.27 adds: 'It was a custom of Maelwr not to close his gates against a single horseload, and thus he was slain.' The hill has been identified by John Rhys with a place anciently called Dinas Maelawr, and now Pendinas [grid ref. SN 5880] overlooking Aberystwyth from the south bank of the Rheidol (*Arthurian Legend*, 1891, p.351-2 n.3; see also HW 258 and n.169; TYP pp.115-6). It is implied by the triad that Gyrthmwl had been slain by Maelawr or Maelwr. Cf. Maelor Gawr.

The grave of Gyrthmwl is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

The grave of a chieftain from the North [reading *priden* for *pridein*]
is in the open land of Gwynasedd,
where the Lliw flows into the Llychwr;
at Celli Friafael is the grave of Gyrthmwl.

(No.39 in SG p.125). The description is definite enough as the river Lliw runs into the river Llwchwr (Loughor) at or near Casllwchwr (Loughor) in Gower. Melville Richards in *The Caernarvonshire Hist.*

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Soc. Transactions, 1963, p.27 n.1, and TYP p.389 place it somewhere in the neighbourhood of Pont-lliw in Gower about three miles up-river from Loughor.

The name Gyrthmwl occurs in the Cynddylan Poetry (CLIH XI.76) in the line:

Bei gwreic Gyrthmwl bydei gwan hediw.

which was translated by Daniel Silvan Evans:

Were it the wife of Gyrthmwl, she would be languid this day.

(W.F.Skene, *The Four Ancient Books of Wales*, I.448 ff, stanza 75). It was suggested that the wife of Gyrthmwl was Heledd, the sister of Cynddylan (*Mongomeryshire Collections*, 2 (1869) pp.13, 16). Ifor Williams saw that it could not be translated thus, but that here Gyrthmwl was a place-name, perhaps really Garth Miwl, the name modified by the celebrity of Gyrthmwl (CLIH p.226). He later thought that the place was probably a *caer* or fortress and translated the line:

If Gyrthmwl were a woman, weak would she be today.

(*Lectures on Early Welsh Poetry*, Dublin, 1944, p.47).

HAEARNLLEN ap CYNDRWYN. See Cyndrwyn, prince of Powys.

HAEARNWEDD FRADOG. See Gleisiar Gogledd.

HAFGAN, King of Annwn.

According to the Mabinogi branch of 'Pwyll, Prince of Dyfed' Hafgan was a king of Annwn whose dominions were opposite those of Arawn, king of Annwn. Hafgan made war against Arawn. Pwyll changed places with Arawn and slew Hafgan so that Arawn was thenceforth king over all Annwn (WM 3-11, RM 2-6). See further s.n. Pwyll.

For another possible reference to Hafgan see John Morris-Jones in Cy. 28 (1918), p.236.

HAFREN ferch LOCRINUS. See Locrinus.

HAIARME. See Tysilio.

HAWYSTL (ferch Brychan).

She first appears as a saint 'in Caer Hawystl' and a daughter of Brychan in Peniarth MS.127 p.52, and this is copied in a number of later manuscripts. The name seems to have taken the place of Tudwystl which is omitted from the list in Peniarth MS.127. See Plant Brychan §3x in EWGT p.83. It has been suggested that she is the saint of Llanawstl (destroyed) in Machen, Gwent (W.J.Rees, *Lives of the Cambro-British Saints*, p.607; LBS III.252), But see s.n. Austell.

HAWYSTL DRAHOG. (Legendary).

'H. the Arrogant'. The name of one of the 'Three Gate-Keepers' on the side of Lloegr [England] at the Battle of Perllan Fangor [Chester] according to a triad (TYP no.60). The name is equivalent to Augustulus.

HAWYSTL GLOFF. (465)

The father of saints Tyfrydog, Diheufyr, Tyrnog, Tudur and Marchell by Tywanwedd ferch Amlawdd Wledig according to Bonedd y Saint (§43 in EWGT p.61). A later version (G) makes him son of Owain Danwyn ab Einion Yrth, and another (F) calls him Mennwyd ab Owain Danwyn, and does not name his wife. A.W.Wade-Evans calls him Awstl Gloff (WCO 188-190).

HEDD ap DÔN. See Dôn.

HEDDYN ap CYNDRWYN. (570)

The name appears as *Hedyn*, *Ehedyn* in two stanzas of the 'Cynddylan' poetry (CLIH XI.88, 89):

88c Shame on their beards for forsaking Heddyn.

89a In the life of Heddyn?

There is no indication that Heddyn is a son of Cyndrwyn, but he is listed as one of the sons of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85) where the name appears as *Ehedyn*.

HEDILFYW, bishop.

He is mentioned in the Book of Llandaf as twelfth bishop of Llandaf, being one of several placed between Oudoceus and Berthwyn. Apart from the fact that there was no see of Llandaf at the time, his chronological position is probably incorrect. There is only one charter ascribed to him (BLD 169a). The few witnesses seem to put him in a group with Grecielis and Gwodloyw. Wendy Davies puts him last of the three, calls him Eddylfyw, and dates the charter in about 868 (LlCh p.106).

HEFAN (ap CYDIFOR) ap MAELDAF HYNAF.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Cynfan or Cynfawr. See PP §25(1).

HEFEYDD HEN. (Legendary).

He appears as Heueyd Hen, the father of Rhiannon, in the Mabinogi branch of 'Pwyll'. (WM 18-27, RM 11-17). This name is probably to be distinguished from Hyfaidd. See PKM 129, TYP pp.410-411.

HEFEYDD HIR. (Legendary).

He appears in the Mabinogi branch of 'Branwen' as *Eueyd Hir* and *Euehyd Hir*, one of the messengers sent to Matholwch Wyddel when he left the court of Brân without explanation (WM 42, RM 29), and again on a second occasion (WM 43, RM 29). He was one of the seven princes left in Britain when Brân departed on his fateful trip to Ireland (WM 50, RM 35). He and his companions were slain by Caswallon ap Beli (WM 58, RM 58). Again to be distinguished from Hyfaidd. See also Geneid Hir.

HEILIN (ap Brychan).

There was a Capel Heilin in the township of Trefollwyn in the parish of Llangefni, Anglesey (LBS III.252; WATU).

Three saints, Llofan, Llonio and Heilin, are added to the list of the sons of Brychan in the version of Plant Brychan in Peniarth MS.128 p.50 (mid 16th century) (PB §2w in EWGT p.82). Peniarth MS.75 pp.20-21 (of about the same date) mentions *Heilin ap Brychan yn Nyffryn Aled*, 'in the Vale of Aled', that is, in Rhufoniog, Gwynedd (EWGT pp.147-8). No dedication to a Heilin is known in the valley of the Aled (LBS III.252).

HEILIN ap LLYWARH HEN. (550)

One of the sons of Llywarch Hen mentioned in a single stanza in the Llywarch Hen poetry with six other sons as 'Brave men, warlike brothers' (CLIH I.42). See full quotation s.n. Maen ap Llywarch Hen. He is included in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

According to *Montgomeryshire Collections*, IV.24, the name appears in Lletty Heilyn, Moel Heilyn and Llwybr Heilyn in the parish of Llanrhaeadr yMochnant, Powys (CLIH p.93).

In the 'Gododdin' of Aneirin a stanza is dedicated to the prowess of a certain Heilyn (CA stanza 50, l.574). "Here Heilyn's court is compared to Senyllt's for liberality" (Kenneth Jackson, *The Gododdin*, p.135). Chronologically he could be a son of Llywarch Hen. If he was we must conclude that Heilin ap Llywarch Hen was slain in the raid on Catraeth. But Heilin is a fairly common name.

HEININ FARDD. (Legendary).

According to 'Hanes Taliesin' he was the chief of Maelgwn Gwynedd's twenty-four bards who were so fulsome in his praise. He and the other bards were affected by a spell which Taliesin cast over them so that all they could do was to pout out their lips and make faces at the king, producing the sound of 'blerwm, blerwm' upon their lips with their fingers. When they had been admonished by the king Heinin explained that their behaviour was not through stupidity or drunkenness, but because of a spirit sitting in the corner of the hall in the guise of a child. (Charlotte Guest, *The Mabinogion*, Everyman edition, pp.272-4; Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, pp.167-171).

Heinin is mentioned in two of the poems sung by Taliesin in the tale as told by Charlotte Guest: *Prifardd cyffredin*, 'Primary chief bard' (p.273) and *Cystwy'r Beirdd*, 'The Reproof of the Bards' (p.279), but not in the corresponding places in the version of Elis Gruffydd translated by Patrick Ford (pp.172, 175).

There are several poems attributed to an otherwise unknown Hinin Fardd. He was a writer of prophecies and his work is often associated in the manuscripts with the work of Myrddin and Taliesin. Judging from the content of the poems he is dated 1360?-1420 (DWB). Or were the poems merely attributed to the legendary Heinin Fardd? (PCB). See now P.K.Ford, *Ystoria Taliesin*, 1992, p.132.

HELEDD ferch CYNDRWYN. (590)

Heledd, sister of Cynddylan, is the person into whose mouth is put the stirring poem on Cynddylan, Lord of Pengwern. See s.n. Cynddylan ap Cyndrwyn. In two stanzas she is given the cognomen 'Hwyedig'. In the first she is speaking to someone, unknown, who replies in the second (CLIH p.lxiv):

Heled hwyledic am I called.
O God! Is it thou to whom are given
my brothers' horses and their land?

Heled hwyledic asks me,
'O God! Is it thou to whom are given the dusky trappings
of Cynddylan, and his fourteen horses?'

(CLIH XI.78, 79). No answer to the question is forthcoming. Another stanza of later date mentions Heledd among the children of Cyndrwyn:

Once they were gentle,
beloved daughters of Cyndrwyn,
Heledd, Gwladus and Gwenddwyn.

(CLIH XI.107). These names and those of other daughters of Cyndrwyn are listed in the 'Hanesyn Hen' tract. See ByA §1 in EWGT p.85.

Owing to a misunderstanding of one stanza (CLIH XI.76) it was thought by some that Heledd was the wife of Gyrthmwl. See s.n. Gyrthmwl Wledig.

In 'Englynion y Clyweid' in Llanstephen MS.27 the name takes the form Hyledd:

Hast thou heard what *Hyled* sang,
daughter of Cyndrwyn of great abundance?
'He gives not well who causes poverty.'

(No.28, ed. in BBCS III p.12).

In a triad (TYP no.65) Heledd is mentioned as one of the 'Three Unrestricted Guests' and one of the 'Three Wanderers' of Arthur's Court. It is an anachronism to put her at Arthur's Court, and this applies also to the two other persons mentioned in the triad, namely, Llywarch Hen and Llemenig.

On the name and the cognomen see CLIH pp.227-8 and TYP pp.405-6.

See also Hiledd.

HELENA, ST. (1)

The wife of Constantius Chlorus and mother of Constantine the Great. She was the daughter of an innkeeper, perhaps at Drepanum in Bithynia. (Edward Gibbon, *Decline & Fall*, Ch.XIV). Her son, Constantine, was born in about 272.

In 292 when Constantius was raised to the dignity of Caesar, Helena was divorced. In 296 Constantius first came to Britain. In 306 Constantine, his son, joined him. In the same year Constantius died and Constantine was given the title of Caesar. After this Helena was treated with distinction and received the title of Augusta (William Smith, *Classical Dictionary*).

She became a Christian after the Edict of Milan (313). In about 326 she made a pilgrimage to Palestine, where she visited the holy places and founded several churches. She died c.330 and her feast is on August 18 (*Everyman's Encyclopaedia*, 1967, s.n. Helena, St.). At the end of the fourth century it

was being claimed that she had discovered the True Cross. The legend is not alluded to by Eusebius, who was in Jerusalem in 355, and is first mentioned by St.Ambrose in 395 (DCB II.883).

It seems to have been Henry of Huntingdon who first suggested that St.Helena was the daughter of the fictitious Coel (q.v.), king of Colchester. This was copied by Geoffrey of Monmouth (HRB V.6) and such was his influence that the fiction was accepted by most historians until Edward Gibbon demolished it (*Decline and Fall*, 1776, Ch.XIV), although it did not die.

The existence of a British Elen, wife of the emperor Maximus, (see s.n. Elen ferch Eudaf), who had a son Custennin (Constantine) may have had some influence in causing the fiction. It is probable that the traditions of St.Helena at Trèves belong properly to the latter Elen. The cognomen, Lluyddog, which belongs properly to Elen, was wrongly applied to Helena in the 'Harleian' genealogies (HG 2 in EWGT p.10), dating from the tenth century, and later in Brut y Brenhinedd (e.g. *Brut Dingestow*, ed. Henry Lewis, p.69).

HELENA, ST. (2), of Cornwall.

A saint mentioned by Leland as one of those in the company of St.Breaca who came from Ireland and landed in Cornwall in the Hayle estuary. See s.n. Breaca. There are no known dedications, although there are chapels dedicated to a St.Helen in West Cornwall, one at St.Just in Penwith, one in Burian, one in Landewednack and one in Ruan Major (LBS III.254)

The name *Elenn* appears in a tenth century list of Cornish parochial saints found in the Vatican codex Regensis Latinus 191. Egloshellings, the church town of St.Stephen in Brannel occurs earlier as *Eglosselans* 1297, *Egloselans* 1336 and c. 1350, and *Egloshellans* 1546. This suggests an earlier dedication to St.Elent as was proposed by [Charles] Henderson. See B.L.Olson and O.J.Padel in CMCS 12 (1986), pp.58-59.

HELI son of CLIGUEILLUS. See Beli Mawr.

HELIE. (Cornish Saint?).

One of the children of Brychan according to the Cornish list given in the Life of St.Nectan. See EWGT p.29. G.H.Doble pointed out that there were several parishes in Cornwall named Egloshayle. This means 'river church', but may originally have been Eglos Helye (*S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.17).

HELIG FOEL ap GLANNOG.

'H. the Bald'. Helig ap Glannog is the subject of a triad on 'The Kingdoms which the sea destroyed', found embedded in the *Cronica de Wallia* in Exeter Cathedral Library MS.3514, edited by Thomas Jones in BBCS XII p.79 (Nov.1947). The manuscript is dated about 1280 (BBCS XII pp.27-44 (Nov.1946)):

The second kingdom (which the sea destroyed) was the kingdom of *Helic mab Glannauc*, which was between Ceredigion and the island of *Henly* [Ynys Enlli = Bardsey] and as far as Menevia. And that land was very good, fertile and level; and it was called *Mays Maichghen* [Maes Meigen?] which was from *ostio*, [the mouth - aber] [i.e.Aberystwyth?] as far as *Tehehin* [Lleyn?] and upwards as far as Aberdeuy [Aberdyfi].

Note that there is Pwllheli [Pwllhelig] in Llŷn and Penhelyg, a hamlet in Towyn, Meirionydd (Rhestr).

Helig next appears in Bonned y Saint (§42 in EWGT p.60). Here he is called Helig ap Glannog of Tyno Helig, 'Helig's Plain', and it adds that his lands were overrun by the sea. The item refers to the saints Bodo, Gwynnin and Brothen. In two manuscripts (A,D) they are sons of Glannog ap Helig Foel, but this is corrected in most other versions. Later versions add Cynin or Celynin, Rhychwyn and Aelgyfarch. Of these saints Bodo, Gwynnin, Celynin and Aelgyfarch have dedications in Arllechwedd, Rhychwyn in Nanconwy, and Brothen in Arduwy. Gwynnin also has a church in Llŷn, and Celynin one

in Meirionydd. A daughter Ananan lleian, 'the nun', is added in some late texts. Compare Anap y Lleian.

Later legends associated Helig with the north coast of Gwynedd from Môn to the mouth of the Conwy. Priestholm or Puffin Island was called Ynys Lannog and the name appears in *Annales Cambriae* s.a.629 (manuscript of c.1100). Traeth Helig is mentioned in a poem by Rhys Goch Eryri (15th century) on the Court of Gwilym ap Gruffudd of Penrhyn (*Cywyddau Iolo Goch ac Eraill*, ed. Henry Lewis, et al., 1937, p.311, l.32), the implication being that it was near Penrhyn at the western end of this coast (F.J.North, *Sunken Cities*, 1957, p.69).

Genealogical manuscripts of the 16th century and onwards trace two tribes of North Wales to Helig ap Glannog. In these he is made son of Glannog ap Caradog Freichfras. The tribes are those of Iarddur ap Cynddelw in Arllechwedd and Llywarch Howlbwrch in Gwynedd is Conwy, and the descent is through sons Cysgen and Gwrydr Goch respectively. See PP §§10, 11, 13.

The growth of an elaborate legend, begins in about 1625, in NLW MS.820 D. It was printed by Thomas Wright in *Arch.Camb.*, 1861 pp.140-155. It calls the land which was inundated *Cantre Gwylod*, lying from Bangor Fawr to Penygogarth [Great Ormes Head], and apparently further east. It describes the ruins of the palace of Helig as being some two miles north of Dwygyfylchi church in Conway Bay, where indeed there are rocks which have this superficial appearance and can be seen at very low equinoctial tides. We are also told that Helig ap Glannog had another manor house at Pwllheli. There were later variations and elaborations. See *Sunken Cities, passim*, John Rhys, *Celtic Folklore*, pp.415-6.

It will be noticed that the inundated lands of Helig ap Glannog were in Cardigan Bay according to the old triad, but on the north coast of Gwynedd in later legends. Similarly Cantre'r Gwaelod, 'The Bottom Hundred', is here put in the north, while in the legend of Gwyddno Garanhir (q.v.) it is generally identified with Cardigan Bay. The inundation of Cardigan Bay is referred to in the Mabinogi branch of 'Branwen':

Bendigeidfran and the host ... sailed towards Ireland, and in those days the deep water was not wide. He went wading. There were but two rivers, the Lli and the Archan were they called, but thereafter the deep water grew wider when the deep overflowed the kingdoms (WM 50, RM 35).

See further notes in TYP pp.398-400; OP II.455.

HELYGY ab ILON HWYLFAWR. See Ilon Hwylfawr.

HEMYTHRYD ferch MABON. See Emerchred.

HENBEDESTYR ab ERIM. (Fanciful).

'Old Walker'. One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen'. He never found a man who could keep up with him, whether on horseback or on foot (WM 463, RM 108). He was the brother of Annwas (Henwas) Adeiniog and Sgilti Ysgawndroed, both also noted for their speed.

HENBEN ap GLEISIAR GOGLEDD and/or HAEARNWEDD FRADOG. (Legendary).

One of the 'Three Brave Men' of Ynys Prydein who would not turn from battle except on their biers. See further s.n. Gleisiar Gogledd.

In 'Marwnad Uthyr Ben' in the Book of Taliesin are the lines:

Neu vi a rodeis i Henpen
cledyfawr goruawr gyghallen.
Indeed I gave to Henpen
immense swords for defence.

(BT 71, l.19). See TYP p.406.

HENUINUS. See Henwyn, Duke of Cornwall.

HENWAS. See Annwas.

HENWG, cousin of St.Samson.

In the Life of St.Samson he is called Henoc, a holy deacon, cousin of St.Samson (Prologue §2). Just before leaving Cornwall, Samson ordained his cousin deacon, and they both set out for Brittany (I.52). From the rather confused account in the prologue (§2) we gather that Henoc had composed 'many and delightful accounts of the amazing deeds which he [Samson] had performed in Brittany and Romania [Gaul]' and had brought them to the monastery [in Britain] which Samson had founded. St.Samson's mother had also handed information to Henoc which was kept at the same monastery. When the Breton author of the extant Life of Samson came to the monastery there was an old man who had lived a religious life there for nearly eighty years. He was a deacon and nephew to Henoc, and therefore also related to Samson. (The text loosely says 'cousin'). The Breton author stayed in the monastery with the old man who 'kindly related to him many particulars of the saint's wonderful career' and caused Henoc's writings to be read before him.

A.W.Wade-Evans thought that the monastery was probably Southill in Cornwall, founded by Samson, and that perhaps the aged man was the then abbot of Southill (WCO 206-7).

It is evidently Henoc who gave his name to the church of Llanhenwg (Llanhennock) near Caerleon-on-Usk in Gwent (WCO 207). Samson's mother, Anna, was a lady of Gwent (I.1) and it is reasonable to suppose that she was Henwg's aunt.

HENWYN, Duke of Cornwall. (Fictitious). (885 B.C.)

Called Henuinus, Duke of Cornwall, by Geoffrey of Monmouth. He was the husband of Regau [Rhagaw] one of the daughters of Leir [Liŷr] by whom he was the father of Cunedagius [Cunedda] (HRB II.11-15). In Brut y Brenhinedd he is called Henwyn. Other Welsh forms are shown in []. For his story see s.n. Leir son of Bladud.

In order to give the supposed royal line a purely male descent from Brutus, later genealogies gave him a pedigree going back to Camber son of Brutus. There are two versions: One makes him son of Bleiddud ab Asser ap Cyngen ap Dyfnwal Hen; the other makes him son of Cyngen ab Asser ap Bleiddud ap Dyfnwal Hen. See MP §2 in EWGT p.121 and note p.158.

Owain Glyndŵr (d.c.1416) claimed to be descended from Camber according to the Chronicle of Adam of Usk (Ed. E.M.Thompson, London, 1876, p.194).

HENWYN, ST. See Hywyn.

HENYN, father of Garwen (q.v.).

HERMES, ST. See Erme.

HERNIN, ST.(?)

Llanhernin or Llanhirnin in Llanegwad, Ystrad Tywi (WATU gives both spellings) may be named after a saint Hernin or Hirnin. A.W.Wade-Evans thought it was named from Iserninus, a companion of St.Patrick, who may have had a temporary station in south-west Wales (WCO 65, 141). See s.n. Usyllt.

[?H]ESSELIS ap GWRHAEARN. (600)

The last of an otherwise unknown line of princes, apparently in Powys. See HG 23 in EWGT p.12.

HESSITIO. See Istio.

HIA, ST. See Ia.

HILARIUS, archbishop. (Fictitious).

Hilarius is mentioned as eleventh archbishop of London in a list attributed to Jocelin of Furness, succeeding Theodred and being succeeded by Guethelinus (John Stow, *The Chronicles of England*, 1580, p.56). But Francis Godwin inserted Restitutus as bishop after Hilarius (*De Praesulibus Angliae Commentarius*, London, 1616, p.227).

HILEDD, ST.

The presumed saint of Llanhilledd, Gwent (PW 73). In the sixteenth and seventeenth centuries it was called Llanhilledd, Llanhyledd, and Llanhyledd Vorwyn. See RWM i.920. The implication is that Hilledd or Hyledd was female. The name is perhaps equivalent to Heledd and it may be noted that a place called Llanheledd (*Llan Helet*) is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (No.14, in SG pp.120/1). There seems to be no good reason for identifying her with Heledd ferch Cyndrwyn. See also LBS III.254-5, TYP p.405.

HIR AMREN. (Legendary).

Hir Amren and Hir Eiddyl are mentioned in the tale of 'Culhwch and Olwen' as two servants of Arthur (WM 467, RM 111). When Arthur went to obtain the blood of the witch Orddu, needed for the wedding of Culhwch and Olwen, these two servants were sent to fight the hag after Cacawri and Hygwydd, two other servants, had been unsuccessful. However they were even less successful and all four had to be carried away on Llamrei, Arthur's mare (RM 141-2).

HIR ATRWM. (Legendary).

Hir Atrwm and Hir Erwm are mentioned in the tale of 'Culhwch and Olwen' as two persons at Arthur's Court. 'The day they came to a feast, three cantreys would they seize for their needs; feasting till noon and drinking till night. When they went to sleep they would devour the heads of insects through hunger as though they had never set tooth in food. When they went to a feast they left neither fat nor lean, sour nor sweet, fresh nor salt, cooked nor raw' (WM 466-7, RM 110-1).

One of the 'Englynion y Clyweid' records a proverb spoken by *Llurerwm* to his companion *Hirattrwm* (No.27 in BBCS 3 p.13).

HIR EIDDYL. See Hir Amren.

HIR ERWM. See Hir Atrwm.

HIR PEISOG, king of Llydaw.

According to the tale of 'Culhwch and Olwen' he was slain in the hunting of the boar Trwyth by Llwydog Gofynniad, one of the offspring of the boar Trwyth (RM 140).

"The name ... is really an epithet, signifying 'of the long tunic'. In other words the name of the king of Llydaw is omitted. He wears 'a long tunic' as Padarn Peisrudd ... wore 'a red tunic'. We may safely conclude that he is a Roman ruler." (WCO 112). A.W.Wade-Evans suggested that he was either Amlawdd Wledig or Emyr Llydaw (WCO 113). Hywel ab Emyr Llydaw would suit chronology better (PCB).

HIRELGLAS. (Fictitious).

A nephew of Cassibellaunus according to Geoffrey of Monmouth. After his second victory over Julius Caesar, Cassibellaunus organised sacrifices at Trinovantum [Llundein] followed by games and sports. Among these was a wrestling match or joust between Hirelglas [Hirlas], nephew of Cassibellaunus, and Cuelinus [Cuhelyn] nephew of Androgeus [Afarwy]. There was a dispute about the victory and Cuelinus snatched up his sword and cut off the head of Hirelglas (HRB IV.8). Similarly ByB with names shown above in []. See further s.n. Cuhelyn, nephew of Afarwy.

HIRFAWR ap GWRIAD.

The Red Book version of ByT says that he died in 954. The person is a 'ghost' resulting from textual corruption. See ByT notes.

HIRIELL. (Legendary).

A hero of North Wales well known to the bards. Ifor Williams wrote: 'Time and again we see that Hiriell is connected with Môn and Arfon, or Gwynedd. His offspring are there. Llywelyn the Great is ruler of Hiriell's land. Dafydd ap Owain is an elder of Hiriell's land. When Gwalchmai [ap Meilyr] was in *Caer Arfonig* he was near Hiriell's country:

A Tuesday will come, a day of fury, between the lord of Powys and the host (tribe) of Gwynedd. And *Hirell* will arise out of his long sleep, to defend the border of Gwynedd against his enemy. (BBC 57).

'It is clear that Hiriell was a traditional hero of Gwynedd. It is his land, as Dyfed was Pryderi's land. He is the Arthur of Gwynedd, and, like Arthur of Cornwall, went away, quitting his land and sleeping somewhere a long time. But when it is hard on his people he will come again on that Tuesday from his long rest to scatter his enemies, as in former days. ...

'All memory about him has been lost, so that his name has become one of the synonyms for a hero or lord, as [in poems] by Iolo Goch or Lewys Glyn Cothi.' (BBCS 3 (1927) pp.50-51).

References occur in LIH 21 1.10, 93 1.14, 183 1.6, 233 1.9, BBC 57 1.5 (see above). See TYP p.cxx n.3.

HIRLAS. See Hirelglas.

HISITIO. See Istio.

HOBERT. (Legendary).

According to legend Hobert was the leader of a group of Britons of Strathclyde and Cumbria, who, being oppressed by the Danes, Angles and Scots, sought refuge in North Wales in the time of Anarawd ap Rhodri Mawr (878-916).

The development of the story is related by Molly Miller in BBCS 26 pp.274-5. The germ is in Hector Boece (*Scotorum Historia*, 1526, X.20) where we are told that after the defeat and death of Constantine, king of the Scots, in 877, the Britons of Cumbria were so oppressed by the enmity of Danes, Scots and Angles that they obtained permission to go to Wales under Hebert, a relation of Constantine [brother according to Buchanan].

Next, Humphrey Llwyd wrote on the subject in *Commentarioli Britannicae Descriptionis Fragmentum*, Cologne, 1572, fos.26v-27r. This was translated by Thomas Twyne in *The Breuiarie of Britayne*, 1573, fos.31r-v:

And it is wel knowne, that these countries [Strathclyde and Cumbria], together with Gallouidia, so farre as the River *Cluda*, unto the year of our Lord 870, were in y^e *Britaynes* possession, at what time beyng by the Scottes, Danes, and Englishmen disquieted, with many batayles, and in the ende their kynge *Constantinus* slayne, at Lochmaba in Anandra: they were enforced to returne into Wales to their countrymen, and dryuing away the *English Saxons*: forcibly chalenged to themselves the greater part of the country which lieth twixt Conway and the water of Dee, whiche they possessed.

Much of Humphrey Llwyd's work was used by David Powel in his *Historie of Cambria*, 1584, but the story of the migration does not appear in his work. However, in the 'augmented' version of David Powel's history by William Wynne (*The History of Wales*, 1697) the story reappears with the name Hobert (pp.37-38):

After the death of Roderic the Great [878] the northern Britains of Strathclyd and Cumberland were mightily infested and weakened through the daily incursions of the Danes, Saxons and Scots, insomuch that as many of them as would not submit their necks to the yoke were forced to quit their country, and to seek for more quiet habitations. Therefore towards the beginning of Anarawd's reign, several of them came to Gwyneth, under the conduct of one Hobert, whose distressed condition the prince commiserating, granted them all the country betwixt Chester and Conway to seat themselves in, in case they could drive out the Saxons who had lately possessed themselves of it... They easily dispossessed the Saxons.

If the story is true it probably occurred after the expulsion of Eochaid ap Rhun (q.v.) in 889. This is evidently the basis of the entry in the forged *Gwentian Brut* or *Brut Aberpergwm* under the year 890 (MA² 688), probably the work of Iolo Morganwg. But it does not mention Hobert.

“The legend is open to the suspicion of being based to some extent on the false etymology which identifies the name of the Clwyd with that of the Clyde....Clûd in later Welsh.” (John Rhys, CB p.147).

HOEDLEW ap PODDIEN HEN. See Pobddelw ap Pobien Hen.

HOEL I son of BUDICIUS, king of Armorica.

This person appears to be an invention of Geoffrey of Monmouth, who describes him as a son of Budicius, king of Armorica, by a sister of Arthur [see Anna]. He came to Arthur's assistance against the Saxons (HRB IX.2). But fell sick at Alclud (IX.3). The Scots and Picts besieged Alclud and it was later relieved by Arthur (IX.5-6). Hoel commanded part of Arthur's army in Gaul, conquering Aquitaine and Gascony (IX.11). He was present at Arthur's coronation at Caerleon-on-Usk (IX.12). He also fought for Arthur against the Roman Lucius Hiberius (X.6, 9-11). When Arthur had to return to Britain to deal with Modred he left Hoel with the army in Gaul to restore peace to those parts (XI.1).

He was father of Hoel II (XII.6) and uncle to Helena [Elen, q.v.] who was carried off by the giant of Mont St.Michel (X.3).

In *Brut y Brenhinedd* the same story is told, but he is called Hywel (q.v.) ab Emyr Llydaw.

The early historians of Brittany accepted Geoffrey's line of Breton kings although there was no native evidence for them, except perhaps Budic. For example Pierre le Baud, *Histoire de Bretagne*, 1638, but written c.1508 (LBS I.298). One of the first critical historians was Dom Gui-Alexis Lobineau, *Histoire de Bretagne*, 1707. See Arthur le Moyne de la Borderie, *Histoire de Bretagne*, 1896, Vol.2 pp.441 ff.

HOEL II son of HOEL I. (Fictitious).

A fictitious prince of Armorica mentioned by Geoffrey of Monmouth, who calls him duke Hoel son of Hoel, and says that he married the daughter of Rhun ap Maelgwn, and was father of Alan I, the father of Hoel III. (HRB XII.6). *Brut y Brenhinedd* calls him Hywel Fychan ap Hywel ab Emyr Llydaw. In Peniarth MS 131 p.54 (c.1510) Rhun's daughter is called Tymyr; so also Robert Vaughan in Panton MS.51 fo.124.

HOEL III son of ALAN I. (Fictitious).

Fictitious prince of Armorica; father of Salomon (HRB XII.6). See Salomon II.

HOEL. See also Hywel.

HONORIUS son of THEFRIAUC. See Ynyr ap Tyfriog.

HOYW ap GLOYW.

‘Sprightly son of Bright’. This pair of names occurs in various positions in the variety of pedigrees of Maenyrch, the patriarch of tribes in Brycheiniog. See PP §15.

HU GADARN. (Romance).

Hugo, Emperor of Constantinople, appears in the French Romance 'Pélerinage Charlemagne' where he is found ploughing with a golden plough (R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.224). There is a Welsh version of the Pélerinage called *Campeu Siarlymaen*, 'The Exploits of Charlemagne' in the White Book of Rhydderch. For translation see Robert Williams, *Selections from the Hengwrt MSS.*, II.1-118.

The Welsh text reads (p.2 §1):

Hu Gadarn yr hwnn yssyd yn llywyaw amherodraeth Constinobyl.

'Hu the Mighty who is governing the empire of Constantinople'.

The name Hu Gadarn translates *Hugun le Fort* of the original French (Rachel Bromwich in *Trans.Cym.*, 1968, p.323).

Iolo Goch (fl.1328-1405) mentions him in *Cywydd y Llafurwr*, 'The Ode of the Labourer':

Hu Gadarn, lord of a lively nation,
a king who gave wine and song,
emperor of land and seas,
was constable of the gold of Constantinople,
After the deluge he held
fittingly, a strong plough, a mighty plough-beam;

(*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, p.133).

Hu Gadarn is also mentioned by Rhys Goch Eryri in a poem to Beuno Sant (*Cywyddau Iolo Goch ac Eraill* No.CXI l.10 p.320) and by Tudur Aled in connection with agriculture (*Gwaith*, ed. T.Gwynn Jones, No.IV l.66 p.22). Guto'r Glyn says:

The same man has a heap of gold
and more corn than Hu Gadarn.

(*Gwaith*, ed. Ifor Williams, No.70 ll.53-4, p.187).

Lewis Morris said: "Hu Gadarn, an Emperor of Constantinople that held the plough, and would eat no bread but from corn of his own raising. (Iolo Goch)." (*Celtic Remains*, p.246 s.n. Hu Gadarn).

He is perhaps the same as Hu Ysgwn, 'Hu the swift, strong or brave?'. In 'Englyns which Cynddelw sang to Gwenwynwyn' is the line (33):

Gawrueirt huysgwn huysgein a uyt.

(RBP col.1400 l.4, LIH p.162).

The mention by Iolo Goch of Hu Gadarn 'after the deluge' seems to have led to the idea that he belonged to the distant past. Thus in Harleian MS.2300 fo.157v Walter Hopkin (c.1600) mentions: *Huwisgon gwedy diliw*, 'Huwisgon after the deluge', and shows him as a son of Noe Hen [Noah].

Iolo Morganwg made Hu Gadarn into a 'culture-hero' of the remote past. See Rachel Bromwich (*loc.cit.*).

HUABWY ap GWRION. See Gwrion.

HUAIL ap CAW. (490)

He is mentioned in the tale of 'Culhwch and Olwen' in a list of the sons of Caw, supposed to be at Arthur's Court. Of him it is said: 'He never submitted to a lord's hand' (WM 462, RM 107). We are further told that Huail stabbed his nephew Gwydre ap Llwydeu, the son of his sister Gwenabwy, 'and thereby there was feud between Huail and Arthur because of the wound'. (WM 464, RM 109).

Huail ap Caw is mentioned in a triad (TYP no.21) as one of the 'Three Battle-Diademed Men' of Ynys Prydain. The White and Red Book versions substitute Gwair ap Gwystyl.

In the Life of Gildas by Caradog of Llancarfan (§5) we are told that Huail was the eldest of the twenty-three brothers of Gildas. These brothers constantly rose up against Arthur refusing to own him as their lord. Huail, an active warrior and distinguished soldier, submitted to no king, not even Arthur. He would harass the latter, often swooping from Scotia, burning and carrying off spoils. Arthur pursued the youth who was expected to become king, and Huail was finally slain by Arthur in the Isle of Man.

Another version of the quarrel between Huail and Arthur, which depicts Arthur in an unusually frivolous light, is told by Elis Gruffydd in his Chronicle (c.1530) in NLW MS.5276D fos.334v-5r. The text was edited by Thomas Jones in "Chwedl Huail ap Caw ac Arthur" in *Astudiaeth Amrywiol a gyflwynir i Syr Thomas [Herbert] Parry-Williams*, Cardiff, 1968, pp.56-57.

According to this, Huail obtained possession of one of Arthur's mistresses. Arthur came to spy on the pair, and a fierce combat took place between him and Huail. Finally Huail wounded Arthur in the knee. After this, peace was made between them, on condition that Huail should never reproach Arthur about his wound. Arthur returned to his court at Caerwys, but ever after remained slightly lame.

Later on, Arthur dressed himself in woman's clothes in order to visit a girl at Rhuthun. Huail chanced to come there and recognised Arthur by his lameness, as he was dancing in a company of girls. Huail said, 'This dancing would be all right were it not for the knee'. Arthur heard this and knew who had spoken it. He returned to court, caused Huail to be brought before him and reproached him for breaking his undertaking. Huail was taken to Rhuthun, where Arthur cut off his head on a stone in the market-place. From that time the stone was known as *Maen Huail*.

The stone is still to be seen, suitably inscribed, outside Barclays bank in the market-square at Rhuthun (TYP pp.409-410).

Huail is probably the person named Cuillus in the Breton Life of Gildas (§2) where he is described as 'A very active man in war, who, after his father's death succeeded him to the throne.' (OP II.338; TYP p.409). A.W.Wade-Evans, with less probability, identified him with Celyn ap Caw (WCO 181).

A proverb is ascribed to Huail ap Caw in 'Englynion y Clyweid' in Llanstephan MS. 27 (No.32 edited in BBCS 3 p.12).

HUALLU ap TUDFWLCH CORNEU.

One of the 'Men of the North' according to Bonedd Gwŷr y Gogledd (§13 in EWGT p.73). His father was a prince of Cornwall and his mother was Tywanwedd ferch Amlawdd Wledig. Nothing is known about him.

HUAN ap GWYDION. (Legendary).

Huan is a Welsh word for the sun. John Jones of Gellilyfdy, when writing Peniarth MS.112 (before 1619), came across the following couplet by Ieuan Dyfi:

*Mal Gwdion aml a gedwynt
ymhenn gwaith am Huan gynt.*

'Like Gwydion ... finishing his work for Huan of old'. (The text is edited in *Gwaith Huw Cae Llwyd ac Eraill*, ed. Leslie Harries, 1953, No.57, "I olrhain Anni Goch", 1.61 p.128). John Jones wrote as follows (p.880):

The wife of Huan ap Gwydion was one in a plot to kill her husband, and said that he had gone away hunting. And his father Gwydion, king of Gwynedd, travelled every country to seek him and at last he made Caergwydion, (that is, *via lactua* [read *via lactea*, 'the milky way']), which is in the sky, to find him: and in heaven, he had news of him, where his soul was. Therefore he changed the young woman into a bird, and she fled from her father-in-law, and she is called from that day to this *Twyll Huan*, [Huan's Deceiving].

(W.J.Gruffydd, *Math vab Mathonwy*, pp.198-9). Twyll Huan is intended to explain the Welsh name for an owl, *Tylluan*. The story is evidently a variation of that concerning Lleu Llaw Gyffes and Blodeuwedd.

The manner in which Gwydion 'made' the milky way is referred to in the following entry by Lewis Morris in his *Celtic Remains*, (p.231):

Gwydion or Gwdion, son of Don, Lord or Prince of Arvon. This Gwdion was a great philosopher and astronomer, and from him the *Via Lactea*, or Milky Way, or Galaxy, in the heavens is called *Caer Gwdion*. His great learning made the vulgar call him a conjuror or necromancer; and there was a story feigned that when he travelled through the heavens in search ofs wife that eloped, he left this tract of stars behind him (D.J.).

'D.J.' is David Johns (fl.1573-87) and the statement comes from BL. Add.MS.14,866 fo.129r (1587), where there is a note in the margin, now partly obliterated, about Huan, appearing in the same poem by Ieuan Dyfi. The name which Lewis Morris could not read was apparently Huan ap Gwydion, although in the former tale it was Huan, not his wife, for whom Gwydion was searching.

HUANDAW. See Glewlwyd Gafaelfawr.

HUARWAR ap HALWN. (Legendary).

One of the fanciful characters listed as being at Arthur's Court in the tale of 'Culhwch and Olwen'. He once 'asked his fill of Arthur as a boon. He was one of the three mighty plagues of Cornwall and Devon until his fill was found for him. No glimmer of a smile was ever to be seen on him save when he was sated.' (WM 467, RM 111). Compare Hir Atrwm and Hir Erwm.

A proverb is attributed to Huarwar in 'Englynion y Clyweid' in Llanstephan MS.27 (No.57 edited in BBCS 3 p.14).

HUDIBRAS. See Rhun Baladr Bras.

HUGANUS. (Legendary).

Huganus is associated in legend with Æthelflæd, Lady of the Mercians. The historical background is told in the Anglo-Saxon Chronicle. (The dates appear to be a year or so too late):

A.D.916 ... Æthelflæd sent an army into Wales, and stormed Brecenan mere [=Llangorse Lake; probably a nearby stronghold. HW 331], and there took the king's wife, and some thirty-four others.

A.D.918 ... This year Æthelflæd, lady of the Mercians, with the help of God before Lammas, conquered the town called Derby [from the Danes], with all that thereto belonged; and there were also slain four of her thanes, that were most dear to her, within the gates.

A.D.920 ... Æthelflæd ... departed [this life] twelve nights before midsummer, at Tamworth.

The story of Huganus is thus told by David Powel in his *Historie of Cambria*, 1584, pp.47-48, (reprint of 1811 p.39):

Io. Castoreus reporteth this storie in this maner. Huganus Lord of Westwales, perceiuing King Edward to be occupied in the Danish warre, farre enough from him, gathered an armie of Brytaines, and entered the Kings land. Wherevpon Elfled, Ladie of Mercia, the sister of King Edward, came to Wales with a strong armie, and fought with the Welshmen at Brecknocke, and putting Huganus to flight, took his wife and 34. men captiues, and lead them with hir to Mercia. Huganus thus discomfited, fled to Derby, and there being peaceablie receiued of the counciemen with fifteene men of warre, and two hundred souldiors well appointed, ioined himselfe with the

Kings aduersaries the Danes, of which thing when Elflod was certified by the men of Derby, shee followed him with a great armie, and entred the gates of that towne, where Huganus resisted hir, and slue foure of hir chiefe officers. But Gwyane Lord of the Ile of Elie hir Steward, set the gates on fire, and furiously running vpon the Brytaynes, entred the towne. Then Huganus being ouermatched, and choosing rather to die by the sword, than to yield himselfe vnto a woman, was there slaine. This out of Castoreus.

The ultimate authority for this legend is an author called Joannes Castoreus, that is, John (le) Bever, alias John of London, who flourished in 1310 (Note by Egerton Phillimore in Cy. X (1890) p.116).

HUNABWY ap GWRION. See Gwrion.

HUNOG ap DÔN.

One of the children of Dôn listed in the 'Hanesyn Hen' tract (ByA §25 in EWGT p.90). Two late manuscripts, Mostyn 113 p.138 and Peniarth 118 p.601, make Hunog a daughter of Dôn. See BBCS 18 p.247 (1959).

HUNYDD ferch BRYCHAN.

The only uncorrupt version of her brief in the Brychan documents seems to be that in De Situ Brecheniauc (§12(4) in EWGT p.15):

Hunydd filia Brachan, que iacet sub petra Meltheu, que fuit uxor Tudual flauī, mater Cunin cof
[glossed *i.memorie*].

Hunydd ferch Brychan, who lies under the Stone of Meltheu, who was wife of Tudwal 'golden yellow' [Pefr], mother of Cunin Cof (i.e. 'memory').

Cognatio Brychan is corrupt (§15(3) in EWGT p.18). Jesus College MS.20 combines 'Hunydd' and 'Goleu' to produce *Goleuddyd wreic Tutwawl beper*, 'Goleuddydd wife of Tudwal Befr' (§3(15) in EWGT p.43); similarly the 'Hanesyn Hen' version, Plant Brychan, which calls her Nefydd; but Peniarth MS.127 adds that she [Nefydd] was a saint in a place called Llech Gelyddon in Prydyn (§3j in EWGT p.83). 'The Stone of Meltheu' has not been identified (LBS III.285).

HUYSGWN. See Hu Gadarn.

HYCHAN, ST. (ap Brychan).

The saint of Llanhychan in Dyffryn Clwyd (PW 97). His festival is on August 8 according to Browne Willis (LBS III.286). He is made son of Brychan only in some late versions of 'Plant Brychan' (§2r in EWGT p.82).

HYCHDWN HIR and **HYDDWN.** See Gilfaethwy.

HYDROC, ST.

The saint to whom Lanhydrock in Cornwall is dedicated. William of Worcester says:

Sanctus Ydrocus, confessor, die 5 Maii.

(*Itineraries*, edited John H. Harvey, p.88).

HYDWN DWN ap CEREDIG. (445)

Father of Ensychn, the father of Teilo, according to Bonedd y Saint (§5 in EWGT p.55).

HYFAIDD (1).

The word *hyfaidd* means ‘bold’ and appears to be used twice in that sense in a poem in the Book of Taliesin (CT VII.16, 50). Ifor Williams says of these two appearances, ‘*hyfeid* could be an adjective. I hardly think that it is the Hyfeidd made famous in the Gododdin’ (CT p.66). See Hyfaidd Hir.

On the other hand the names *Haeardur a Hyueid a Gwallawc* [Iarddur, Hyfaidd and Gwallog] appear in another poem in the Book of Taliesin, mainly in praise of Gwallog ap Lleenog. See CT XI.35.

HYFAIDD ap BLEDDRI or BLEIDDIG, king of Dyfed. (d.893).

Hyfaidd is mentioned twice by Asser in his Life of Alfred:

For my friends hoped that they should sustain less tribulation and harm from king *Hemeid*, who often plundered that monastery [Menevia] and the parish of St.Degui [Dewi], and sometimes expelled the prelates, as they expelled archbishop Novis [Nobis], my relation, and myself (§79).

King Hemeid, with all the inhabitants of the region of Demetia [Dyfed], compelled by the violence of the six sons of Rotri [Rhodri Mawr], had submitted to the dominion of the king [Alfred] (§80).

The pedigree of Hyfaidd is given in the ‘Harleian’ genealogies (HG §2 in EWGT p.9) from which we learn that he was the son of Tangwystl ferch Owain ap Maredudd of the line of kings of Dyfed, and the father of Llywarch. Similarly ABT 18a in EWGT p.106.

His death is recorded in Annales Cambriae s.a.892 (*recte* 893). The corresponding entry in Brut y Tywysogion calls him Hyfaidd ap Bledri. He is evidently the same as ‘Hyfaidd ap Bleiddig of Deheubarth’ mentioned in a triad (TYP no.68) as one of the ‘Three Kings who were sprung from Villeins’. Besides the son, Llywarch, who died in 904, he had a son, Rhodri, who died in 905. See the names.

HYFAIDD ap CLYDOG. (d.938).

His death is mentioned in Annales Cambriae s.a.939 [*recte* 938] and in Brut y Tywysogion. Presumably son of Clydog ap Cadell.

HYFAIDD ap MORIEN. (1000)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Hoedlyw (HL 7a in EWGT p.116).

HYFAIDD HENLLYN.

He appears in some late pedigrees as son of Caradog Freichfras and ancestor of the tribe of Rhys Goch of Ystrad Yw. See PP 16(4). The earliest version of this pedigree seems to occur in Peniarth MS.51 by Gwilym Tew (fl.c.1460-80) p.114, partly illegible, but copied by Wiliam Llŷn in Cambridge University MS. Mm 1.3 fo.80v, where he is called *Arglwydd Maesyfed*. The name Maesyfed [New Radnor] is derived from Maes Hyfaidd. See OP I.200. Compare Hyfaidd Unllen.

HYFAIDD HIR.

He is mentioned as *Hyueid Hir* in the ‘Gododdin’ of Aneirin, being one of those slain in the raid on Catraeth (CA Stanza V, ll.52-56):

He would sooner be flesh for wolves than go to a wedding;
He would sooner be prey for the raven than go to the altar;
He would sooner his blood flowed to the ground
than that he should get due burial.

In return for mead in the hall among the hosts
Hyfaidd the tall shall be honoured as long as there is a minstrel.

(Translated by Kenneth Jackson, *The Gododdin*, pp.117-8).

HYFAIDD UNLLEN. (Legendary).

‘H. One-cloak’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of those present at Arthur's Court (WM 462, RM 107), and in the tale of ‘Rhonabwy's Dream’ as one of three men, ‘the bravest, and to whom it is most hateful that Arthur should suffer loss in aught’ (RM 159). Compare Hyfaidd Henllyn.

HYFAIDD. See also Hefeydd.

HYGWYDD. (Legendary)

One of Arthur's servants mentioned in the tale of ‘Culhwch and Olwen’. It was his duty always to carry Arthur's cauldron, and to light the fire under it. He was brother, of the same mother, to Arthur's servant, Cacawwri. When Arthur went to Ireland to obtain the cauldron of Diwrnach Wyddel, and had been refused it by Diwrnach, ‘Bedwyr arose and laid hold of the cauldron and put it on the back of Hygwydd.’ (RM 136). Later when Arthur was attempting to obtain the blood of the witch Orddu, Cacawwri and his brother, Hygwydd, were the first allowed to go into the cave to fight the hag, but they were severely worsted by the witch who disarmed them and drove them out of the cave with kicks and cuffs. They had to be carried away on Llamrei, Arthur's mare (RM 141-2).

A proverb is attributed to him in ‘Englynion y Clyweid’ (No.23 in Llanstephan MS.27, ed. BBCS 3 p.11), where he is called ‘Hygwydd, who had formerly been in service.’

HYLDREN, ST. See Ildierna.

HYLEDD. See Heledd, Hiledd.

HYWEL, ST.

The presumed saint of Llanhywel in Dyfed (PW 27). Festival on October 31 according to Browne Willis (LBS III.289).

HYWEL ap CADWAL. See Hywel Farf-fehinog.

HYWEL ap CARADOG. See Hywel Farf-feheinog.

HYWEL ab EMYR LLYDAW. (Legendary). (450)

There is no direct evidence of this name in Welsh tradition prior to the appearance of Geoffrey of Monmouth's *Historia Regum Britanniae* in about 1136, but there is some indirect evidence that he was known in Welsh tradition before that time. This lies in the fact that in *Brut y Brenhinedd*, the translators of HRB consistently substituted Hywel ab Emyr Llydaw for Geoffrey's Hoel (q.v.) son of Budicius, king of Armorica. There seems to be no good reason for such a substitution unless Hywel ab Emyr Llydaw was already a person familiar to Welsh tradition. The substitution was evidently encouraged by the fact that Llydaw was supposed to be Armorica, although in the case of Emyr Llydaw it is probably a place in Britain. See s.n. Emyr Llydaw.

Rachel Bromwich, however, believed that Geoffrey's invention, Hoel son of the king of Armorica, was merely translated into Hywel ab Emyr Llydaw, that is, Hywel son of a ‘ruler of Brittany’ (TYP pp.407-8).

Everything said of Hoel in HRB is transferred to Hywel ab Emyr Llydaw in ByB. In particular he is made a nephew of Arthur. In more native Welsh literature (though not free from the possible influence of Geoffrey) he appears in the tale of ‘Rhonabwy's Dream’ as one of forty-two counsellors of Arthur (RM 159), and in the romances of ‘Peredur’ (WM 165, RM 232) and ‘Geraint ab Enid’ (WM

411, RM 265) he appears as one of Arthur's knights in places where Chrétien de Troyes has no such names.

Hywel ab Emyr Llydaw does not appear in the earlier series of triads but he appears in TYP App.IV.5 as one of the 'Three Royal Knights' of Arthur's Court.

In late versions of Bonedd y Saint he appears as father of Hywel Fychan but other versions are perhaps preferable. See s.nn. Cristiolus and Rhystud. In still later versions he is given other sons, Derfel [Derfel Gadarn], Dwywe and Silin (§§80, 97 in EWGT pp.66, 67).

The Welsh tale of the Birth of Arthur in Llanstephan MS.201 (15th century) is based mainly on the French Arthurian romance, the 'Vulgate Merlin'. Nevertheless it follows ByB in making Hywel ab Emyr Llydaw a nephew of Arthur, his mother being Gwyar daughter of Gwrlais and Eigr, this Gwyar having married first Emyr Llydaw and then Llew ap Cynfarch. See Cy. 24 (1913) p.250.

See also Hir Peisog, king of Llydaw.

HYWEL ap IEUAF ab IDWAL FOEL. (d.985).

King of Gwynedd 979 - 985. See ByT s.aa. 974 - 985, HW 344, 350, 765. His pedigree is distinctly given in the expanded 'Hanesyn Hen' tract (ABT 7c, d in EWGT p.101). He is mentioned in a triad (TYP no.55) which tells us that the third of the 'Three Quests that were obtained from Powys' was 'the fetching of Hywel ap Ieuaf to Ceredigion from Maen Gwynedd to fight with [on the side of?] Ieuaf and Iago in that battle.' The occasion of the battle is not clear; perhaps the battle of Conwy Hirfawr in 954 (ByT). See TYP pp.153, 411. Maen Gwynedd is a place between Llanrhaeadr yMochnant and Llandrillo-yn-Edeirnion in the Berwyn range of hills, grid ref. SJ 1229.

HYWEL ab OWAIN ap MORGAN MAWR. (d.1043).

His death is recorded in Annales Cambriae and Brut y Tywysogion where he is called king of Gwlad Forgan [Glamorgan]. He was father of Meurig. See HW 348, 362.

HYWEL ap RHODRI MOLWYNOG. (Fictitious).

The brother of Cynan Dindaethwy according to Brut y Brenhinedd (Red Book version) s.a. 814 (corrected). Annales Cambriae do not call him brother of Cynan, nor does the Peniarth 20 version of ByT. The Red Book is almost certainly wrong, and the Hywel in question is probably Hywel Farfehinog (q.v.) ap Caradog.

HYWEL ap RHUFON. (680)

A prince of the line of Rhos in Gwynedd (JC 39, ABT 25 in EWGT pp.48, 108). The name is omitted in HG 3 in EWGT p.10. He was father of Meirion in HG (corrected) and ABT, but of Meirchion in JC.

HYWEL ap RHYS, king of Glywysing. (d.886?).

He is mentioned by Asser in his Life of Alfred (§80), where he is called *Houil filius Ris, rex Gleguising*:

Hywel ap Rhys, king of Glywysing, and Brochwel and Ffernfael sons of Meurig, kings of Gwent, compelled by the violence and tyranny of earl Ethered [see Edryd] and of the Mercians, of their own accord sought king Alfred that they might enjoy his government, and his protection from their enemies.

That was about the year 880 (HW 327 n.28). He is mentioned several times in charters in the Book of Llandaf as a contemporary of bishops Cerenhir (BLD 212), Nudd (BLD 227-231) and Cyfeiliog (BLD 236). In the latter charter we are told that his wife was Lleucu, his sons were Owain and Arthfael, and his daughters Ermithridd and Nest.

Annales Cambriae mention a Hywel who died in 885 [*recte* 886]. J.E.Lloyd thought that this was too early to be Hywel ap Rhys on the grounds that bishop Cyfeiliog belonged to the tenth century (HW 327 n.29). But Cyfeiliog (d.927) could have been bishop before 886.

The earliest source for the pedigree of Hywel ap Rhys is Jesus College MS.20 which makes him son of Rhys ab Arthfael ap Gwriad ap Brochwel ap Rhys ab Ithel ap Morgan ... (JC §9 in EWGT p.45). J.E.Lloyd thought that this was too long by a generation or two (HW 275 n.262). It is noteworthy that Gwriad and Brochwel are omitted in a later version (ABT §15 in EWGT p.105). However they are re-instated in a still later version together with two extra names. See MP §3 in EWGT p.122. See further s.n. Gwriad ap Brochwel.

There is an epitaph on a cross at Llanilltud set up by *Houelt* for the soul of his father *Res* (HW 276).

HYWEL DDA. (d.949 or 950).

‘Hywel the Good’. The son of Cadell ap Rhodri Mawr (HG 1 in EWGT p.9, etc.). He shared Seisyllwg (Ceredigion and Ystrad Tywi) with his younger brother Clydog but on the latter's death in 920 he took possession of the whole. Shortly after the deaths of Llywarch and Rhodri sons of Hyfaidd of Dyfed in 904 and 905 respectively, Dyfed had probably come into Hywel's possession as a result of his marriage to Elen the daughter and heiress of Llywarch. On the death of Idwal Foel, prince of Gwynedd, in 942 he became king of all Wales except Morgannwg and Gwent.

He made a pilgrimage to Rome in 928 and about 945 he summoned a conference at Ty Gwyn ar Daf in Dyfed [now Hendy-gwyn = Whitland] at which the process of codification of the Welsh Laws began. He died in 949 or 950 after which Gwynedd became independent again. See further HW and DWB.

The title ‘Da’ does not appear in any contemporary document but obtained an early currency from the prefaces to the editions of the Laws. (HW 333 n.48).

The name of his wife, Elen, is presumably recorded in contemporary documents. It is implied in the only authority for her genealogy (HG 2 in EWGT pp.9-10) which gives the pedigree of Owain [ap Hywel] through his mother, Elen. Brut y Tywysogion mentions the death of ‘Elen’ in the same year that Hywel went to Rome [929 according to Thomas Jones], but it does not say who she was. The genealogists are silent about the wife of Hywel Dda until Rice Merrick (c.1586/7), who apparently gave her name as Elen (see NLW 6612E p.215) but he and all the later genealogists were ignorant as to her ancestry. Lewys Dwnn (c.1600) says she was ‘Jane daughter of the Earl of Cornwall’ (LD ii.99).

Hywel's children were Owain, Rhodri, Edwin (perhaps by an English mistress), Rhain, Einion, and a daughter, Angharad. See the names.

HYWEL FARF-FEHINOG ap CARADOG. (d.825).

He appears as Hywel ap Caradog, the last of the line of princes of Rhos, Gwynedd, in the ‘Harleian’ genealogies (HG 3 in EWGT p.10). Similarly JC 39 in EWGT p.48. The expanded ‘Hanesyn Hen’ tract gives him the cognomen ‘barf-fehinog’ (greasy-beard) (ABT 25 in EWGT p.108).

His father, Caradog, who is called king of Gwynedd, was killed in 798, and it appears that in 813 Hywel claimed the throne of that part of Gwynedd which was being ruled by Cynan Dindaethwy, probably only Anglesey. This is on the assumption that he is the Hywel mentioned in Annales Cambriae (s.aa. 813, 814, 816, 825) who is represented as being opposed to Cynan Dindaethwy. In 813 they were at war and Hywel was perhaps driven out of Anglesey; in 814 Hywel drove Cynan out of Anglesey; in 816 Hywel was driven out of Anglesey a second time, but Cynan died in the same year. In 825 Hywel died; no descendants are recorded and he was probably succeeded by Merfyn Frych. See HW 231 and 224 n.145. J.E.Lloyd thought that this Hywel was brother of Cynan Dindaethwy, (as stated only in the Red Book version of ByT), but that is probably wrong. See E.W.B.Nicholson in Cy. 21 (1908), Table opposite p.104; H.M. & N.K. Chadwick, *The Growth of Literature*, 1932, I.154 n.2; A.W.Wade-Evans, *Nennius*, 1938, pp.15, 103.

He is apparently the person named Hywel ap Cadwal in stanza 29 of the poem 'Cyfoesi Myrddin a Gwenddydd i chwaer' in the Red Book of Hergest. (Note that Cadwal Crysban was an ancestor of Hywel ap Caradog according to HG 3 etc.). The history of Hywel seems to be alluded to in a rather confused way in a tract called 'Disgyniad Pendefigaeth Cymru' edited in NLWJ 16, pp.253-263 (1970). This tract was partly based on the 'Cyfoesi' poem but when it came to Hywel ap Cadwal it substituted *Dyfyndiarchar*, 'Dyfynd the Fearless', a name manufactured from the previous line in 'Cyfoesi'. We are told that after Cynan Dindaethwy, Dyfyndiarchar who was nephew to Alaythau ap Cadfan, possessed Môn. And there were fourscore chieftains over Gwynedd 'without one letting the other have it'. In the end Dyfyndiarchar got the complete sovereignty (§4). After him came Merfyn Frych (§5).

HYWEL FYCHAN ap HYWEL ab EMYR LLYDAW.

Probably a fictitious person mentioned in Brut y Brenhinedd in place of Geoffrey of Monmouth's Hoel son of Hoel II (q.v.) son of Budicius (HRB XII.6 + IX.2). A late version of Bonedd y Saint mentions Hywel Fychan and gives him two sons, Cristiolus and Rhystud (§24a in EWGT p.58). But elsewhere these two saints are given other, and perhaps more probable, ancestries. See the names.

HYWEL GAWR. (Legendary).

A giant supposed to have given his name to Castell Hywel in Llandysul on the Teifi. His wife is said to have been a witch, slain by Gwalchmai. (Peniarth MS.118 p.831, ed. Hugh Owen in Cy. 27 (1917) p.130). See also Pyscog Gawr and Llyffan Gawr.

Castell Hywel was actually named after Hywel ab Owain Gwynedd, who rebuilt it in 1151. Its former name had been *Castellum Humfredi*, 'Humphrey's Castle' (HW 427 and n.87).

HYWEL. See also Hoel.

HYWYN ap GWYNDAF HEN.

The saint of Aberdaron in Llŷn (PW 86). The wakes at Aberdaron are said to have been on January 1 or 6 (LBS III.264).

The oldest versions of Bonedd y Saint call him Henwyn ap Gwyndaf Hen of Llydaw, *periglor*, 'soul-friend' [i.e. father confessor], to Cadfan and the other saints who were in Enlli [Bardsey] at the same time with him (ByS §20 in EWGT p.57, WCO 164). It was from Aberdaron, on the coast opposite Bardsey, that pilgrims generally passed over to the island (WCO 219).

A late version of Bonedd y Saint (in Peniarth MS.27) makes him a son of Ithel Hael of Llydaw (ByS §25(F) in EWGT p.58).

Hywyn comes into a legend concerning St.Lleuddad (q.v.).

IA, ST.

The Patron Saint of St.Ives (Porth Ia) in Cornwall. According to Anselm's Life of St.Fingar or Guigner [see Gwinear] *Hya*, a maiden of noble birth, was intending to come to Cornwall from Ireland with Saints Fingar and Píala. For some reason she was delayed and Fingar and Píala left without her, but she was miraculously brought over on a leaf and actually arrived before Fingar and Píala. Nothing more is said of her (G.H.Doble, *The Saints of Cornwall*, I.89, 102).

William of Worcester who visited Cornwall in 1478 said:

Saint Hya, that is, Saint Hy, the sister of St.Herygh [Erc] and sister of (blank)[St Uny = Euny], virgin, lies in the parish church of the town of Saint Hy, on the northern sea.... and her day is kept on the third day of February.

(*Itineraries*, ed. John H.Harvey, p.114/5, G.H.Doble, *ibid.*, I.79).

John Leland (1538) says of St.Ives:

The paroch chirch is of Iä, a noble man's daughter of Ireland, and disciple of St.Barricus.

Iä and Elwine with many other cam into Cornewaul and landid at Pendinas. This Pendinas is the peninsula and stony rok wher now the toun of S.Ië's stondith.

One Dinan, a great lord in Cornewaul, made a chirch at Pendinas at the request of Iä, as it is written yn S.Ië's legende.

(*Itinerary*, ed. L.T.Smith, I.192).

Barricus is probably the same as Barricius, a companion of St.Patrick, mentioned by Leland in his extracts from the Life of St.Breaca (*ibid.*, I.187). See s.n. Berwyn. In the same extracts Leland says that Elwin came with St.Breaca. See Elwin.

The name 'Ive' with the intrusive 'v' first seems to appear in the Subsidy Roll of 1571 (Doble, *ibid.*, p.91 n.5). Wendron, 2¼ miles north-north-east of Helston was formerly *Eglosiga*, 'the Church of Ia'. Ia also had a holy well at *Fenton Ear*, 'Ia's Well', in Troon in the parish of Camborne. This incidentally shows how the name was pronounced. She had a chapel in the parish in 1429. Ia seems to have given her name to Plouyé near Carhaix in Brittany (Doble, p.92).

Canon Doble did not think it likely that Ia came from Ireland [See s.n. Breaca]. He suggested that Ia and Derwa worked with Gwinear and Meriadoc in the valley of the Conner (*The Saints of Cornwall*, I.110, 133-4).

Richard Challoner gave her day quite arbitrarily as October 27 (*A Memorial of ancient British piety*, 1761, p.150; Bollandists, *Acta Sanctorum*, Vol.60 p.294; Doble I.94 n.13). LBS III.267-9 spells Hia.

IACEU.

Father of Cynfelyn, and ancestor of Lleucu ferch Enflew (JC 16 in EWGT p.46).

IACOB (1). Cleric?

A witness, probably clerical, to one of the 'Llancarfan Charters' attached to the Life of St.Cadog (§63) where he appears as contemporary with Cadog, Elli and Samson. A.W.Wade-Evans thought he was probably the person who was later abbot of Llancarfan. See below. (*Arch.Camb.*, 87 (1932) p.152). But this does not seem to be chronologically possible.

IACOB, abbot of Llancarfan.

He is mentioned in three of the 'Llancarfan Charters' appended to the Life of St.Cadog (§§64, 65, 68 in VSB) and three in the Book of Llandaf (BLD 140, 143, 144). He is described as abbot of the altar or *cathedra* of saint Cadog and in §§65 and 68 he is contemporary with king Meurig [ap Tewdrig?]. In the Llandaf Charters he is each time abbot of Llancarfan and contemporary with bishop Oudoceus and king Meurig (son of Tewdrig p.140, father of Athrwys pp.140, 144).

He was probably succeeded by Cyngen.

See PCB in *Trans.Cym.*, 1948, p.291 (but ignore dates), and Wendy Davies, who dates the above Llandaf charters c.650-660 (LlCh pp.55, 97).

IACOB or IACUT son of FRACAN. (475)

In the Life of St.Winwaloe (I §2) we are told that Fracan had twin sons named Weithnoc [Wethnoc] and Jacob by Alba 'Trimammis' [Gwen Teirbron]. They were born in Britain before Fracan came to Armorica where Winwaloe was born. These two sons are not mentioned again in the Life of Winwaloe but a *Vita SS. Guethenoci et Jacuti* exists in a manuscript of the thirteenth century. It is published by the Bollandists, *Acta Sanctorum*, Nov.III. pp.98-102. Here they are called, Guethenoc and Jacob, twins, and their mother is named *Guen, quod latine sonat Candida*.

The two brothers were educated by St.Budoc, like their brother Winwaloe. They founded a number of monasteries jointly, the last of which was apparently S.Jacut-de-la-Mer, on a peninsula, near Ploubalay in Côtes du Nord (LBS III.201), 13 km. west-south-west of St.Malo, where the two brothers were honoured jointly on July 5. This was apparently the date of their translation. Jacut was commemorated separately on February 8 and Guethenoc on November 5. Jacut was patron also of Saint-Jacut-du-Mené and Saint-Jacut-sur-Aro (LBS III.333, G.H.Doble, *The Saints of Cornwall*, II.81-2).

IACOB. See also Iago.

IAEN. (Legendary).

A list of the sons of Iaen, supposed to be present at Arthur's Court, is given in the tale of 'Culhwch and Olwen' (WM 461, RM 107). Their names are:

Teregud, Sulien, Bradwen, Morien, Siawn, and Caradog,

and they are said to be men of Caer Dathal, kindred to Arthur on his father's side, or perhaps 'on their father's side' (CO(2) p.77).

In the 'Hanesyn Hen' tract there is a list of the children of Iaen as follows (ByA §2 in EWGT p.85):

Dirmig Corneu, Gwyn Goluthon, Siawn, Caradog, Ievannwy, Llychlyn, and a daughter, Eleirch, mother of Cydfan ab Arthur.

Note that only two names, Siawn and Caradog, are common to the two lists.

Garthiaen is a township in the parish of Llandrillo-yn-Edeirnion (WATU). Caer Dathal is presumably Caer Dathyl in Arfon mentioned in the Mabinogi branch of 'Math' (WM 81, RM 59). On the site see W.J.Gruffudd, *Math vab Mathonwy*, 1928, pp.343-4; PKM p.251.

IAGO, fictitious king of Britain. (721-711 B.C.)

He is mentioned by Geoffrey of Monmouth as the successor of Sisillius [Seisyll ap Gwrwst], being the nephew of Gurgustius [Gwrwst]. He was succeeded by Kinmarcus [Cynfarch] (HRB II.16). Similarly Brut y Brenhinedd with the Welsh forms shown in []. Nothing is said of him.

IAGO ap BELI. (d.c.616?).

His death is recorded in *Annales Cambriae* s.a. 613:

Gueith Cairlegion ... et Iacob filii Beli dormitatio.

The correct date of the battle of Chester is probably 616, so that it is possible that Iago died in the same year, i.e. 616.

He was in the direct line of the princes of Gwynedd, being great-grandson of Maelgwn Gwynedd and father of Cadfan (HG 1 in EWGT p.9, etc.). Nothing is known of his reign, or whether he did reign.

According to the triads he received a hatchet-stroke on the head, which was presumably the cause of his death, and which is called one of the 'Three Unfortunate Hatchet-Strokes' of Ynys Prydain (TYP no.34). TYP no.33W says that the attack was made by one of his own men. J.E.Lloyd thought that this was perhaps an error due to confusion with Iago ab Idwal ap Meurig, prince of Gwynedd, who is said to have been killed by his own people in 1039 (HW 181 n.80, 358 n.2).

Iago ap Beli was reputed a benefactor of the cathedral church of Bangor (Browne Willis, *Survey*, p.184). His 'dormitatio' suggests that, if at any time he had been king of Gwynedd, he had later resigned that office and withdrawn to the quiet of a monastery (HW 181 and n.80).

'Marwnad Iago ap Beli', his elegy, attributed to Taliesin, was contained in the lost Hengwrt MS.33. See Wynnstey MS.10, quoted by A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, p.20. No copy of this poem is known to survive (TYP p.411).

IAGO ap BROCHWEL YSGITHROG. (510)

According to the Breton Life of St.Tysilio Brochwel [Ysgithrog] was succeeded by a son *Jacobus* [Iago] who reigned for two years. From a comparison of two Lives of Tysilio it appears that Iago's wife was named Haiarme. See s.n. Tysilio.

If Iago was historical he was presumably succeeded by Cynan Garwyn.

IAGO ap GENEDOG (or GWYDDOG). See Tegid ap Cain.

IAGO ap GENETHOG. See Gurthiern.

IAGO ab IDWAL ap MEURIG. (d.1039).

A prince of Gwynedd of the line of Anarawd ap Rhodri Mawr, father of Cynan the father of Gruffudd ap Cynan. (GaC 1, (MG 1), JC 26, ABT 1a in EWGT pp.36, 38, 47, 95).

In 1033 he held rule over Gwynedd after Llywelyn ap Seisyll, who had died in 1023 (ByT s.aa. 1023, 1033). The slaying of 'Iago, king of Gwynedd' is mentioned in ByT s.a. 1039. The Irish Chronicles say that he was slain by his own men (AU s.a. 1039, etc.). He was succeeded by Gruffudd ap Llywelyn ap Seisyll (HW 358).

His wife was Afandreg ferch Gwair ap Pill ap Cynwrig ap Cynddelw Gam. By her he was the father of Cynan (ABT 6i in EWGT p.100).

IAGO ab IDWAL FOEL ab ANARAWD.

On the death of his father, Idwal Foel, in 942, Iago and his brother, Ieuaf, were due to succeed as princes of Gwynedd but were expelled by Hywel Dda (HW 337). However, on the death of Hywel Dda in 949 or 950 they met the sons of the dead king at Nant Carno in Arwystli. Their victory secured Gwynedd for them and perhaps also Powys. In 969 Iago took his brother Ieuaf prisoner. He is last heard of in 979 when he was captured by his nephew Hywel ap Ieuaf, who thereupon became king of Gwynedd. See further HW 344, 348, 349.

IAGO. See also Iacob.

IAHAN REITH, prince of Cornouaille. (420)

He is mentioned in the list of counts of Cornubia [Cornouaille] in Brittany in the Cartulary of Quimperlé:

Daniel Dremrud
Budic et Maxenri
Iahann Reeth
Daniel Unua

Similarly in the Cartulary of Landévennec (Iahan Reith) and the Cartulary of Quimper (Iahan Reeth). (*Bibliothèque Bretonne Armoricaire*, Fasc.4, Rennes, 1904, pp.89-90).

It appears that the order here is wrong and that Iahan Reith should head the list. This may be deduced from the Life of St.Melor. In the version published by Dom Plaine (*Analecta Bollandiana*, V (1886) pp.166-176) we read: 'A certain nobleman from beyond the seas, whose name was *Lex* or *Regula*, a man of royal race and great wealth ... after the desolation wrought by the Frisians and duke Corsoldus, fitted out a fleet, crossed the sea and came to our desolate Cornugallia with a great company, took the kingdom and settled there. After his death his son Daniel held the kingdom. His son Budic succeeded him.' In the French Life given by Albert le Grand in 1636 the name corresponding to 'Lex' or 'Regula' is Jean (*Les Vies des Saints de la Bretagne Armorique*, 1901 ed. p.487). Joseph Loth says that 'Lex' or 'Regula' would be 'Reith' in Breton (G.H.Doble, *The Saints of Cornwall*, III.21 note), so that it is evidently Iahan Reith who is referred to in these accounts.

Duke Corsoldus mentioned in Dom Plaine's text is a blunder derived from the name of the ancient city of Corseuil near Dinan (Doble p.37).

IARDDUR, companion of Gwallog? See Hyfaidd (1).

IARDDUR ap MERFYN. (d.955).

Presumably son of Merfyn ap Rhodri Mawr. Drowned in 955 (ByT).

IASEDD or IASETH ap CARWED. (920)

Genealogical link in the tribe of Marchudd in Rhos, Uwch Dulas; father of Inethan. See ABT 2c, 9a, HL 7b in EWGT pp.97, 103, 116.

IDAN. See Nidan.

IDDEW CORN BRYDAIN ap CAWRDAF. (530)

He is listed in a late version of Bonedd y Saint (§88 in EWGT p.66), but his qualifications to be regarded as a saint are not known; in fact nothing is known of him. Compare Iddog Cordd Prydain who did penance for seven years in Prydyn.

IDDIG ab ANARAWD WALLTGRWN. (Legendary).

Called *Idic uab Anarawc* and *Idic uab Anarawc Walltgrwn* ('Round-hair') in the Mabinogi branch of 'Branwen' (WM 42, 50, RM 29, 35). He was one of the messengers sent to Matholwch Wyddel when he left the court of Brân without explanation (WM 42). He was also one of the seven princes left in Britain by Brân when he made his fateful expedition to Ireland (WM 50). He and five of his companions were slain by Caswallon ap Beli when he conquered Britain (WM 58, RM 41).

The 'c' of *Anarawc* is probably a misreading of 't' which would give the more probable modern form Anarawd (PKM p.173). Compare Anarawd Gwalch-crwn.

IDDIG ap CADELL DDYRNLLUG.

Father of Alâog in the defective pedigree of Cowryd ap Cadfan, patriarch of a tribe in Dyffryn Clwyd (ABT 21 in EWGT p.107).

IDDIG ap LLYWARCH. (940)

Genealogical link in the tribe of Cilmin Droetu in Arfon; father of Meurig (HL 8a in EWGT p.117).

IDDIG ap NUDD.

Iddig ap Nudd and Cynan ap Cynfeddw are described as two kings in a charter of the time of bishop Oudoceus in the Book of Llandaf (BLD 150b). In another charter (BLD 150a) he is called Iddig heir of Nudd, not king, in the time of Oudoceus and king Morgan [ab Athrwys]. In a later charter he is again mentioned, not as king, in the time of bishop Berthwyn and king Morgan (BLD 180b). Wendy Davies dates the charters c.690-710 (LCh pp.99, 110)

IDDOG, ST.

According to Samuel Lewis, *A Topographical Dictionary of Wales*, Iddog was one of the three saints of Llantrisant, Meisgyn, Morgannwg, the other two being Dyfnog and Menw. But according to Browne Willis (*Parochiale Anglicanum*, 1733) the three saints were Gwynno, Iltud and Tyfodwg (PW 67 n.1). However, the latter three saints are those of three churches formerly under Llantrisant, namely, Llanwynno, Llanilltud Faerdre, and Ystradyfodwg.

IDDOG CORDD PRYDAIN ap MYNIO.

Most of what we know of Iddog is gleaned from the tale of 'Rhonabwy's Dream'. Rhonabwy dreamed that he was escorted by Iddog, who showed him, and explained to him, the doings of Arthur and his men. He told Rhonabwy that his name was Iddog ap Mynio, but he was usually called Iddog *Cordd Prydain*, 'the Embroider of Britain'. This was the reason he gave for his nickname: 'I was one of

the envoys at the battle of Camlan, between Arthur and Medrod his nephew, and I was a spirited young man then. I so craved for battle that I kindled strife between them. ... When the emperor Arthur would send me to remind Medrod that he was his foster-father and uncle, and ask for peace ... and when Arthur would speak to me the fairest words he could, I would speak those words to Medrod the ugliest way I knew how ... and so I was called the Embroider of Britain. And because of that the battle of Camlan was woven. But even so, three nights before the end of the battle of Camlan I parted from them, and I went to Y Llech Las in Prydyn to do penance. I was there seven years doing penance, and I won pardon.' (WM 147-8).

A triad (TYP no.51) on the 'Three Dishonoured Men' who were in Ynys Prydain, says that 'the third and worst was Medrod'. It copies the story as told by Geoffrey of Monmouth. But the version in Peniarth MS.51 adds: 'And then *Idawc ap Nyniaw*, who was called *Idawc Korn Prydyn*, made the conflagration between Arthur and Medrod.'

Iolo Morganwg may have known of a genuine tradition about Iddog. He mentioned him in his triad number 20 of the 'Myvyrian Third Series', as *Iddawc Corn Prydain* [as in Peniarth MS.51, above], which he translated "Iddoc Herald [Trumpet-Horn] of Britain" and says that he met Medrod in Nanhwynain [now called Nant Gwynant, near Beddgelert]. This was one of the "Three Grand Conspiracies" of Ynys Prydain. See Rachel Bromwich in *Trans.Cym.*, 1968, pp.311, 332.

Compare Iddew Corn Brydain.

IDDON, king in Brycheiniog?

A king Iddon gave Llan-goed [in the civil parish of Llys-wen. Cantref Selyf, Brycheiniog] to bishop Arwystl (BLD 166-7). A.W.Wade-Evans thought he was the same as the Iddon (q.v.) ab Ynyr Gwent of BLD 118, 121-3 (*Arch. Camb.*, 85 (1930) p.324), but his parentage is not given, and the site is far from Gwent. Wendy Davies dates the charter c.595 (LlCh p.106), but see s.n. Arwystl (1).

IDDON ap MAREDUDD.

One of the three sons of Maredudd (d.796) ap Tewdws (HG 13+14 in EWGT p.11).

IDDON ap NER.

In a triad (TYP no.69) one of the 'three Defilements of The Severn' was 'Calam, the horse (or daughter?) of Iddon ap Ner from Maelgwn(?)'. The item is corrupt (TYP p.184). No satisfactory interpretation has been suggested. Compare Iddon ab Ynyr Gwent.

IDDON ab YNYR GWENT. (570)

In the Life of Beuno, Iddon was the son of Ynyr Gwent, king of Gwent. He set out from Gwent to find his sister Tegiwg, slew the man who had married her, and had dealings with Cadwallon ap Cadfan. See s.n. Tegiwg. This can be dated in about A.D.620.

In an epilogue to the Life of Teilo in the Book of Llandaf, Iddon ab Ynyr Gwent is listed as a contemporary of Teilo and one of the kings who gave lands and churches to him (BLD 118). This is chronologically impossible if Teilo was a younger contemporary of Dewi. Nevertheless king Iddon ab Ynyr Gwent appears in three charters in the Book of Llandaf where he is represented as giving the lands and churches, all in north-west Gwent, to bishop Teilo: (1) Llanarth (BLD 121-2); (2) Llanfawr, i.e. Llandeilo Porth Halog [= Llandeilo Bertholau] (BLD 122); (3) Llandeilo Gresynni, which was donated because it was believed that Teilo, by his prayers, had helped Iddon and his army to defeat and pursue the Saxons who had invaded his region (BLD 123).

The first two charters are shown as witnessed by *Telias archiepiscopus* and various disciples of Dubricius. The last mentions no witnesses. The charters have clearly been 'doctored' and must refer to churches given to 'Teilo' i.e. to the 'Altar of St.Teilo'. If Iddon fought the Saxons it must have been after 577, the battle of Dyrham (see Condidan). Wendy Davies dated these three charters c.600 (*The Llandaff Charters*, 1979, p.95).

A.W.Wade-Evans concluded that there were two persons named Iddon ab Ynyr Gwent, one in the time of Teilo and a later one in the time of Beuno. See further s.n. Ynyr Gwent.

One of the 'Three Lively Steeds' of Ynys Prydain was Cethin Carn Aflaw, 'C. Cloven-Hoof', the horse of Iddon ab Ynyr Gwent (TYP n.42).

See also Iddon ap Ner.

IDDON DARIANLAS. See Eidol Darianlas.

IDDON. See also Idno.

IDDWR. See Iudhubr.

IDE or IDA, ST.

There is a parish of Ide near Exeter (LBS III.331). The name Ide became transformed into Issey. The saint was co-patron of the church of Mevagissey near St.Austell, and patron of the church of St.Issey in East Cornwall. There was a ruined chapel in Little Petherick, close to St.Issey dedicated to St.Ida (LBS III.325). At Mevagissey the other patron was St.Meva whence 'Meva hag Issey' (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, p.11).

The place-name occurs as *Meffagesy*, c.1400, *Mavagisi* 1410, and in the vernacular *Mevegysy* 1440. In Latin as *Sanctarum Meve et Ide* in 1429 and 1435. Its late appearance in records is due to the fact that the older name for the parish and church town was Levorruck.

At St.Issey, earlier spellings of the saint's name include in *Sancti Ydi* 1195, *Sancta Ida* 1304 and 1306, *Sancte Ide* (genitive) 1330 and 1342; in the vernacular *Seynt Ydi* c.1260, *Seyntydy* 1302, *Seynt Isy* 1358. The earliest appearance of the name is in the form *Iti* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.62. In the episcopal registers the church of St.Issey is indicated as dedicated to St.Ida or Ide (female) in 1259, 1330, 1334, 1354, 1362 ; occasionally treated as male, e.g. 1382, 1399, but female in 1383 (LBS III.325, 331). The name occurs as *Yse* in the list of the children of Brychan in the Life of St.Nectan. See EWGT p.29.

The church of St.Issey seems to have been called Egloscruc (LBS III.301, 325). John Ecton in his *Thesaurus* gives "S.Esye als. Issye als. Ithy als. Eglescrock." (LBS III.325). The vicarage is described as that of *Sancte Ide, alias Egloscruc* (1400) and the church in 1382 *Sanctorum Ide et Lyde de Egloscruc*. In 1383 *Sanctarum Ide et Lide* (LBS III.331).

St.Issey feast is on the Sunday nearest to November 20 (LBS III.331).

For Lyde see Elidius.

IDGWYN ap CADWAL CRYSBAN. (590)

A prince of the line of Rhos, Gwynedd, father of Einion. See HG 3 (where he is called Ytigoy), ABT 25 (Idgwyn or Iddon), JC 39 (Idwm) in EWGT pp.10, 108, 48.

IDLOES ap GWYDDNABI. (550?)

The saint of Llanidloes in Arwystli, Powys Wenwynwyn (PW 98). Commemorated on September 6 (LBS I.74, III.291). His pedigree is given in Bonedd y Saint (§54 in EWGT p.62) and he is given a daughter, Meddwid, in Achau'r Saint (§18 in EWGT p.69).

A proverb is ascribed to him in 'Englynion y Clyweid' in Llanstephan MS.27 (No.3 edited in BBCS 3 p.10).

IDNERTH, supposed bishop of Llanbadarn.

When Giraldus Cambrensis visited Llanbadarn he found that the church was governed by a lay abbot. When he asked about this 'the wicked people of Aberystwyth boasted that a certain bishop of their church had been murdered by their predecessors'. (*Itinerarium Kambriae*, II.4). Giraldus does not give the name of the bishop.

A memorial stone to IDNERT at Llanddewibrefi was first remarked upon by Edward Lhuyd, who read it:

Hic iacet Idnert filius I.... qui occisus fuit propter p.... Sancti
(J.O.Westood, *Lapidarium Walliae*, Oxford, 1876-9, p.140). The idea that this was the memorial of the last bishop of Llanbadarn seems to have been suggested in the additional notes to Edmund Gibson's edition of William Camden's *Britannia*, 1695, pp.769, 770. This was pure speculation. See A.W.Haddan and W.Stubbs, *Councils*, 1869, I.625.

IDNERTH ab ERB. See Nynnio ab Erb.

IDNERTH ap IORWERTH HIRFLAWDD. (800)

Genealogical link in the ancestry of Elystan Glodrydd; father of Cadwr Wenwyn (MG 4, JC 30, ABT 11 in EWGT pp.39, 48, 104).

IDNERTH ap MEURIG. (625)

One of the sons of Meurig ap Tewdrig, king of Glywysing, mentioned in a charter in the Book of Llandaf (BLD 140), and in a 'Llancarfan Charter' attached to the Life of St.Cadog (§65). Wendy Davies dates the Llandaf charter c.655 (LlCh 97).

IDNERTH ap MORIEN. (830)

The last of a line of princes of Glastonbury (HG 25, ABT 19 (Ednyfed) in EWGT pp.12, 106).

IDNERTH ap RHIAGATH. See Mepurit ap Briacat.

IDNO, abbot of Bolgros.

Idno is the preferred spelling of A.W.Wade-Evans (WCO 121). He is mentioned in the Book of Llandaf as *Iudnou*, one of the disciples of St.Dubricius (BLD 80) and appears in several charters: (1) with Dubricius (BLD 77), a doubtful charter, (2) with Arwystl, Inabwy and other clerics and Peibio, king of Ergyng (BLD 73a), (3, 4) as *Iudnou abbas Bolgros*, in two charters with bishop Inabwy and Gwrgan, king of Ergyng (BLD 163b 164). He is perhaps the same as *Iudon abbas Bolgros* who witnessed a charter (5) with bishop Comereg and Athrwys, king of Gwent (BLD 165).

Wendy Davies dates charters 2-5 in 585, 620, 620, 625 respectively (LlCh pp.93, 104-5)

Bolgros is Belley-moor in Madley, Herefordshire (G.H.Doble, *St.Dubricius*, p.19), or Belli-moor in Madley (LBS III.335); Bellimor between the river Wye and Tyberton church (OP II.273).

IDNO ap MEIRCHION. (490)

He appears in Bonedd y Saint as Idno father of Meurig the father of St.Elaeth Frenin (§48 in EWGT p.62). His father, Meirchion ap Gwrwst, is given in a later version of the item, in Peniarth MS.127. This addition is probably derived from the 'Hanesyn Hen' tract (ByA §11) which gives Idno ap Meirchion two sons, Meurig and Mabon (ByA §13). See EWGT p.88.

IDNO HEN.

When Rhun ap Maelgwn and his men were disputing as to who should take the lead in crossing the *Guerit* [Forth] in their advance against the men of the North, it was assigned to the men of Arfon and then *Ydno Hen* assigned it to those with the black-headed shafts. See s.n. Rhun ap Maelgwn.

IDRIS ap GWYDDNO. (d.632).

A prince of the line of Meirionydd mentioned in *Annales Cambriae* as having died in 632 (*Iugulatio Iudris*). His genealogy is given in the 'Harleian' and later genealogies. He was father of Sualda (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). In ABT 23 he is called Idris Arw ('the Coarse') or Gawr ('the Giant'). LD i.295 says "Idris Arw, who had a cell or an hermitage upon the top of Cader Idris, and *per* that means the hill beareth y^t name to this day." Compare Idris Gawr.

IDRIS GAWR. (Legendary).

A giant whose abode was Cadair Idris ('Idris's Chair'), a famous mountain in Meirionydd. He was the king and chief over the other giants in Meirionydd: Yscydion Gawr, Ophrom Gawr, and Ysbryn Gawr. 'On the highest crown of this mountain is a bed-shaped form as it were, great in length and width, built of slabs or stones fixed around it. And this is called *Gwely Idris*, 'Idris's Bed', though it is more likely that it is the grave in which Idris was buried in ages past. And it is said that whoever lies and sleeps on that bed, one of two things will happen to him, either he will be a poet of the best kind, or go entirely demented'. A marginal note says that Arthur killed Idris. From Peniarth MS.118 pp.829-830, edited by Hugh Owen in Cy. 27 (1917) pp.124-7. Compare Idris ap Gwyddno.

IDUALLO son of IUGENIUS. See Idwal ab Owain.

IDWAL ap BELI. See Gurthiern.

IDWAL ap DÔN. See Dôn.

IDWAL ab ENFLEW. (850)

Apparently a brother of Lleucu ferch Enflew if the corrupt item (§16) in Jesus College MS.20 is correctly interpreted (EWGT p.46). See s.n. Lleucu ferch Enflew.

IDWAL ap MEURIG. (d.996).

Son of Meurig ab Idwal Foel and father of Iago (d.1039) (GaC 1, JC 26, ABT 1a, 7g in EWGT pp.36, 47, 95, 101). He was slain in 996 according to Brut y Tywysogion.

IDWAL ab OWAIN. (Fictitious). (188-186 B.C.)

The name in Brut y Brenhinedd of a fictitious king of Britain, called Iduallo son of Iugenius by Geoffrey of Monmouth. He succeeded his cousin Enniaunus son of Arthgallo [Einion ab Arthal] when the latter was deposed. Iduallo, 'being admonished by Enniaun's ill success, became a strict observer of justice and equity.' He was succeeded by his cousin Runo son of Peredurus [Rhun ab Peredur] (HRB III.19). Similarly in Brut y Brenhinedd with the corresponding names in [].

IDWAL ap RHODRI. (d.962).

Presumably the son of Rhodri ap Hywel Dda. According to Brut y Tywysogion he was slain in 962.

IDWAL ap TUDWAL ab ANARAWD. (710)

The last of the male line of princes of Man (HG 4 in EWGT p.10). It was continued through Celenion, the sister of Idwal. See JC 19 in EWGT p.46.

IDWAL FOEL ab ANARAWD. (d.942).

He became ruler of Gwynedd after the death of his father, Anarawd, in 916 (HW 332-3). Later he and Hywel Dda ruled North and South Wales respectively under the overlordship of Athelstan. After Athelstan's death in 940 Idwal began to be restive against English supremacy and in 942 seems to have broken into revolt against the new king Edmund. He and his brother Elise met Edmund in battle and were both slain. Then Hywel Dda expelled his sons, Iago and Ieuaf, and made himself master of Gwynedd (HW 337).

Other sons were Idwal Fychan (d.980), Meurig and Cynan, and perhaps Rhodri (d.968). See the names. According to LD ii.100 his wife was Mereddon ferch Cadwr 'Gwenwynwyn' [read Wenwyn].

IDWAL FYCHAN ab IDWAL FOEL. (d.980).

He is mentioned as a son of Idwal Foel in the augmented 'Hanesyn Hen' tract (ABT 7c in EWGT p.101) and it is probably he who was slain in 980 according to Brut y Tywysogion (Thomas

Jones in Indexes to ByT). As ABT 7c mentions Ieuaf as another son of Idwal Foel and ByT shows Ieuaf dying in 988 it seems that J.E.Lloyd is wrong in saying that Ieuaf was another name for Idwal Fychan (HW 337).

IDWAL IWRCH ap CADWALADR. (660)

'I. the Roebuck'. A prince of the line of Gwynedd; father of Rhodri Molwynog (HG 1, JC 22, etc. in EWGT pp.9, 47, etc.). It is uncertain whether he succeeded his father as king. His place is taken in Brut y Tywysogion by the fictitious Ifor (q.v.) ab Alan of Brittany, an invention of Geoffrey of Monmouth. However in the poem *Cyfoesi Myrddin a Gwenddydd i chwaer* in the Red Book of Hergest Idwal Iwrch is said to have succeeded his father Cadwaladr (RBP col.578 ll.25-28), and he was probably succeeded by his son Rhodri Molwynog.

IDWAL. See also Iudual.

IDWALLON, king.

A king mentioned in the Book of Llandaf as a contemporary of bishop Berthwyn and king Morgan ab Athrwys. We learn that Idwallon had been slain by another king, Clodri, although they had previously sworn to keep the peace (BLD 176b). Probably it is the same Idwallon who appears in an earlier charter in the time of bishop Oudoceus and king Morgan ab Athrwys though here he is not described as king (BLD 152).

Perhaps a king in Eryng. See s.n. Clodri. Wendy Davies dates the charters c.700 and 670 respectively (LlCh pp.109, 101).

IDWALLON. (d.842).

He is mentioned in Annales Cambriae as having died in 842. Nothing else seems to be known about him.

IDWALLON ap LLYWARCH. (530)

Genealogical link in the line of princes of Brycheiniog; father of Rhiwallon and grandfather of Ceindrech (q.v.) (JC 8 in EWGT p.45).

IDWALLON ap MORGAN. (940)

Idwallon the son of Morgan [ab Owain] is mentioned in the Book of Llandaf (BLD 245, 246, 252). In the first he is described as king. According to ABT 15, MP 3 (in EWGT pp.105, 122) he was father of Ithel and ancestor of Iestyn ap Gwrgant ab Ithel. In this way some kind of legitimacy in Morgannwg is claimed for Iestyn ap Gwrgan, ancestor of the 'Royal Tribe of Morgannwg' See PP₁ p.125.

IESTYN ap GERAINT. (500)

He appears in Bonedd y Saint (§27) as the son of Geraint ab Erbin. A later item (§76) adds that his mother was Gwyar ferch Amlawdd Wledig. See EWGT pp.58, 65.

Iestyn ap Geraint was the reputed founder of Llaniestyn in Llŷn and of Llaniestyn in Môn (PW 87, 94). He is commemorated on October 10 in Llŷn and April 12 and October 10 in Môn (LBS III.294).

IESTYN ab OWAIN ap HYWEL DDA. See Rhydderch ap Iestyn.

IEUAF ap BRWYDR DDIRIAID. See Brwydr Ddiriaid.

IEUAF ap CYNGEN GLODRYDD. See Cyngen Glodrydd.

IEUAF ap CYNGEN ap CADELL. See Cyngen ap Cadell ap Brochwel.

IEUAF ap GRUFFUDD. See Gruffudd ap Cyngen.

IEUAF ap GWYDDIEN.

Genealogical link in an otherwise unknown line of princes, probably of Powys; father of Selyf (HG 24 in EWGT p.12).

IEUAF ab IDWAL FOEL. (d.988).

On the death of Idwal Foel in 942 he and his brother Iago were expelled from Gwynedd by Hywel Dda. They retrieved the crown of Gwynedd on the death of Hywel Dda in 949 or 950. In 969 Ieuaf was taken prisoner by Iago and nothing more is heard of him until his death in 988 apparently in captivity (HW 337, 344).

IEUAF ap IEUAF. (960)

Son of Ieuaf ab Idwal Foel and father of Cynan y Cwn according to the expanded 'Hanesyn Hen' tract. See ABT 7d in EWGT p.101.

IEUAN, disciple of Dyfrig.

He is listed as one of the disciples of Dubricius in the Book of Llandaf (BLD 80) where the name is wrongly written *Louan* for *Iouan*. He was a witness to two grants by Peibio, king of Ergyng (BLD 72a, 76a). He appears also as a witness in a fictitious deed (BLD 77).

Wendy Davies dates the first two charters c.575 (LlCh pp.92, 94).

IEUAN, ST.

One of the three saints of Llantrisant, Môn, the other two being Sannan and Afan (PW 90).

IEUAN DEGAN ap PEREDUR FILWR. See Dos ap Deigr.

IEUAN FWYNHARDD. See Brwydr Ddiriaid.

IEUAN GWAS PADRIG ap LLYWELYN.

In a late version of Bonedd y Saint (§98 in EWGT p.67) he is entered as *Euan ap Llywelyn, gwas Patrig, fanach sant Cerrig y Dridion ar llwyn yNgeinnech*, that is, 'Servant of Patrick, holy monk of Cerrig y Drudion and of Llwyn, [a township of Llanrhaeadr] in Ceinmeirch'. There is a very legendary Life of him in Llanstephan MS.34 written in the sixteenth century. It pretends that he was a disciple of St.Patrick but gives him a different parentage and a genealogy which would put his birth in about 1170! The term Gwas Patrick simply means that he was devoted in some way to the cult of Patrick, not literally a disciple. See LBS III.295-7.

IEUANAWL ab EIGION. (770)

A prince of the line of Dunoding; father of Caradog (HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108). From Latin *Iuvenalis* (Cy. 21 (1908) p.97).

IEUANWY ap IAEN. See Iaen.

IEWYDD ap DÔN. (Legendary).

The spelling of this name is doubtful. He is mentioned in the Mabinogi branch of 'Math' where the spelling is *Euyd* and *Eueyd* (WM 82, RM 59). In this place Ifor Williams thought that the name was an error for Gwydion (PKM 67, 252-3). Here he and Gilfaethwy are said to have done the circuit of Gwynedd for their uncle Math. The name also appears in a poem in the Red Book of Hergest and incompletely in the Book of Taliesin where it is spelt *Euuyd* and *Iewyd* respectively. See quotation s.n. Taliesin. In another poem in the Book of Taliesin magic powers are attributed to him and Math:

Math and *Euuyd* fashioned by magic a skilful poet(?).
(BT 68 ll.14-15). Ifor Williams in his translation of the above line writes 'Eufydd (?)' (*Anglesey Antiquarian Society and Field Club Transactions*, 1941, p.28).

In the list of children of Dôn in the various copies of the 'Hanesyn Hen' tract the name appears as Ienuydd, Yeuny, Evnydd, Evnvdd, Yeuuydd and Evydd. See ByA §25 in EWGT p.90. Iewydd or Ewydd seem to be the most probable modern forms. Rachel Bromwich writes Efydd (TYP p.449). *Iewydd* is an old word for 'yoke' or 'collar'. See W.J.Gruffydd, *Math vab Mathonwy*, p.57 n.14.

IFOR father of ELAETH. See Elaeth ab Ifor.

IFOR ab ALAN. (Fictitious).

According to the fictitious story told by Geoffrey of Monmouth, Cadwaladr was forced to retire to Armorica as the result of a plague. While he was at the court of Alan II, king of Armorica, the Saxons seized the whole of Britain. Cadwaladr was advised in a dream not to return to Britain but to make a pilgrimage to Rome. 'But he (Alan) urged him (Cadwaladr) to send his son Ifor (*filium suum Ivor*) and his nephew Ini (*Ini, nepotem suum*) over into the island to govern the remainder of the Britons, lest a nation, descended of so ancient a race, should lose their liberty by the incursions of the barbarians (HRB XII.18).

Ifor and Ini raised all the forces they could and sailed to Britain. For forty-nine years they fiercely attacked the Angli but to little purpose. The Britons from this time onwards were called *Gualenses*, 'Welshmen', and never again recovered 'the monarchy of the island.' (HRB XII.19). It is implied, but not clearly stated, that the Britons succeeded in keeping the English out of Wales and Cornwall.

In Brut y Brenhinedd the same story is told but Ini is called Ynyr in some versions.

The plague mentioned by Geoffrey was that of 664-5 in which Cadwaladr actually died. This was post-dated by Annales Cambriae to 682. As a result we find in Brut y Tywysogion under the year 682: 'After Cadwaladr there succeeded Ifor son of Alan, king of Brittany, not as king but as leader; and he held dominion over the Britons for forty-eight years; and then he died. And after him succeeded Rhodri Molwynog.' Annales Cambriae s.a. 722 [*recte* 721] mention *Bellum Hehil apud Cornuenses* and MS.C adds: *Ivor existente duce eorum*.

It is evident that Geoffrey's Ini was actually Ine, king of Wessex (688-726) successor of Ceadwalla, king of Wessex (685-688). *Brenhinedd y Saesson* says that Ifor ab Alan conquered Cornwall, Devon and Somerset. It then ascribes to Ifor ab Alan, (not Ynyr as it calls Geoffrey's Ini), some of the deeds of Ine of Wessex.

In the expressions of HRB quoted above, viz. 'filium suum Ivor' and 'Ini, nepotem suum', 'suum' correctly refers to Alan, the subject of the sentence. Brut y Brenhinedd translated this *Iuor y uab ac Yni* (or *Ynyr*) *y nei*. But some versions took y, 'his', to refer to Cadwaladr. Thus in the section corresponding to HRB XII.19 we find in Brut Dingestow: *Iuor uab Catwaladryr ac Ini y keuynderw*, [i.e. Ini cousin of Ifor], while in the 'Cleopatra' version the reading is *Iuor vab Alan ac Ynyr y nei*. The versions which relate Ifor and Ini (or Ynyr) to Cadwaladr seem to be commoner. So also Annales Cambriae (MS.C) which gives s.a. 734: *Ivor filius Cadwallader* [obiit].

IFOR ap CADWALADR. See Ifor ab Alan.

IFOR ap SEFERUS. (925)

Father of Cuhelyn the father of Elystan Glodrydd according to the expanded 'Hanesyn Hen' tract (ABT §11 in EWGT p.104). The earlier version in MG 4 in EWGT p.39 calls him Anor father of Merchider father of Cuhelyn and seems to be slightly corrupt.

ILAN, ST.

The Patron of Eglwysilan in Morgannwg (PW 65) formerly Merthyr Ilan (BLD 32, 44). His name occurs in Trefilan, Ceredigion, whose patron is doubtful. See LBS III.298, PW 63.

ILAR, ST.

The saint of Llanilar in Ceredigion (PW 62). He is called Ilar *Bysgodwr*, 'the Fisherman', in the 'Alphabetic Bonedd' by Lewis Morris in BL.Add.MS.14,928 fo.36v, copied in MA² p.426. The Welsh Calendars give the feast of Ilar on January 13, 14 and 15 (LBS I.70), but January 13 or 14 is the commemoration day of St.Hilary of Poitiers, with whom Ilar is frequently confused (LBS III.299).

ILDIERNA, ST.

The saint of Llansallos in Cornwall. She appears as Sancta Ildierna in the Register of bishop Bytton and that of bishop Stapledon (1320). (LBS III.288). Later the saint is a man: William of Worcester (1478) says: St.Hyldren, bishop, lies in the parish of Lansalux [Lansallos] next to the parish of Lanteglys [Lanteglos]. His feast is held on February 1 (*Itineraries*, edited by John H.Harvey, 1969, p.106/7). Nicholas Roscarrock enters him in his Calendar as Ildierne on February 1 (LBS III.288).

John Ecton in his *Thesaurus* gives St.Alwys as the patron (LBS III.288).

Compare St.Elldeyrn.

ILID, ST.

The Welsh form of the name of Julitta, the saint of Iconium, mother of the boy martyr Cyriacus, who is called Curig in Wales. The full name of Llanilid in Morgannwg has always been 'Llanilid a Churig'. Again in Arllechwedd, Gwynedd, Capel Curig has been called 'Capel Curig a'i fam Julitta' (LBS II.198, III.300). In the former case the original dedication was to Ilud (q.v.) ferch Brychan, and in the latter case probably to a Welsh saint, Curig (q.v.). Curig and Julitta (or Ilid) are entered on June 16 in most of the Welsh Calendars (LBS I.72). This is the day of Cyriacus and Julitta in the Roman Martyrology (LBS II.200). See also Juliot, Elidan.

Iolo Morganwg apparently invented the name Ilid as the Welsh equivalent of Joseph of Arimathea (q.v.).

ILLOG, ST.

The saint of Hirnant in Powys Wenwynwyn (PW 109). He is commemorated on August 8 (LBS I.73, III.301). His holy well, Ffynnon Illog, is near the church; in the same vicinity is a tumulus called Carnedd Illog, (which is supposed to cover his remains), and Gwely Illog, his bed (LBS III.302).

ILLOGAN, ST.

The patron saint of the parish of Illogan in Cornwall, three miles north-north-east of Camborne. In the various Registers he is called Eluganus, Ylluganus, Illoganus, Illuganus, Luganus up to 1383. His feast is on October 18 (LBS III.302). William of Worcester says: *Sanctus Illughan de Cornubia iacet prope Redruth*. (*Itineraries*, ed. John H.Harvey, 1969, p.98).

ILLTUD, ST. (470)

His 'Life' is preserved in Cotton MS.Vespasian A xiv and was edited in VSB pp.194 - 233. In its present form it dates from about 1140, as is proved by the mention in §7 of 'Dubricius, Bishop of Llandaf'. This betrays the influence of the Book of Llandaf which appeared in about 1140 (VSB p.xii).

The following is a brief analysis of the Life:

§1. He was the son of Bicanus, a prince of Letavia [Llydaw]. His mother was Rieingulid [Rhieinwylydd] daughter of Anblawd [Amlawdd Wledig], a king of Britannia [i.e. Wales]. [§4 He was dedicated by his parents to a clerical pursuit]. He was first instructed in literature, and then turned himself to military training. He was a man of such memory that he never forgot anything that he learnt. 'None was more eloquent throughout Gaul than *Æltutus miles* in discoursing philosophic eloquence.'

2. Desiring to meet his cousin Arthur, of whose magnificence he had heard, he visited his court and was much pleased and impressed by his reception. He then took service under *Poulentus, rex Gulat Morcanensium* [Pawl Penychen], accompanied by his wife, Trynihid. He quickly gained the affection of his master, and was soon promoted to preside over the royal household.

3. As a result of a miracle performed by St.Cadog he was persuaded to become a monk. See the story s.n. Pawl Penychen.

4-6. Illtud leaves his wife and settles in a beautiful fertile valley called Hodnant.

7. With the consent and aid of Dubricius, 'bishop of Llandaf', he founded a church (*ecclesia*) in that place. Many came to him to be taught and were trained in a thorough knowledge of the seven arts. [§11 Samson, Paulinus, Gildas and Dewi are particularly mentioned as studying under him].

8-10. *Merchiaunus Vesanus*, [Meirchion Wyllt], the king of that district, finding Illtud already settled there without his permission, was at first annoyed, but later, impressed by the saint's piety and miracles, bestowed on him the land where he was settled. See further s.n. Meirchion Wyllt.

13. A miracle.

14. Another miracle this time by Samson.

15. Samson was ordained by Dubricius. He bade farewell to Illtud and on that spot a spring appeared which was called by Samson's name. Samson went to Letavia and became bishop of Dol. On his death his body was born miraculously across the sea in a sarcophagus to Illtud's harbour and was buried in the cemetery of Illtud's monastery.

16. Trynihid, Illtud's wife, was meanwhile dwelling in solitude on a mountain, where she founded an oratory. Once when she visited Illtud, he was displeased, and she was temporarily struck blind. She returned to her solitude and never visited him again.

17-18. A wicked steward of king Meirchion afflicted Illtud, and as a result melted away like wax before a fire. When Meirchion attempted to take revenge against Illtud, the saint retired to a secret cave on the bank of the river Ewenny, and stayed there for a year and three days.

19. Gildas sent a bell by messenger to Dewi. On the way the messenger passed by Illtud's cave. Illtud heard the bell and was attracted by its beautiful sound and asked the man where he was going. When the bell was brought to Dewi at Mynyw it would not sound. Dewi guessed the reason and bade the messenger take the bell to Illtud. So Illtud's hiding place was discovered, and the monks of Illtud's monastery brought him back again to be abbot.

20-21. Another wicked steward of Meirchion was swallowed up by a marsh. This infuriated Meirchion who rode armed to the monastery but was swallowed up by the earth. Then Illtud retired to the cave of *Lingarchia* [Llwynarth] where he remained for three years.

22. Some men brought the body of a holy man in a boat to Llwynarth to be buried. An altar was held up above the body by the divine will. At their request Illtud buried the body and the altar remained by the divine will above the buried body.

23. Two robbers from Brycheiniog attempted to steal a herd of swine belonging to Illtud. The robbers were turned into two stones which are still called 'The Two Robbers', and the place where the sty was is still called by Illtud's name.

24. Illtud planned to visit his inheritance in Letavia. Before leaving he ordered his stewards to thresh all the corn in three barns and have it placed in granaries. Before leaving Letavia he saw people afflicted with hunger. As a result of his prayers the corn which had been stored was miraculously conveyed to the afflicted region, being found in a harbour on the shore of Letavia. Illtud returned to Britannia [Wales]. When his death was imminent he returned to Letavia where he died at the monastery of Dol on November 6.

NOTES ON THE LIFE

1. Letavia. The much earlier Life of St.Samson has much to say about Illtud. There is no hint in this Life that Illtud was anything but a native of Britannia [Wales], although the Life of Samson was written by a Breton. It may be suspected that the Letavia from which Illtud is said to have come in the Life of Illtud was some long-forgotten district of that name in the direction of Brecon. In further confirmation it may be noted that according to the Life of Illtud the saint is made also to have died in Letavia, while tradition makes him to be buried in the parish of Defynnog in Brycheiniog, within a small tumulus called *Bedd Gwyl Illtud*, 'The Grave of Illtud's Festival', where they kept watch in former times on the eve of his day. See WCO 113, 133, 135; LBS III.314-5. See Llydaw.

The Life of St.Samson (I.7) also speaks of the great learning of Illtud. He is described as 'the most learned of all the Britons in the Old and New Testaments, and in every kind of philosophy, ... And by birth he was a most wise *magicus* (druid or sage), and had knowledge of the future' (WCO 133).

Æltutus miles. Thus Illtud was sometimes called Illtud *Farchog*, 'knight', e.g. by Tudur Penllyn (*Gwaith*, ed. Thomas Roberts, 1958, No.34, l.15); *Llyfr Baglan* (c.1600) ed. J.A.Bradney, p.309; Edward Lhuyd, *Parochialia*, I.1; the 'Myvyrian 3rd series' of triads Nos.56, 84, 121, 122.

3. The same story is told in the Life of St.Cadog (§19) but is improbable as Illtud was probably senior to Cadog by some years.

5. In the Life *Hodnant* is said to mean 'Prosperous Valley', but according to Wade-Evans, 'Woody Valley' (WCO 134). Another Hodnant is mentioned in the Life of St.David (Vespasian version) §15.

7. The *ecclesia* was, of course, Llanilltud Fawr (Llantwit Major) in Morgannwg, too well-known to be named.

Paulinus. This is said by A.W.Wade-Evans to be an error for Paul of Léon (q.v.). (VSB index s.n. Paulinus). See the First Life of Gildas §3 and the Life of Paul of Léon §3.

15. The Life of St.Samson (I.61) distinctly says that Samson was buried in his own monastery at Dol in Brittany. But there was a later Samson who was abbot of Llanilltud and it is probably that Samson who was buried at Llanilltud. See Samson II, abbot of Llanilltud.

19. A similar story is told in the Life of Gildas by Caradog of Llancarfan (§6) where Gildas made a bell for the pope, but for similar reasons it was finally given to Cadog.

22. The story of the altar 'held up by the will of God' is told as one of the 'Mirabilia' listed in an appendix to the *Historia Brittonum* (§71). The place is there called *Loyngarth*, modern Welsh Ystum Llwynarth, English Oystermouth in Gower. This account adds that Illtud founded a church around the body of the holy man and around the altar. The present church is dedicated to All Saints (PW 55).

23. The place is probably Llanharan, *Locus Harae*, 'the monastery of the Sty', in Morgannwg, where to our own time survived a place called Llecha, 'Stones' (WCO 135). Llanharan seems to have no dedication.

24. There are churches in Léon and Cornouaille in Brittany of which he is patron. See LBS III. 317. On the place of his death see note to §1, above. The day of his death, November 6, agrees with that of his festival. See LBS I.75, III.317.

The Life of St.Samson says (I.7) that Illtud was a disciple of St.Germanus, who had ordained him priest. Also, speaking of Llanilltud Fawr, it says (I.42) 'the monastery which, it is said, had been founded by St.Germanus'. The last statement is not generally accepted, though Wade-Evans did not rule out the possibility (WCO 74, 132). It is also difficult to reconcile the former statement with a satisfactory chronology of Illtud's life, although Wade-Evans accepted it (WCO 211). Paul Grosjean, however, thought that the tradition did not necessarily mean that Illtud went to Auxerre: he could have been brought up or educated by people who claimed to be disciples or followers of St.Germanus (*Studies in memory of Fritz Saxl*, ed. D.J.Gordon, 1957, pp.75-76, quoted by Idris Foster in *Prehistoric and Early Wales*, 1965, p.227 n.4).

In the Life of St.Brioc (before 850) (§9) we are told that St.Germanus had as pupils Patrick and Illtud along with Brioc.

In the Life of St.Dubricius it is stated that Illtud was made abbot of Llanilltud by Dubricius, who visited the residence of the blessed Illtud in the season of Lent, that he might correct what wanted amendment, and confirm what should be observed (BLD 81; LBS III.308).

The Life of St.Leonorius (q.v.) says that the saint was a pupil of Illtud and was consecrated bishop by Dubricius. We also find that saint Tudual was said to be his pupil. See s.n. Tudual.

The Life of St.Paul of Léon (884) (§2) says that St.Illtud spent much of his time in *Insula Pyrus* [Ynys Bŷr, Caldy Island]. In §3 we are told that among his disciples were Paul, David, Gildas, Samson and others.

Baglan, the saint of Baglan in Morgannwg, is said to have been a disciple of Illtud and a contemporary of Cadog. See s.n. Baglan (2).

One of the 'Llancarfan Charters' appended to the Life of St.Cadog (§57) tells how Cadog and Illtud cursed *Euan Buurr* for killing two men. King Merchiaun [probably Meirchion Wyllt] gave a township, Conhil, to Illtud. Another king, Catlon, gave land to Cadog. Cadog and his familia were witnesses, but only the familia of Illtud were witnesses. See more s.n. Cadog.

According to the Life of Cadog (§22) Illtud was present, with other saints, at a dispute between Arthur and Cadog. For details see s.n. Llyngesog Lawhir. Illtud is also listed among the signatories of an 'Agreement of Refuge' between Cadog and Rhain ap Brychan in the Life of Cadog (§70). See s.n. Rhain ap Brychan.

It has been suggested that Illtud was the 'instructor' of Maelgwn, 'the refined teacher of almost the whole of Britain' mentioned by Gildas (*Epistola* §36). See s.n. Maelgwn Gwynedd.

In the Life of Samson (I.8) we are told that when Illtud was on his death-bed he called for two abbots, Isanus [Isan] and Atoclius, to visit him. Illtud died the same night, Atoclius soon after, and Isanus after forty days, all of which was prophesied by Illtud.

A list of abbots of Llanilltud Fawr is printed from an old deed by David Williams in his *History of Monmouthshire*, 1796, Appendix, p.50. This gives Illtutus, Piro [Pyr], Isanus, Cennit [Cennydd], Samson, Note that Samson was appointed abbot of Llanilltud according to his Life (I.42), but only remained for a short time before leaving for Armorica (I.45). However, Illtud was still alive when Samson went to Armorica according to the Life of Illtud (§15). If we accept all these statements it would seem that Pyr, Isan, Cennydd and Samson were all abbots of Llanilltud Fawr during the lifetime of Illtud, perhaps during some of his many absences or after his retirement.

A stone cross in the churchyard of Llanilltud Fawr bears the names of Illtutus and Samson. See s.n. Samson of Dol.

There are some 13 churches dedicated to Illtud in Wales, mainly in the South: Morgannwg (6), Brycheiniog (1), Ystrad Tywi (including Gŵyr) (4), Dyfed (1), Ardudwy (1). See PW. LBS III.315 adds some doubtful cases.

ILON HWYLFAR.

'I. of the Great Journey'. He is mentioned in the 'Hanesyn Hen' tract (ByA §16 in EWGT p.88) as a man of the North, father of Helygy and Elfedan. The two sons seem to have given their names (1) to the brook Helygi (Luggy) which joins the Severn near Welshpool, and (2) to a township, Ystradelfeddan, in the parish of Welshpool (OP II.600). Compare *Tom Elwithan*, 'the Mound of Elwyddan' mentioned in the Cynddylan poetry (CLIH XI.103). Could these persons belong to the lost Cynddylan saga? (PCB).

ILTUT. (Fictitious).

The eighth in the list of fictitious archbishops of London, ascribed to Jocelin of Furness, succeeding Stephan and being succeeded by Dedwin (John Stow, *The Chronicles of England*, 1580, p.56).

ILUD ferch BRYCHAN.

A daughter of Brychan according to two of the older Brychan documents (DSB §12(25) and JC §3(24) in EWGT pp.16, 44). The first merely says *Ilud filia Brachan*. The second reads *Llud verch Vrachan yn Ruthun yGwlat Vorgant*. This evidently refers to Llanilid in Rhuthin lordship, Glamorgan, 5½ miles east by north of Bridgend. The church, however, was later dedicated to Ilid and Curig. See s.n. Ilid. (LBS III.300; A.W.Wade-Evans in Cy. XIX (1906) p.44, PW 71). According to Wade-Evans Ilud was also the patron of Llanilid in Crai, formerly under Defynnog, Brycheiniog (PW 36).

INA ferch CEREDIG. (440)

Presumably the saint of Llanina, formerly under Llannarth, in Ceredigion (PW 59). She was the daughter of Ceredig ap Cunedda according to *Progenies Keredic* (§7 in EWGT p.20). See also LBS III.318.

INABWY, bishop in Ergyng.

Inabwy is the modern form of the name which occurs in the Book of Llandaf as Iunabui and Iunapeius (WCO 121). In BLD 72a we read: *Peipiau rex filius Erb largitus est Mainaur Garth Benni ... Deo et Dubricio ... et Iunapeio consobrino suo ...* The fundamental meaning of *consobrinius* is 'sister's son' and *suo* should refer to the subject of the sentence, i.e. Peipiau. Thus the literal meaning is that Inabwy was the son of the sister of Peibio ab Erb. Alfred Anscombe took it to be so in Cy. XXIV (1913) p.81. But *consobrinius* can also mean cousin, and *suo* can be taken to refer to Dubricius, so that Inabwy was perhaps cousin to Peibio or to Dubricius. See G.H.Doble, *St.Dubricius*, p.18 and n.2, and p.26 and n.7. LBS III.336 calls him cousin of Dubricius. Nephew to Peibio seems most probable (PCB).

Inabwy is listed as a disciple to Dubricius (BLD 80). Several charters in which he figures do not represent him as a bishop. BLD 72a, b, 73a, b, 76a are all [wrongly] with Dubricius as bishop. Another (163a) is with Elwystl as bishop. There are two charters where Inabwy is bishop (BLD 163b, 164). These were grants by Gwrgan ap Cynfyn, king of Ergyng. Wendy Davies dates the early charters c.575-595 and those when he was bishop c.620 (LlCh pp.92-94, 104).

Foundations recorded in the Book of Llandaf were:

Lann Loudeu now Llanloundy in Welsh Newton, Herefordshire (BLD 163).

Lann Budgualan now Ballingham on the Wye in Ergyng and dedicated to Dubricius (BLD 164).

Lann Iunabui now Llandinabo in Ergyng (BLD 73a).

(LBS III.337, WCO 123, WATU). In the last-named place he was called Tinabo (Ty-Inabo), and this points to his father having been Rhun ab Eneas Ledewig. See Eneas Ledewig.

According to the Life of Teilo in the Book of Llandaf (BLD 115), Inabwy was one of the disciples of Dubricius who joined Teilo when he returned from Brittany. This does not appear in the earlier Life and may be dismissed.

INDEG ferch GARWY HIR. (Legendary).

She is mentioned in the tale of 'Culhwch and Olwen' as one of the ladies of Arthur's Court (WM 470, RM 112). She is also mentioned in a triad as one of the 'Three Mistresses of Arthur' (TYP no.57).

So the poet Gruffudd ap Maredudd speaks of 'The care of Arthur ... for the daughter of Garwy Hir, [for one of] the hue of snow.' (RBP col.1326 ll.16-18; TYP p.354). See also Garwy.

INETHAN ap IASEDD or IASETH. (970)

Ancestor of the main branches of the tribe of Marchudd in Rhos, Gwynedd; father of Edryd and Elfyw (ABT 2c, 9a, HL 7b, c in EWGT pp.97, 103, 116).

INNOGEN daughter of PANDRASUS. (Fictitious).

The best spelling of the name in HRB is *Innogen* or *Ignogen* (Griscom, Faral). It is evidently derived from the Latin name *Innocentia* (so Robert Owen, *The Kymry*, 1891, p.48). But the spelling of the name varies in the manuscripts and the form which became popular was *Imogen*, through Shakespeare's 'Cymbeline'.

According to Geoffrey of Monmouth she was the daughter of Pandrasus 'king of Greece', and was married to Brutus. She came with him to Britain and was mother of his three sons, Locrinus, Albanactus and Camber (HRB I.11, II.1).

In Brut y Brenhinedd the common form is Ignogen.

IOE ap MEIRCHION. Father of Paen (q.v.) ap Ioe. (970)

IOEVIN, Breton Saint. See Paul of Léon.

IOHANNES (son of BRYCHAN).

Iohannes is listed as one of the children of Brychan in the Life of St.Nectan. See EWGT p.29. Unlike many of the other so-called children of Brychan in the list, he is not found in the north-east of Cornwall, but G.H.Doble proposed to identify him with the patron of Instow [John's Stow] not far from the Cornish border on the north coast of Devon between Barnstaple and Bideford. (*S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, "Cornish Saints" Series No.25, p.11).

IONA (son of BRYCHAN). See Brychan, Cornish List.

IONA, 'king of France'.

In the tale of 'Culhwch and Olwen' mention is made of 'Iona, king of France' as one of those present at Arthur's Court (WM 461, RM 107).

Compare Ionas.

IONAFAL ap MEURIG. (d.985).

According to Brut y Tywysogion he was slain in 985 by Cadwallon ap Ieuaf. His father was presumably Meurig ab Idwal Foel.

IONAS, prince of Domnonée.

According to the genealogy in the Life of St.Winnoc (*Boll. Acta SS. Nov.III* p.268) Ionas was the son of Riatham son of Deroch son of Riwal, and father of Iudwal [Iudual]. Arthur le Moyne de la Borderie considered that Riatham's presence in the pedigree was "absolument impossible" (*Histoire de Bretagne*, I.400 n.3). See s.n. Riwal. He made Ionas the son of Deroch, and thought that Riatham was perhaps another son of Deroch who died young. He put the reign of Ionas from c.535 to c.540 (*ibid.*, pp.400, 433).

According to the Life of St.Samson (I.53), an unjust oppressor, [Conmor (I.59)] seized the kingdom and handed Ionas over to death at the hands of Childebert [king of Paris, 511-558].

In the Life of St.Leonore we are told that when Conmor seized power he married the widow of the dead king (wrongly called Riguald [Riwal]). In the Life of St.Melor we are told that Conmor was living with the sister of Melor's father Meliau, that is, a daughter of Budic, prince of Cornouaille. See Budic (1). Thus the wife of Ionas was perhaps the daughter of Budic. So LBS I.51, 53.

IOP ap DEL.

Genealogical link in the ancestry of Cydifor Fawr ap Gollwyn, patriarch of a tribe in Dyfed; father of Arthafad. (ABT §18b in EWGT p.106).

IORWERTH HIRFLAWDD. (770)

'Iorwerth of the Long Struggle'. 'Hirflawdd' is explained as being in contemporary [16th century] language 'Hirymladd' (ABT 11, Peniarth MS.127 text in EWGT p.104).

His earliest appearance is in *De Situ Brecheniauc* where he is called '*Gereuerth*, king of Powys, whence are named the Iorwerthion', and said to be the husband of Arianwen ferch Brychan (§12(10) in EWGT p.15). That his wife was Arianwen ferch Brychan is confirmed in all the Brychan documents except 'Cognatio Brychan' (§15(10) in EWGT p.18) which mentions no husband. The cognomen, Hirflawdd, occurs first in the Brychan section of Jesus College MS.20 (§3(2) in EWGT p.43) and this appears in most later documents, but Hirflawr, 'tall and grey' in MG 4 in EWGT p.39.

His pedigree first appears in Mostyn MS.117 where he is the son of Tegonwy ap Teon (MG 4 in EWGT p.39). This ancestry is confirmed in PB 3b, ABT 2a, 13 in EWGT pp.82, 97, 104. He was the father of Idnerth, ancestor of Elystan Glodrydd (MG 4, JC 30, ABT 11), and father of Cynog Mawr, ancestor of Trahaearn ap Caradog of Arwystli (ABT 2a, 13).

The poet Cynddelw mentions the Iorweirthion in two poems: 'Gwelygorddau Powys' (RBP Col.1397, *Yoruerthyawn*; LIH p.164, *Yorueirthyawn*) and 'Marwnad Cadwallon ap Madog' (LIH p.125, *Yorueirthyawn*). The line of princes of Gwrtheyrnion [in Radnorshire], descended from Elystan Glodrydd, is called *Gwehelyth Iorueirthiawn Gwrthrynon* in Peniarth MS.177 p.211. See ABT §11 in EWGT p.104.

The genealogies of his descendants agree in putting his date of birth in about A.D.770. This is quite out of line with the dates of the husbands of other daughters of Brychan. See s.n. Brychan.

ISAAC ab EIFION ap MEURIG. (570)

A prince of the line of Dunodig; father of Pobien Hen (HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108). Eifion becomes Einion in JC and is omitted in ABT.

ISAN, abbot of Llanilltud Fawr.

Isanus and Atoclius are mentioned in the Breton Life of St.Samson (I.8) as two abbots who were asked by St.Illtud to visit him when he was on his death-bed. Illtud prophesied that he himself and Atoclius would die that very night, and that Isan would die forty days later. All this came to pass.

We are not told where Isan was abbot when Illtud was about to die. Isanus comes third in a list of abbots of Llanilltud printed by David Williams in his *History of Monmouthshire*, 1796, Appendix p.50. He is preceded by Piro [Pyr] and is followed by Cennit [Cennydd] and then Samson. It would seem that Isan was abbot of Llanilltud during the life of Illtud. See further s.n. Illtud.

There is a Llanisien (Llanishen) in Cardiff and another Llanisien (Llanishen) in Tryleg, Gwent (WATU). It appears that the church in Cardiff was called Lann Yssan in the Book of Llandaf (BLD 241-2) but that in Gwent was called Lann Nissien (BLD 321). Thus the patrons are given as Isan and Nisien, respectively, in PW 66 and PW 81, following OP I.307. Both churches were regarded as dedicated to St.Dionysius or Denis in Norman times (LBS III.321). BLD also mentions Lann Issan mainaur (pp.56, 62, 124, 255, 287) in Rhos, Dyfed, as belonging to Llandaf. It is, however, identified with St.Ishmael's (LBS III.321). So in WATU: "St.Ishmael's [Llanisan-yn-Rhos]". But St.Ishmael's in Rhos is said to be dedicated to Ysfael (q.v.).

ISCAWYN ap PANON. (Legendary).

One of the warriors at Arthur's Court listed in the tale of 'Culhwch and Olwen' (WM 462, RM 108). Later we are told that he was slain in the hunting of the boar Trwyth at Cwm Cerwyn (RM 138). Here the name is spelt Yscawyn. Gwyn Jones and Thomas Jones translate "Isgawyn son of Banon".

It is probably the same person who is called *Kysceint mab Banon* one of Arthur's followers mentioned in the Dialogue 'Who is the Porter?' in the Black Book of Carmarthen (BBC p.94). But John Rhys thought that Kysceint was probably a miscopying of Kysteint, the Welsh form of Constantius (Preface to The Everyman Edition of Malory's *Le Morte Darthur*, 1906, p.xxi n.2). Note e.g. Custeint in JC §4 in EWGT p.44. But see AoW 64 n.31, CO(2) p.84.

ISERNINUS, ST. See Hernin, Patrick.

ISPERYR EWINGATH. (Legendary).

One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 460, RM 106). Gwyn Jones and Thomas Jones translate "Isberyr Cat-claw". A proverb is ascribed to Ysperir in 'Englynion y Clyweid' in Llanstephan MS.27 (No.27 ed. BBCS 3 (1926), p.12).

ISSELL, ST. See Usyllt, Ysfael ap Budic.

ISSEY, ST. See Ide.

ISSIU, ST.

The saint of Partrishow, formerly under Llanbedr Ystrad Yw in Brycheiniog (PW 37). It is called Merthir Issiu in the Book of Llandaf (BLD 279) and Pertrissw in the list of parishes in Peniarth MS.147 (c.1566). See RWM I.918. The form Llanyscho was used in 1555 (LBS III.321). WATU (s.n. Partrishow) treats the modern form of Issiu as Isw.

Richard Fenton noted the Well of Ishaw. Issiu's commemoration is said to be on October 30 (LBS III.322-3).

ISTIO. (Fictitious).

The name is a corrupt form of the eponym of The Istaevones, one of the three great divisions of the Germanic tribes according to Tacitus (*Germania*, Ch.2), and Pliny (*Naturalis Historia*, IV.14). The name appears as Hessitio, Hisitio, Hisicio in the best texts of the *Historia Brittonum* (§§17, 18) where he is said to be the son of Alaneus or Alanus (§18), and father of Francus, Romanus, Britto [Brutus in §18], and Albanus (§17). In the 'Irish Nennius' the name becomes Hissicon, Isacon, Isicon (*Lebor Bretnach*, ed. A.G.van Hamel, 1932, §5). See further s.n. Alanus.

ITHEL?, a Welsh prince, living 973. See Iuchil.

ITHEL ab ATHRWYS ap FFERNFAEL, king of Gwent. (d.848).

His pedigree is given in the 'Harleian' genealogies (§28 in EWGT p.12). He is doubtless the Ithel king of Gwent who is said by the *Annales Cambriae* to have been slain by the men of Brycheiniog in 848. He was apparently the last of his line (HW 274).

ITHEL ab ATHRWYS [ap MEURIG], king of Glywysing. (650)

A king Ithel ab Athrwys is mentioned in the Book of Llandaf as a contemporary of bishop Oudoceus in a charter dealing with *Ecclesia Elidon* (St.Lythan's in Morgannwg) (BLD 157). He is probably the king Ithel of another charter (BLD 159a). BLD 259-260 says: 'from the time of Ithel king of Morgannwg, son of Athrwys, a contemporary of bishop Oudoceus'.

It is evident from the witnesses that Ithel was king at the same time as his brother Morgan. Compare BLD 157 with BLD 149, 151a. Wendy Davies dates the charters c.685 (LlCh p.102).

ITHEL ap CEREDIG. (440)

Father of St.Dogfael (PK 12, ByS 2 in EWGT pp.20, 55).

ITHEL ab IDWALLON. (970)

The father of Gwrgan and grandfather of Iestyn ap Gwrgan ancestor of the 'Royal Tribe' of Morgannwg (ABT 15, MP 3 in EWGT pp.105, 122). He is mentioned in the Book of Llandaf as the father of Gwrgan (BLD 258, 263), but his father is not given. His parentage is accepted by *The Glamorgan County History*, Vol.2 (1983), p.404).

ITHEL ap MORGAN, king of Glywysing. (690)

His pedigree is given in the 'Harleian' and later genealogies which add that he was the father of Ffernfael and Rhys (HG 28, 29, JC 9, ABT 15 in EWGT pp.12, 45, 105). In some later pedigrees his name is changed to Einudd (MP 3 in EWGT p.122).

In the Book of Llandaf he first appears in charters with his father in the time of bishop Berthwyn (BLD 176, 190). Next he appears as king with two sons, Ffernfael and Meurig (BLD 175, 179, 180, 186, 190, 195). Then we have a charter in the time of Berthwyn with two further sons Rhodri and Rhys (BLD 191). There are two more charters in the time of the next bishop, Terchan (BLD 202, 204). His four sons, Meurig, Rhys, Ffernfael, and Rhodri are mentioned together as living in the time of bishop Elfog [see Elfodd] (BLD 206). His wife was perhaps Riceneth. See s.n. Morgan ab Athrwys.

BLD 192 says 'Let it be known that great tribulations and plunderings occurred in the time of *Telpaldus* and *Ithailus*, kings of *Britannia*, which were committed by the most treacherous Saxon nation, and most of all on the confines of *Britannia* [Wales] and *Agglia* [England] towards *Herfordia* [Hereford], so that all the border country of *Britannia* was nearly destroyed, and much beyond the borders of both *Agglia* and *Britannia*, and especially about the river *Guy* [Wye], on account of frequent daily and nightly encounters between each other. After a time, peace having been established, the land was restored to its owners and its former authority, and an alliance of the Britons [Welsh] formed in those parts. And king *Iudhail* [Ithel] restored to the survivors their patrimony, though for a time destroyed, and likewise restored to bishop *Berthguin* [Berthwyn] eleven estates which had belonged to the church in the days before the troubles.' The estates mentioned are all in Ergyng.

Telpaldus is a contraction of *Etelpaldus*, that is, Æthelbald, king of Mercia 716 - 757 (in which year he died) (OP II.271). The Anglo-Saxon Chronicle says (s.a.743) 'This year Æthelbald, king of Mercia, and Cuthred, king of the West-Saxons, fought with the Welsh'. This was probably against the men of Devon and Cornwall (HW 197 n.14). 'All that is known of the border conflict which no doubt went on incessantly during this period is that in or about 722 (AC, ByT) the Welsh won two victories in South Wales'. The exact places are uncertain (HW 197).

Wendy Davies places the reign of Ithel ap Morgan c.710-745 (LlCh p.76). See also Samson II, abbot of Llanilltud.

ITHEL HAEL of Llydaw. (470)

He appears only in Bonedd y Saint (§25) and Achau'r Saint (§14) as ancestor of various saints. He was father of two sons, Tygái and Trillo, and a daughter, Llechid, according to the earlier versions of ByS §25. A later version adds Hywyn, Gredfyw, Gredifael, Fflewín and Caron. AchS §14 adds Doged. A later version still of ByS adds Tanwg, Twrog and Baglan, but this seems to be erratic. See EWGT pp.58, 69.

In a late version (G) of ByS §25 and in AchS §14 Ithel Hael is said to be son of Hywel ab Emyr Llydaw. Llydaw here is probably a place in south-east Wales. See Llydaw.

William Hoby (b.c.1370), lord of Burwar in Old Radnor, traced his descent from Ithel Hael ap Hywel ab Emyr Llydaw (Peniarth MSS. 132 p.276, 140 p.292).

IUCHIL, a Welsh prince, (living 973).

A Welsh prince, who, with others, is said to have plighted his troth to Edgar, the English king, and rowed him on the river Dee in 973. Florence of Worcester (*Chronicon ex Chronicis*, I.142) calls him *Iuchil*. William of Malmesbury (*Gesta Regum*, II.148) calls him *Iudethil*. William Wynne, in his *History of Wales*, 1774, ed. p.59, calls him Ithel, which is perhaps the correct form (older Iudhail), but does not say where he reigned. Oman thought he was of South Wales (p.544), but no prince of that name is known to have lived at that time. See also HW p.349.

IUDHUBR [IDDWR], abbot of Llandochoau.

He appears in four charters in the Book of Llandaf in the time of bishop Oudoceus, two with king Morgan ab Athrwys (BLD 149, 151a), one with king Ithel ab Athrwys (BLD 157) and one with no king mentioned (159b). He succeeded Sulien and was followed by Sadwrn. See *Trans.Cym.*, 1948, p.291 (but ignore dates) and Wendy Davies, who dates the charters c.680-685 (LlCh pp.55, 99-102).

IUDUAL, prince of Domnonée.

Son of Ionas, prince of Domnonée. Conmor, [count of Léon], had seized the kingdom and handed Ionas over to Childebert, [king of Paris, 511-558] to be slain. Iudual was sent by his mother to take sanctuary with St.Leonore. Conmor came searching for him, but Leonore helped him to escape to the court of Childebert. Conmor then sent a deputation to Childebert and persuaded him to keep Iudual at Paris under restraint.

When Samson arrived in Brittany he found great distress in Domnonée, owing to the tyranny of Conmor, and promptly set forth to visit Childebart on Iudual's account. After much difficulty Samson achieved his aim. See s.n. Samson. Childebart finally allowed Iudual to return to Brittany. While Samson prayed and fasted on his behalf, Iudual in a single battle overthrew Conmor, and himself reigned over Domnonée. (Based on the Breton Life of Samson and the Life of St.Leonore). According to the Life of St.Paul of Léon (§20) Iudual was a cousin of Samson.

Iudual reigned c.555-580 (Arthur le Moyne de la Borderie, *Histoire de Bretagne*, 1896, I.433, 463). He was the father of Iuthael, who succeeded him, and many others.

IUGENIUS son of MORVIDUS. See Owain ap Morudd.

IWERYDD, mother of BRÂN.

The name appears in the dialogue between Gwyn ap Nudd and Gwyddno Garanhir in the Black Book of Carmarthen (BBC p.99 l.14). Gwyn says: 'I have been where *Bran mab Ywerit*, of wide-spread fame, was slain'. There is no way of telling who this Brân was. John Rhys thought that it was Brân ap Llŷr, and that Iwerydd (the modern form of the name) was his mother (*Arthurian Legend*, p.130), but see Brân ab Ymellyrn.

Helaine Newstead suggested that *mab y werit* should be translated 'son of the ocean'. This may simply be a rendering of *mab Llŷr* by one who knew that *llŷr* meant 'sea'. (*Bran the Blessed in Arthurian Romance*, 1939, p.18f; P.MacCana, *Branwen daughter of Llŷr*, p.130). But Iwerydd was used as a woman's name in the eleventh century. See ByT s.a.1116, HL 2k in EWGT p.113.

JOSEPH of ARIMATHEA.

The only authentic details of his life are to be found in the Gospels (Matthew xxvii.57-60; Mark xv.43-46; Luke xxiii.50-53; John xix.38-42) in which we are told that he was a man of means, a secret disciple of Jesus and a respected member of the Council [The Great Council or Sanhedrin]. After the crucifixion Pontius Pilate granted his request for the body of Jesus which he wrapped in linen cloth and laid in his own unused tomb.

As a saint he is commemorated on March 17.

Further details, contained in certain apocryphal Gospels, bear the obvious stamp of invention, but at any rate are of some antiquity:

1. The Gospel of Nicodemus. The first part called *Gesta Pilati* tells how the Jews, incensed against Joseph, placed him in a cell without windows and sealed the door. But Christ freed him and conducted him to Arimathea. Later when the Jews sought him they found him at liberty and Joseph told them the story of his liberation (M.R.James, *The Apocryphal New Testament*, 1924, pp.xix, 94, 105 f).

2. The Avenging of the Saviour (*Vindicta Salvatoris*). The version given in the *Golden Legend* tells how Vespasian, after affirming his belief in Jesus, was miraculously healed of a wasps' nest in his nose. He determined to avenge Jesus and laid siege to Jerusalem. After the fall of Jerusalem Vespasian (or his son, Titus) discovered Joseph of Arimathea built up in a very massive wall. Joseph told him that he had been imprisoned there a second time by the Jews, and even to that time had been miraculously nourished on heavenly food (M.R.James, *loc.cit.*, pp.160-1). [Vespasian was conducting the Jewish War A.D.66-69. On being made emperor he left the war to his son Titus who took Jerusalem in A.D.70].

The legend telling how Joseph of Arimathea came to Britain to preach the Gospel appears to be of comparatively recent growth, dating probably from the late 12th or early 13th century, the time when the monks of Glastonbury were busy looking for methods of attracting visitors to their monastery. For a good outline of the growth of the legend, see T. Armitage Robinson, *Two Glastonbury Legends*, Cambridge, 1926.

The first mention of Joseph of Arimathea in this capacity is in William of Malmesbury's *De Antiquitate Glastoniensis Ecclesiae* which is preserved in a manuscript of the 13th century at Trinity College, Cambridge (No.724). It was edited by Thomas Hearne, Oxford, 1727. Only a nucleus of the contents of this manuscript are, however, the authentic work of William. See W.W.Newell, "William of Malmesbury on the Antiquity of Glastonbury", *Publications of the Modern Language Association of America*, xviii.459 (1903). The contents of the second edition of William of Malmesbury's *Gesta Regum* (between 1135 and 1140) are a guide to the original contents of the *De Antiquitate*.

[A] Probably a genuine entry is his reference to a definite legend which, however, he politely waved aside as *opinionum naenias*:

Twelve disciples of Saints Philip and James having come into Britain in the year of Our Lord's Incarnation 63, three kings, although pagans, conferred upon them 12 portions of land: whence to this present the name '12 hides' has persisted (Hearne, p.45).

[B] An introductory chapter to *De Antiquitate*, interpolated shortly before 1250, says that Philip sent the twelve disciples:

over whom he placed ... his dearest friend, Joseph of Arimathea.... They preached with boldness... But the barbarian king ... absolutely refused to agree with their preaching. ... Yet ... he granted them a certain island ... called ... Ynswitrin [Ynys Wydrin (q.v.), a name for Glastonbury] ... in which to dwell. Moreover, afterwards, two pagan kings ... successively granted to each of them a portion of land ... (Hearne, pp.5-6).

[C] The next addition was to identify the pagan king with Arviragus. This seems to be mentioned first by John of Tinmouth (fl.1366) in his *Life of St.Patrick*, published in John Capgrave's *Nova Legenda Anglie*, ed. C. Horstman, II.289. Arviragus comes from Geoffrey of Monmouth's *Historia Regum Britanniae*.

[D] In the *Eulogium Historiarum* by a monk of Malmesbury (soon after 1366), the same story is told with the addition that Joseph of Arimathea was buried at Glastonbury:

with two phials full of the bloody sweat of Christ, which he had brought with him from the Holy Land. (Ed. Rolls, Book 2, Ch.3 in Vol.I p.157).

[E] A further interpolation in *De Antiquitate* gives the names of the three kings as Arviragus, Marius and Coillus, adding that the son of the last of these was Lucius, the first Christian king of Britain (Hearne p.45). These names all come from Geoffrey of Monmouth (HRB IV.16-20).

THE GRAIL

The earliest known story of the Grail, *Li Conte del Graal*, by Chrétien de Troyes, written between 1174 and 1190, but never completed by him, knows nothing of Joseph of Arimathea. As to the Grail, the only information which Chrétien gave "was that the Grail, since it contained the host (sacramental wafer), was the vessel so used in the eucharistic ritual - the ciborium as it is called". Perceval was destined to be the hero (Bruce I.223, 244, see also I.256).

[F] It was Robert de Boron who first associated the Grail with Joseph of Arimathea and described it as the cup used by Jesus at the last supper. He composed a poem on the subject 'Joseph of Arimathea', some time between 1180 and 1199, which tells how the Grail came into the possession of Joseph, who preserved some of the blood of Jesus therein. Robert drew much material from the Apocryphal Gospels already quoted, including Joseph's release from prison by Vespasian. He then tells how Joseph and his followers went to dwell in far-off lands. The Grail was transferred to Joseph's brother-in-law, Hebron, (frequently shortened to Bron), the husband of Joseph's sister Enygeus, and Hebron continued his journey westward. Joseph died, apparently in the land where he was born. It is not

told where Bron finally settled with the Grail. Bron's son, Alain, is to go westwards. He will have an heir who will keep the vessel (Bruce I.230 ff, 223, 267).

Robert de Boron planned a cycle of three poems. The second was 'Merlin' which does not touch on the Grail, but the third, which would have told, presumably, how the Grail came to Britain, and what happened there was apparently never written.

[G] At some time between the years 1205 and 1216, probably about 1210 (Bruce I.450, 453) the work of Boron, which had already been turned into prose, received a considerable expansion under the title *L'Estoire del Saint Graal* in order to form the first part of the 'Vulgate' cycle of Arthurian Romances centred around Lancelot as chief hero, and his son Galahad as the principal Grail hero.

The additions which are of present concern are as follows: Joseph of Arimathea had a son Josephes. After being released by Vespasian, Joseph was baptized by St.Philip. He then converted 75 friends and relations and they all set out on a journey. After much wandering they came to the coast of Gaul. The faithful section of the company, with the Grail, were borne across the channel to Britain on the shirt of Josephes. The company came to Castle Galafort. After 15 years of adventures in various parts of Britain, they returned to Galafort where Joseph and Josephes died. Josephes had confided the Grail to Alain the son of Bron. Alain came to the 'Terre Foraine' where the lordly castle of Corbenic was built for the Grail. The castle and the Grail remained in the family of Bron until the time of Arthur, passing from Alain to his brother Josue and then from father to son - Aminadap, Catheloys, Manaal, Lambar, Pelleham, Pelles, on whose daughter Lancelot begot Galahad (Sommer, Vol.1, passim). There is no mention of Glastonbury.

[H] This was evidently the basis of a late marginal note in *De Antiquitate* which tells us that Joseph was accompanied by his son Josephes and many others, and that he died in Britain. It mentions the Grail Legend as its source (Hearne pp.7-8).

The accounts of Joseph of Arimathea based on the Grail legend include Joseph's release from captivity at the time of the fall of Jerusalem in A.D.70. Thus his arrival in Britain would be more than seven years later than that given in the earlier versions (A to E).

John of Glastonbury

John of Glastonbury had all this material before him, when at the end of the fourteenth century he recast the earlier history of the abbey. He gave for the first time an orderly account of the full legend of Joseph of Arimathea as it was told at Glastonbury (Armitage Robinson, p.36). His account is given in *Chronica sive Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, Oxford, 1726, pp.48-54. It takes extracts from the story in *L'Estoire del Saint Graal* (F+G), but omits Joseph's second imprisonment and release by Vespasian. This avoided the chronological discrepancy mentioned above. It adds a story of Joseph becoming *paranymphos*, 'guardian', to the Virgin Mary, apparently based on one of the Latin forms of the *Transitus Mariae*, 'the Passing of Mary' which claims to have been written by Joseph of Arimathea himself. After coming to St.Philip in Gaul, it is Philip who sends Joseph to Britain as head of twelve (Josephes being one of them) to preach the gospel. Six hundred and more men and women accompanied him ('as is to be read in the book which is called *The Holy Grail*'). The faithful pass over to Britain on the shirt of Josephes. It is later, in the year 63, that Joseph, Josephes and ten other companions traverse Britain over which Arviragus reigned, etc. as in C and E above. Finally he describes the place of burial of Joseph in Glastonbury.

The same story is told by John Capgrave in his *Life of Joseph (Nova Legenda Anglie)*, ed. C.Horstman, II.78 ff). Both profess to quote from a book entitled *De Sancto Joseph ab Arimathea* by the emperor Theodosius (379-395). Although confessedly based on 'the book which is called *The Holy Grail*' the Grail itself is not once mentioned.

The phials, however, of D above, are mentioned later by John of Glastonbury in the strange 'Prophecy of Melchinus' (pp.30 and 55). This also appears as a gloss in *De Antiquitate* and in Capgrave's *Life of Joseph* (*loc.cit.*, p.82). The relevant lines (22-26) are thus translated by Armitage Robinson (pp.30-31):

For Joseph hath with him
In his sarcophagus
Two cruets, white and silver,
Filled with blood and sweat
Of the prophet Jesus.

John of Glastonbury also found, or invented, a genealogy of Arthur, based on *L'estoire del Saint Graal*, using the names in the pedigree of Galahad. In this, Bron, brother in law of Joseph, becomes *Helaius nepos Joseph*, which may be translated nephew or grandson of Joseph. Then follow from father to son: Josue, Aminadab, Castellors, Manael, Lambord. Then *Lambord genuit filium, qui genuit Ygernam, de qua rex Uterpendragun genuit nobilem et famosum regem Arthurum*. (*loc.cit.*, pp.56-57 and again p.73). The Welsh genealogists adapted this and made some minor corrections. See s.n. Amlawdd Wledig.

John Hardyng in his *Chronicle* (c.1450) Ch. 47, 48, combined his sources differently, saying that Joseph of Arimathea, having been released from prison by Vespasian, came to Britain with Vespasian in the year 76, and was commended by him to Arviragus, who gave him twelve hides of land.

Other stories and 'lingering traditions' concerning Joseph of Arimathea are endless, and are not discussed here.

The Legend of Mary Magdalene

The story is first told by Rabanus Maurus, Archbishop of Mainz (d.856), in *De Vita Beatae Mariae Magdalene*, Chapters 36-37. Mary Magdalene (misidentified with Mary of Bethany), Martha, Lazarus and Marcella, their attendant, Parmenus a deacon, and St.Maximinus, being in fear of the Jews, set out for the west and came to Gaul (Migne, *Patrologia Latina*, Vol.112 cols. 1492-3).

A later version says that the Jews, displaying great hatred, put them into a boat without oars and consigned them to the sure peril of the sea. It is said that by divine providence they reached Marseilles. Cardinal Caesar Baronius records this and adds: 'They say that Joseph of Arimathea was a comrade in the same peril, and they relate that he sailed from Gaul to Britain, and after preaching the Gospel he ended his days there.' (*Annales Ecclesiastici*, Vol.1 (1590), Ann. 35 §5).

This legend never seems to have formed part of the Glastonbury tradition.

Welsh References

In a triad in the 'Hanesyn Hen' tract (Plant Brychan §5 in EWGT p.83) the Children of Caw of Prydyn are listed as one of the 'Three Kindreds of Saints of Ynys Prydain', see also TYP no.81, but the Pen.50 version of TYP no.81 substitutes the Lineage of Joseph of Arimathea as one of the 'Three Saintly Lineages' of Ynys Prydain, although there are no Welsh saints said to be descended from Joseph of Arimathea. When the latter version was edited for the Myvyrian Archaiology (No.i.42) Brân ap Llŷr was substituted for Joseph of Arimathea, evidently by Iolo Morganwg. See TYP p.203. Joseph of Arimathea is also mentioned in TYP no.86 as the ancestor of Galaad [Galahad], Peredur [Perceval] and Bort [Bors] the three Grail-winners in the Vulgate Version of the Arthurian Romances.

Iolo Morganwg pretended that Joseph of Arimathea was known to the Welsh as Ilid. 'This Ilid is called St.Joseph of Arimathea' (Iolo MSS. p.7, similarly p.219). See also pp.100, 115, 135, 149, 255.

JULIOT or JULITTA, ST.

The saint of St.Juliot, a parish in Cornwall, 13 miles west-north-west of Launceston. The feast of St.Juliot's is on the Sunday nearest to June 29 (LBS III.335). In Domesday Book the parish is called *Sanguilant* (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, 'Cornish Saints' Series No.25, p.15).

The principal shrine of Julitta in Trigg was the important church of Lanteglos by Camelford, styled in 1288 *Ecclesia Sancte Julitte*. The little chapel on the island part of Tintagel Castle was

dedicated to *St.Ulette alias Uliane* according to Leland (1535) (*Itinerary*, ed. L.T.Smith, I.177). This suggests the identification of Juliot (or Julitta) with Iuliana who appears in the Cornish list of the children of Brychan. See s.n. Brychan. But it is difficult to say how far Leland was justified in equating Ulette and Uliane (Doble pp.15-16).

Julitta was a well-known saint in the Roman Martyrology. Her day was June 16. She was often confused with more local saints. See s.n. Ilid.

JULIUS, ST.

St.Julius and St.Aaron seem to be first mentioned in the 'Historia' section of *De Excidio Britanniae* §10, attributed to Gildas, but this part perhaps by a later anonymous author 'Auctor Badonicus'. See s.n. Gildas. In §9 the writer is speaking of the persecution of the Christians under Diocletian (c.304-5). It is his conjecture, ('as we conclude', he says), that Julius and Aaron, men of Caerleon-on-Usk, as well as Alban of Verulamium, were martyred at that time. Bede, who was using the 'Historia' of *De Excidio*, definitely states that these three were martyred during the Diocletian persecution (*Hist.Eccles.*, I.7).

There were churches or chapels dedicated to Julius and Aaron in Caerleon. The church of St.Julius was later known as St.Julian's. See further s.n. Alban, St. and LBS I.101-3.

Julius and Aaron are commemorated together on July 1 (LBS I.103).

JUST, ST.

The saint of St.Just in Penwith and St.Just in Roseland, both in Cornwall. Nothing is known about him, or whether it is the same saint at each parish.

The name *Iust* appears in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. The reference is apparently to St.Just of Roseland. This was called *Ecclesia Sancti Iusti* in the eleventh century. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.44-45.

William of Worcester calls St.Just a martyr (*Itineraries*, ed.John H.Harvey, p.96).

St.Just of Penwith has been supplanted by a namesake, a martyr in the Roman Calendar. The feast at Penwith varies from October 30 to November 8 (LBS III.338). The feast at St.Just in Roseland is on August 14 (LBS III.294). St.Just of Penwith and St.Keverne are joined in a legend. See s.n. Keverne.

Compare St.Ust (q.v. s.n. Dyfnig).

JUSTINIAN, ST. See Stinan.

KEA, ST.

The only Life of this saint is given by Albert Le Grand, *Les Vies des Saints de la Bretagne Armorique*, 1901 edition pp 561-3, from a MS. by Maurice, vicar of Cleder, probably of the beginning of the 17th century (LBS II.224-6). A literal translation is given by G.H.Doble in *The Saints of Cornwall*, III.89-92. The following is an outline:

1. Saint Ké or Kenan, surnamed Colodoc, was born in the Isle of Britain, of rich and noble parents; his father was called Ludun and his mother Tagu. He became a bishop in one of the cities of his country. He resigned his see and went to Cambria.
2. While he was praying it was revealed to him that he must obtain a little bell and travel until the bell would ring of its own accord. He obtained a bell from Gildas.
3. He and his companions came to a place called Rosené [Rosinis]. They entered a thick forest and the bell began to sound. Here he cleared the ground and built a chapel and cells for his company. Near this place there was a castle named Gudrun [Goodern], in which lived a prince named Theodoric [See Teudur]. He was a wicked and determined man. One day while hunting a stag, the beast fled to the hermitage, and when Theodoric enquired of it, Ké would say nothing. In a rage the prince

carried off seven oxen and a cow, which the saint used for ploughing; but the next day a like number of stags offered themselves to the saint, and allowed themselves to be attached to the plough.

4. Theodoric was cruel to Ké and as a result was smitten with a dangerous disease which brought him to his senses. He sent for Ké, asked pardon, gave back the oxen, and added land to his hermitage. Then he was healed. Later, while hunting, he fell from his horse and broke his neck. Ké built a monastery on the site of the hermitage, and then decided to go over to Armorica.

5. Ké embarked at the port of Landegu and arrived at the coast of Léon. They landed and withdrew to the place where is now the parish church of Cleder. There he built a small monastery about the year 472. At this time Arthur was in Gaul. Modred seized the kingdom, and married Queen Guenaran. Arthur returned to Britain.

6. The British prelates, knowing the holiness of Ké, summoned him and desired him to try and arrange peace between Arthur and Modred. But it was too late, battle had already begun, and so Ké set out to return to Armorica. On the way he visited Queen Guenaran at Winchester and persuaded her to become a religious. Ké returned to Cleder. He buried his fellow-disciple Kerianus, and then fell ill himself and died on the first Saturday in October about the year 495.

NOTES ON THE LIFE

1. Albert le Grand was wrong in identifying Ké and Kenan. In fact he never uses the name Kenan in the body of the Life (Doble, III.100 n.15). Ludun is probably Lleuddun Luyddog (q.v.), a prince of North Britain (LBS II.224; Doble p.93).

3. Rosinis could be an old name for Roseland, but Doble thinks it was originally an island in the great tidal estuary now called "the Truro River". Roseland is the name of the district between the Fal and the sea. Kea parish is 1½ miles south-west of Truro. Goodern is in Kea parish, near Baldhu (Doble pp.94-95).

5. Landegu is Old Kea on the Truro River, 2 miles south-east of Truro. It was called Landegea in the middle ages (Doble p.94). In north Devon, just east of Barnstaple is the parish of Landkey called Landege in 1225. There was a Lan-to-kai in Somerset mentioned in one of the earliest charters of the Abbey of Glastonbury, that of 725. It has been identified with Leigh-in-Street, two miles south of Glastonbury (Doble pp.101-2).

5-6. The introduction of Arthur, Guinevere and Modred, based on Geoffrey of Monmouth, is probably the idea of Albert le Grand (Doble p.97).

6. Ké's commemoration, according to the heading of the Life, is on November 5, but in the body of the Life he is said to have died on the first Saturday in October. In keeping with the latter his day at St.Kea is October 3 (Doble p.98). If this was a Saturday the possible years are 539, 544, 550, 561, with corresponding years 28 years earlier or later, etc. (LBS II.227).

His cult is fairly wide-spread in the north of Brittany. He is the patron of Cleder, but now shares the dedication with St.Peter (Doble pp.98-99). He gave his name to Saint-Quay on the north coast of Brittany close to Perros-Guirec, and of Saint-Quay-Portrieux on the coast near Saint-Brieuc. See further Doble pp.99-100.

Kea's surname *Colodoc* in §1 accounts for two curious entries in the Episcopal Registers of Exeter in which the parish of Kea is referred to as *Sancta Kycladoca* (in 1390) and *Sanctus Kekaladocus* (in 1437). (Note by Charles Henderson in G.H.Doble, *Four Saints of the Fal*, "Cornish Saints" Series, No.20, 1929, pp.31-2). This note contains much interesting information about 'Kea' place-names in Cornwall, not reprinted in *The Saints of Cornwall*, Vol.III. In Brittany the parish church of Saint-Quay-Portrieux was called the Church of *S.Colodoc* in 1181 and by 1197 the Church of *S.Kecoledoc* (Doble p.100). At Plogoff there is a chapel to St.Ké but the parish church is dedicated to *S.Colodon* (Doble p.99).

Association of churches suggests that Kea may have had Fili and Rumon as companions (Doble pp.100-2). Kea is perhaps the same as Tygái. See C.L.Wren in *Trans.Cym.*, 1959, p.70 and further Linda Gowans in *Folklore*, 100 pt.2 (1990) pp.185-197.

KENNETH, ST. See Cennydd.

KENTIGERN, ST. See Cyndeyrn Garthwys.

KERAN, ST. See Kerian, Keverne.

KERI, KERIA, ST. See Curig Lwyd.

KERIAN, ST.

There was formerly a church of St. Kerian situated in the part of the city of Exeter which had been inhabited by Britons up to 936, when Athelstan expelled them. We find: (*Ecclesia*) *Sti. Kerani* in 1173, c.1200, 1310, 1312, 1332, 1362, 1440; *Kyerane* in 1173; *Kerani* and *Kierani* in 1399, 1408; *Kierani* in 1214, 1438, 1441; *Keriani* is found in the fifteenth century, and *Keriane* on Hogenberg's Map of Exeter (1527).

The form Kieran shows a tendency to alter the name to make it look more like Ciaran, the Irish saint of Saigir, with whom he was wrongly identified (G.H.Doble, *The Saints of Cornwall*, II.56-58).

In the Life of St Ké [Kea] we are told (§6) that Ké buried his fellow disciple Kerianus at Cleder in Brittany. A S.Kerian is the patron of the parish of Querrien near Quimperlé, and the eponym of the trêve of Saint-Keran in Treflaouenan. Querrien was called Keryan in 1368 (G.H.Doble, *The Saints of Cornwall*, II.57, III.97).

KEVERNE, ST.

The saint of St.Keverne in the north-east half of the Lizard peninsula.

The name appears as *Achobran* in a tenth-century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) pp.47-48. The Geld Inquest of 1083 speaks of the Canons of S.Achebranus, and Domesday (1085) speaks of the Canons of S.Achebrannus in Lannachebran. We find the spellings Akaveran (1201), Akevrán (1278), Kaveran and Keveran (1236), Keveranus (1290, 1301), Keverayne (1525), Kieranus (1283), also Kyeran, Kieran (G.H.Doble, *Saint Perran, Saint Keverne and Saint Kerrian*, "Cornish Saints" Series, No.29, 1931, pp.61-64, 67).

The forms Kieran, etc. indicate that St.Keverne was being identified with St.Ciaran of Saigir, and, because St.Piran had also been identified with St.Ciaran, we find Keverne identified with Piran. Thus Leland (1535) wrote in his *Itinerary* (ed.L.T.Smith, I.195): "S.Piranes alias Keuerine". Further on he writes S.Keveranes, S.Keverines. (Cf. Doble, p.65).

The name *Funtan-Keran* (Keran's Well) is found in a deed of St.Keverne, c.1280 (Doble, p.66).

Charles Henderson thought that Akeveran was the truest form of the name. Lanheverne is still applied to part of the church-town (Doble p.68). J. Loth thought that Kevran was the original form. There are other examples of an intrusive A- (Doble p.28).

There is a legend that St.Just of Penwith, after visiting St.Keverne, absconded with his chalice. His host threw three rocks at the thief as he was going westwards. These fell in a field on the road from Helston to Marazion, not far from Germoe, and were known as *Tremenkeverne*, 'The Three Stones of Keverne' (Doble p.68). See Robert Hunt, *Popular Romances of the West of England*, 1881, pp.262-4.

KEVIN (CÓEMGEN), ST. See Cwyfen.

KEW, ST. See Ciwa.

KEYNE, ST. See Cain (Ceinwen) ferch Brychan.

KIERAN, ST. See Kerian, Keverne.

KINMARCUS son of SISILLIUS. See Cynfarch ap Seisyll ap Gwrwst.

KYMARIUS son of SISILLIUS. See Cynfarch ap Seisyll ap Cuhelyn.

LADOCA, ST.

The saint of Ladock, six miles north-east of Truro. Her well is remembered in the name of a farm at Ladock (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.36).

LAILOKEN. See Llallogan.

LAINUS ap BRUTUS. See Annun ap Lainus.

LALLU, ST.

The saint of Menheniot, 2½ miles south-east of Liskeard in Cornwall. The name in the form *Lallu* occurs in a tenth-century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. "The exact form of the saint's name, unknown elsewhere, is hard to establish. The available forms are, in Latin, *de Sancto Lalluo* 1276, *Sancti Lalluw* 1293, *Sancti Lallawy* 1318, *Sancti Lalluly* 1426, *Sancti Lallwei* 1509; vernacular *Lallow(e)*, *Lallo* 16th century, *Lalloy* c.1800." (B.L.Olson and O.J.Padel in CMCS 12 (1986) p.56).

The modern 'official' form seems to be *Lalluw*. See *Cornwall* by Arthur L.Salmon, revised by H.Ronald Hicks, 1950, p.117.

LAMBERT, bishop of Menevia. See Lunberth.

LANGUORETH, wife of Rhydderch Hael.

In the Life of St.Kentigern by Jocelin of Furness (written c.1185), the queen of king Rederech was named Languoreth. She was cured of barrenness by St.Kentigern and bore a son, Constantine (§33). Later, we are told that Languoreth had a lover, a soldier, and she gave him a ring which 'her lawful husband had entrusted to her as a special mark of his conjugal love'. The king became suspicious, especially when he saw his ring on the soldier's finger. While the soldier was sleeping one day, the king slipped the ring from his finger and threw it into the nearby river. The king then demanded the ring of Languoreth, and she, having obtained three days grace, appealed to bishop Kentigern by a messenger. Kentigern instructed the messenger to go with a hook to the bank of the river Clyde, to cast the hook into the stream, and to bring back straightway the first fish that was caught. The fish was found to have swallowed the ring. It was restored to the queen, who presented it to her justly jealous husband. The king asked for her pardon. But the queen confessed her guilt to Kentigern and lived a better life thereafter (§§34-36).

A similar story is told of Maelgwn, his wife, and St.Asaph. See s.n. Maelgwn Gwynedd. The story is based on a folk-tale motif which is found in many places. For a discussion see R.E.Bennett in *Speculum* XIII (1938) pp.68-75. It goes back to the story of the Ring of Polycrates in Herodotus, *The Histories*, III. 41-43.

In Geoffrey of Monmouth's *Vita Merlini*, we are told that Merlin, by his second sight, accused the wife of Rodarchus of adultery. According to this tale she was Ganiada [Gwenddydd], Merlin's own sister. In the older 'Lailoken' version it is the wife of a king named Meldred. (See Llallogan). In both versions the king would not believe the accusation although all other divinations of Merlin (or Lailoken) proved to be correct.

LAUDATUS. See Lleuddad.

LEIL. (Fictitious). (954-929 B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth (HRB II.9). He was son of Brutus Viride Scutum [Brutus Darianlas] whom he succeeded. He was a peaceful and just prince who built a city in North Britain named Kaerleil [Carlisle]. He reigned 25 years but towards the latter end of his life he grew remiss and his neglect of affairs caused civil dissension. He was succeeded by his son Rud Hudibras [Rhun Baladr Bras].

The Welsh version, *Brut y Brenhinedd*, substitutes the name Lleon for Leil, and calls the city which he founded Caerlleon [Chester]. Similarly in late pedigrees (ABT 1a, MP 1 in EWGT pp.95, 121). But an early pedigree gives Lliwelydd (GaC §2 copied in ABT 1a(D), see EWGT pp.36, 95/96) and this is a closer equivalent to Geoffrey's Leil, since the Welsh for Carlisle is Caer Lliwelydd.

Lleon is included as number 5 in the tract on the 'Twenty Four Mightiest Kings'. See *Études Celtiques*, XII, (1968), p.169, etc.

Chester was sometimes called Caerlleon Gawr and its founder Lleon Gawr. See e.g. *Gwaith Tudur Aled*, ed. T.Gwynn Jones, CXLI, 1.37, CLIII, 1.5; Brut 'Tysilio' in Jesus College MS.61. Lewis Morris, (*Celtic Remains*, pp.64-65, 269 s.nn. Caerlleon Gawr, Lleon), gives further examples. These writers regarded Lleon Gawr as the British king, but see further s.n. Lleon Gawr.

LEIR son of BLADUD. (Fictitious). (870-810 B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth (HRB II.11-14). He succeeded his father Bladud [Bleiddud] and reigned 60 years. He built a city on the river Sora [Soar] called Caerleir, which the Saxons call Lerecestre [Leicester].

He was without male issue, but had three daughters Gonorilla, Regau, and Cordeilla. In his old age he decided to divide his kingdom between them; but to decide who was worthy to have the best part, he tried, by questioning them, to find out which of them loved him most. Gonorilla and Regau both professed to love him above all creatures, but Cordeilla said, 'I have always loved you as a father, nor do I yet depart from my purposed duty; and if you insist on having something more extorted from me, hear now the greatness of my affection, which I always bear you, and take this for a short answer to all your questions; look how much you have, so much is your value, and so much do I love you.'

Leir being too much in his dotage to discriminate between the flattery of Gonorilla and Regau, and the honesty of Cordeilla, thereupon bestowed Regau in marriage to Henuinus [Henwyn], Duke of Cornwall, and Gonorilla to Maglaunus [Maglawn], Duke of Albania [Alban], with half the island while he lived, and the whole island between them on his death. Cordeilla was married to Aganippus, king of the Franks, who was glad to take her for her beauty, without either money or territories.

Some time after this Henuinus and Maglaunus made insurrection against Leir, and deprived him of his kingdom and all regal authority. Maglaunus and Gonorilla agreed to allow him to remain at their house, with sixty soldiers for his service. After two years these were reduced to thirty, and Leir, resenting this treatment, went to Henuinus and Regau to live. After a year, however, his attendants were reduced to five. He therefore returned to Gonorilla, but she would only have him if he would be content with one servant. He complied for awhile, but at last decided to go to Cordeilla in Gaul, although in grave doubt as to what reception he would get after treating her so unworthily.

In Gaul, however, he was received by Cordeilla and Aganippus with honour. Aganippus raised an army with which Leir returned to Britain, routed the two dukes and reduced the whole kingdom to his power. He reigned three years until he died. He was succeeded by Cordeilla.

Brut y Brenhinedd writes Llyr for Leir although it is not a proper equivalent; but the Peniarth MS.44 version writes Lleyr (Henry Lewis in *Brut Dingestow*, p.217). The daughters are Gonorilla, Rhagaw and Cordeilla, with minor variations in the various versions of ByT.

Owing to the incorrect rendering of Leir into Llŷr, the modern Welsh name of Leicester is Caerlŷr.

Geoffrey's story of Leir is based on a popular medieval international tale (TYP p.429). Shakespeare used the story for his Tragedy of King Lear.

LEOLINUS. See Llywelyn, fictitious father of Maccsen Wledig.

LEONORIUS, ST. (490)

The Life of Leonorius is printed by the Bollandists *Acta Sanctorum*, July I pp.107-111. The manuscript from which it was printed is lost (LBS III.342). The following is an outline.

1. Leonorius was a native of South Wales. His father was called Hoeloc. His mother's name was Alma Pompa.
2. He was sent to Illtud to be trained and was consecrated bishop by Dubricius.
3. He resolved to go to Armorica. He and his followers landed, cut down trees and settled.
4. The work of settlement was exhausting and the colonists complained, but Leonore persuaded them to carry on and a monastery was founded.
5. Leonore went to Paris and was well received by Childebert, who gave him security over the land where he had settled.
6. Riguald died and Commorus [Conmor], seized power. Conmor married the widow of Riguald. She had a son by Riguald, named Iudualus. Conmor suspected her of plotting his (Conmor's) death for the sake of her son's advancement. When she realised this she sent Iudual to take sanctuary with Leonore. Conmor followed and Leonore hearing of his approach hurriedly sent Iudual off to sea.
7. When Conmor arrived and demanded the surrender of Iudual, Leonore told him that he had gone to sea to seek refuge with Childebert. Conmor at once sent a deputation to Childebert and persuaded him to keep Iudual at Paris under restraint.
8. Leonore died at the age of 51 and was buried at his monastery.

NOTES ON THE LIFE

1. The mother of St.Tudual (q.v.) was named Pompaea, a sister of Rigual [Riwal]. If Pompaea is the same as Alma Pompa, the mother of Leonore, it would suggest that Leonore was related to Riwal (LBS III.343). Leonore and Tudual would be brothers. Leonore is known in Brittany as Lunaire.
4. The monastery was at St.Lunaire, 6km. west of St.Malo.
6. From the Life of St.Samson it is clear that Riguald, here, is a mistake for Ionas (grandson of Riwal), father of Iudual.
8. Leonore is commemorated on July 1 (LBS III.346).

LETAVIA. See Llydaw.

LETIS ferch CADWALADR. Wife of Rhiwallon (q.v.) ap Dingad.

LEVAN, ST., of Cornwall. See Selevan.

LEWDEGRAN, ST. See Ludgvan.

LIDE, ST. See Elidius.

LIWLOD. See Eliwlod.

LLACHEU ab ARTHUR. (Legendary).

He is mentioned twice in the Black Book of Carmarthen. (1) in the Dialogue between Arthur and Glewlwyd Gafaelfawr, 'Who is the Porter?', (BBC p.96, l.9):

Cai Gwyn and Llacheu made slaughter.

and (2) in the Dialogue between Gwyddno Garanhir and Gwyn ap Nudd (BBC p.99, l.16):

I have been where Llacheu was slain,
Arthur's son, renowned for his arts,
When ravens croaked over blood.

He appears in the tale of 'Rhonabwy's Dream' as Llacheu ab Arthur, one of forty-two counsellors of Arthur (RM 159), and in a triad (TYP no.4) he is called one of the 'Three Well-Endowed Men' of Ynys Prydain.

His death is referred to by Bleddyn Fardd (c.1270):

Val e llas Llacheu îs Llechysgar.

As Llacheu was slain below Llechysgar.

(LIH p.70, l.19). Lewis Morris said that Llechysgar, where Llacheu was slain, was the site of the court of Madog ap Maredudd, king of Powys (d.1160) (*Celtic Remains*, p.267 s.n. Llechysgar) and was therefore some place in Powys. Ifor Williams agreed (BBCS 3 p.50). See further TYP p.416.

In the margin of the manuscript Gwyneddion 3, where the above line appears, are the words:

Llacheu fu ... mab Arthur, ef a las yn Llongborth.

Llacheu was son of Arthur. He was slain at Llongborth.

(ed. Ifor Williams, p.355). The last sentence is crossed out. The same text and marginal gloss occur in BL. Add. MS. 14,866, fo.243r, but here the last line is not crossed out. The latter manuscript was written by David Johns in 1587 and this gloss was quoted by Lewis Morris in his *Celtic Remains*, p.266 s.n. Llecheu. Thus the idea was popularised that Llacheu was slain at the Battle of Llongborth, on which see s.n. Geraint (Geruntius). It was stated by William Owen Pughe in his *Cambrian Biography* (1803) and frequently copied thereafter, e.g. in LBS III.367.

The origin of the idea that Llacheu was slain at Llongborth was, perhaps, the identification of the place with Portsmouth, and the battle with that referred to in ASC s.a.501: 'This year Port and his sons, Bieda and Mæglā, came into Britain with two ships at a place called Portsmouth. They soon landed and slew on the spot a young Briton of very high rank.' (PCB May 1959).

It is noteworthy that there were two streams in the neighbourhood of Caerleon-on-Usk named Lechou and Amir (BLD 226), corresponding to Llacheu and Amhar two sons of Arthur (A.W.Wade-Evans, *Nennius*, p.75 n.6). The stream Lechou is also mentioned in BLD 377.

ARTHURIAN ROMANCE

A son of Arthur, variously named Lohot, Loholt, Lohoot, etc., appears in several Arthurian Romances. It is doubtful, however, as in the case of Gwalchmai/Gauvain, whether the name is a true equivalent (Bruce I.192). The equivalence is assumed in the Welsh version of the French Grail romance commonly called 'Perlesvaus' (ed. Robert Williams, *Y Seint Greal*, pp.171-433), which generally substitutes Llacheu for Lohot, though Lohot, Lohawt, Loawt also appear.

He appears as a mere name in *Erec et Enide* by Chrétien de Troyes (ll.1731-2):

And a young man of great merit,
Loholt the son of king Arthur.

In the German Romance *Lanzalet* by Ulrich von Zatzikhoven (c.1195), he is mentioned (ll.6875 ff) as Lout, a son of Arthur and Guinevere. In the 'Perlesvaus' (c.1200) Lohot is again the son of Arthur and Guinevere. Here a curious tale is told of him. It was his custom to sleep on the body of anyone whom he slew. On one occasion, when Lohot had slain a giant named Logrin, Cai, attracted to the spot by the giant's dying roar, found Lohot asleep on the giant's body. He slew Lohot, cut off the giant's head, and took it to Arthur, claiming to have slain the giant (Potvin's ed. I.170, 219 ff; translation by Sebastian Evans, *The High History of The Holy Graal*, Everyman ed., 1910, pp.146, 177-9, 233).

There is a cryptic reference in the first part of the 'Vulgate' *Lancelot* (c.1220). Here Loholt is described as the son of king Arthur, begotten on the fair maid, Lisanor, and held in The Dolorous Prison where he died (Sommer III.159). Guinevere is thus deprived of the son ascribed to her in the *Lanzalet* and the 'Perlesvaus'. A son would have been embarrassing to her in her intrigue with Lancelot (Bruce I.406 n.79). The birth of Lohot is told in the 'Vulgate' Merlin-continuation (after 1230). Here he is made an illegitimate son of Arthur by Lisanor, daughter of earl Sevain of Castle Quimper-Corentin, begotten by Arthur after the conquest of the eleven kings (Sommer II.124). Later, in the same Merlin-

continuation, the author shows knowledge of the story in the 'Perlesvaus', for he praises Keu's loyalty to Arthur and Guinevere, saying that his only treacherous deed was to kill Loholt through envy in the Perilous Forest (Sommer II.316). This is inconsistent with the story of the death of Loholt in the 'Vulgate' Lancelot.

See discussion by Keith Busby in "The Enigma of Loholt" in *An Arthurian Tapestry*, edited by Kenneth Varty, 1981, pp.28-36.

LLAESGYMYN. See Glewlwyd Gafaelfawr.

LLALLOGAN. (Legendary).

The name occurs in a Dialogue between Myrddin and his sister Gwenddydd in the Red Book of Hergest (RBP cols.577 ff). Gwenddydd calls Myrddin *Llallogan* and *Llallawc* (col.577 ll.12, 25, etc.). The words have been translated as 'twin brother' (W.F.Skene, *The Four Ancient Books of Wales*, I.462), but there is plenty of evidence that it was a personal name (Egerton Phillimore in Cy. 11 (1892) pp.45 f; see also A.O.H.Jarman, "Lailoken a Llallogan" in BBCS 9 (1937) pp.8-27). It was evidently used because the Welsh writer knew that the story of Myrddin Wyllt (q.v.) was based partly on that of a certain Lailoken (see below). Nevertheless the use of the word in the Llywarch Hen poetry (CLIH V. 6 and 7) shows that it could be used as an ordinary noun, and Ifor Williams translated it as 'friend' in "The Poems of Llywarch Hen" (*Proc. Brit. Academy*, 18 (1932) pp.26, 27). See also his note in CLIH pp.155-6.

There are two independent fragments concerning Lailoken in the British Library Cotton MS.Titus A xix, which have been published by H.L.D.Ward, "Lailoken or Merlin Silvester" in *Romania*, 22 (1893) pp.504-526.

According to the first fragment (ed. pp.514-522), there was a man named Lailoken, and 'some say he was Merlyn'. Lailoken had an evil disposition and was constantly stirring up discord among his compatriots. One day, however, as he was watching a battle which was due to his malicious efforts, a voice from heaven reproached him with the responsibility, and condemned him thenceforth to a life among the beasts. He also saw a supernatural light and hosts of angels casting their lances at him. At this sight he lost his reason and fled to the desert. The battle had been fought 'on the plain between Lidel and Carwannok'. [This identifies it with the battle of Arderydd (q.v.)]. But he would often come to a rock in sight of Glasgow and utter predictions which people took down in writing. One day while St.Kentigern was celebrating Mass, Lailoken disturbed the ceremony by howling and demanding Communion. Kentigern sent a messenger to bid him be quiet, but without success. The messenger went three times and each time the madman predicted that he was about to die, stating, however, in each instance a different mode of death. After some hesitation Kentigern granted him his request. Then he ran away, but the same day the triple prediction of his own death was fulfilled.

In the second fragment (ed. pp.522-5) the death of Lailoken has evidently been postponed. He was captured by king Meldred and kept in chains at Castellum Dunmeller. But he would not gratify his captors by uttering prophecies; on the contrary, for three days he would neither speak nor eat. The queen came in with a leaf in her hair. Lailoken laughed and would only explain himself on being promised his liberty. At the same time he gave directions about his burial, for in a few days he would die the triple death. When he was released he disclosed the queen's adultery. The queen tried to discredit Lailoken by pointing out the impossibility of the triple death, but the king would not believe her. Later on, the queen, out of revenge, compassed the death of Lailoken at the hands of Meldred's shepherds, and he was buried as he had requested, at the junction of the Pusayl with the Tweed.

THE TRIPLE DEATH

Lailoken's three prophecies, told in the first fragment, were:

- (1) (p.517) Today I will perish, overwhelmed by stones and cudgels.
- (2) (p.518) Today my body will be pierced through by a sharp piece of wood and so my life will expire.
- (3) (p.518) Today I shall end my present life engulfed in the waves.

His death is thus described (p.521):

But since a thing predestined by the Lord cannot be left undone, but must occur, it happened that on the same day, having been stoned and clubbed to death by certain shepherds of king Meldred, he fell, when at the point of death, upon a very sharp stake which had been fixed in a certain fish-pond (*piscaria*) beyond the steep mouth of the river Tweed, near the town of Dunmeller, and was transfixd through the middle of his body, with his head hanging into the pool, and [thus] he committed his spirit to the Lord, as he had prophesied.

The second fragment ends with this couplet:

*Sude perfossus. Lapidem perpessus et vndam;
Merlinus triplicem fertur inisse necem.*

Pierced by a stake, suffering stone and wave;
Merlin is said to have entered a triple death.

H.L.D.Ward thought that the first Lailoken fragment may originally have been part of the early, now fragmentary, Life of St.Kentigern, which occurs, though separately, in the same manuscript (*loc.cit.*, p.513). The later Life of St.Kentigern introduces the madman in a very minor role. It says (§45) that after the death of Kentigern, king Rederech [Rhydderch Hael] remained much longer in the town of Pertnech. In this court there lived a fool called Laloecen, who had given himself up to extreme grief on the death of Kentigern. He prophesied the deaths of Rederech and a chieftain named Morthec in the same year. This came to pass.

These tales of Lailoken formed the basis of many of the doings ascribed to Myrddin Wyllt in Welsh literature, and to Merlinus in Geoffrey of Monmouth's poem *Vita Merlini*. In the latter it is Rodarchus [Rhydderch Hael] who keeps Merlin in chains, and it is his wife whose adultery Merlin discloses. The queen is Ganieda [Gwenddydd], Merlin's own sister. She seeks to discredit his powers of divination by putting him to a test. She has the same child brought in three times in different costumes, so as to deceive Merlin as to his identity. Each time Merlin predicts a different kind of death for him: he will fall from a rock, he will die on a tree, he will be drowned. The queen is exultant over the success of her ruse, but Merlin's prophesies all came true, for when the child grew up he fell from a high rock, and was drowned in a stream that flowed at its base, but his feet caught in a tree and there he was suspended. (Ed. Basil Clarke, 1973, ll.305-346, 396-415).

Another version of the triple death was told by Elis Gruffudd (fl.c.1490-1552) in his Chronicle. Here a knight of Arthur's Court attempted to test Merddin by feigning illness in three different disguises and places. Merddin predicted three different deaths which all took place, though seeming impossible. The text is edited by Thomas Jones in BBCS 16 pp.187-8.

Merlin's body is said to have been buried at a spot not far from Drumelzier (the *z* is not pronounced), near where the little stream Powsail falls into the Tweed (a little way above Peebles on the Tweed). An old thorn-tree marked the place. Thomas the Rhymer foretold:

When Tweed and Powsail meet at Merlin's grave,
Scotland and England that day ae king shall have.

This came to pass in the year 1603 when king James VI went to London and ascended the throne of England, for then the waters of the two streams rose so high that the floods met at the place where

Merlin's body lies buried. (Winifred Petrie, *Folk Tales of the Borders*, 1950, pp.194-5). Actually the prophecy was first published by Alexander Pennycuik in 1715 as follows:

When Tweed and Pausayl meet at Merlin's grave,
Scotland and England shall one monarch have.

(*Romania* 22 p.526).

LLAMREI, Arthur's mare.

Llamrei is mentioned in the tale of 'Culhwch and Olwen': 'And Caw of Prydyn mounted Llamrei, Arthur's mare.' (RM 135). Later four men who had been badly wounded were placed on Llamrei, Arthur's mare (RM 142).

Llamrei llawn elwic, 'of surpassing leap(?)' is mentioned in the Book of Taliesin as one of a number of famous horses (BT 48). See TYP pp.c-cii.

LLARY ap CASNAR WLEDIG. (535?)

One of the warriors at Arthur's Court according to the tale of 'Culhwch and Olwen' (WM 462, RM 107). He also appears in the tale of 'Rhonabwy's Dream' as one of forty-two counsellors of Arthur (RM 160).

In the genealogies of Powys he appears as father of Rhun Rhudd Baladr, and ancestor of Tegonwy ap Teon (MG 3, ABT 1b in EWGT pp.39, 96). The poet Cynddelw in his 'Marwnad Iorwerth Goch ap Maredudd' says (l.24):

Efoet Lary o lin Gasnar.

(LIH p.156 = RBP col.1400, l.40). *Llary* means 'generous', 'mild'.

LLAWCH ap LLUCHO. See Gwgon Gledlyfrudd.

LLAWDDOG, ST.

The saint of four churches: Llanllawddog in Ystrad Tywi, and Cenarth, Pen-boyr and Cilgerran in Dyfed (PW 50, 55). Llawddog is called Leudocus by Giraldus Cambrensis, who mentions his 'residence' at Cenarth (*Itin.Kamb.*, ii.3). For Llawddog place-names see LBS III.373. Commemoration on January 15 (LBS I.70, III.374). His father was perhaps king of Bryn Buga [Usk]. See further s.n. Lleuddad, where the probable distinction between Llawddog and Lleuddad is discussed.

LLAWFRODEDD FARFOG (1). (Legendary). (490)

He appears in the list of warriors at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 462, RM 108) and as one of forty-two counsellors of Arthur in the tale of 'Rhonabwy's Dream' (RM 159). In a triad (TYP no.46) we are told that his cow, Cornillo, was one of the 'Three Chief Cows' of Ynys Prydain. The knife of Llawfrodedd Farfog is listed as one of the 'Thirteen Treasures of Britain', for it would serve four and twenty men at meat all at once. See *Llên Cymru*, V pp.33 f; *Études Celtiques*, X (1963) pp.465-6. For further notes on the treasures see s.n. Brân Galed.

He also appears in Bonedd y Saint (§54 in EWGT p.62) as father of Gwyddnabi and grandfather of St.Idloes. A late addition in Bonedd y Saint (§85 in EWGT p.66) says that Llawfrodedd Farchog was the father of Efadier and Gwrial by Archfedd ferch Arthur. Nothing seems to be known about Efadier and Gwrial.

In some texts of the Thirteen Treasures and Bonedd y Saint we find *Farchog*, 'Horseman', for *Farfog*, 'Bearded'. For a full discussion of the name, see Eurys I. Rowlands in *Llên Cymru* V pp.58-60 and TYP p.418.

LLAWFRODEDD FARFOG (2). (925)

He appears in the expanded 'Hanesyn Hen' tract as father of Llawr and ancestor of Hedd ab Alynog, patriarch of a tribe in Rhufoniog, Gwynedd (HL 10b in EWGT p.118). Later genealogical manuscripts make him son of Alan ab Alser ap Tudwal Gloff ap Rhodri Mawr (PP §32).

LLAWGAD TRWM BARGOD EIDYN. (Legendary).

He is mentioned in a triad (TYP no.33) as the man who slew Afaon ap Taliesin, which was one of the 'Three Unfortunate Assassinations' of Ynys Prydain. The name means 'Llawgad the Heavy of the Border of Eidyn'.

LLAWR (1). Husband of Lleucu (q.v.) ferch Maredudd ab Owain.

LLAWR ail ERW. (Legendary).

One of the persons at Arthur's Court listed in the tale of 'Culhech and Olwen' (WM 462, RM 107). In a triad (TYP no.15) he is called Llawr mab Eiryf, the owner of one of the 'Three Roving Fleets' of Ynys Prydain.

A proverb is ascribed to 'Eilerw' in one of the 'Englynion y Clyweid' in Llanstephan MS.27 (No.26 edited in BBCS 3 p.11).

LLAWR ap CEDIG. See Gwgon Glededyfrudd.

LLAWR ap LLAWFRODEDD FARFOG. (950)

Genealogical link in the ancestry of Hedd ab Alunog, patriarch of a tribe in Rhufoniog, Gwynedd; father of Tymyr (HL 10b in EWGT p.118).

LLAWR ap LLYWARCH HEN. (550)

He is mentioned with other sons of Llywarch Hen in two stanzas of the Llywarch Hen poetry. In the first (CLIH I.42) he is one of seven sons:

Brave men, warlike brothers.

See full quotation s.n. Maen. In the second (CLIH II.20), Llywarch Hen says:

Neither sleep nor joy comes to me
After the death of Llawr and Gwên.

Llawr is included in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

LLAWRODD, abbot of Penalun.

He is mentioned in what appears to be an extract from a deed, printed in John Leland's *Itinerary*, ed. Lucy T.Smith, Vol.4 p. 168. He was apparently a contemporary of Sadyrnfyw, bishop of Mynyw (d.831). See s.n. Arthur ap Pedr.

LLAWRODD DYFED ap SEISYLL. (900)

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Gollwyn. See PP §63.

LLECHEU (ap Brychan). (Fictitious).

He is first mentioned as a saint, son of Brychan, in 'Plant Brychan' in Peniarth MS.127, where he is said to be the saint of Talylychau [Talley] in Ystrad Tywi (PB §2n(G) in EWGT p.82). Actually the church of Talylychau ['The head of the lakes'] is dedicated to St.Michael (PW 53).

The name in Peniarth MS.127 seems to be a substitute for Afallach ap Brychan which appears in other versions of 'Plant Brychan'. This Afallach is also fictitious, being corrupted from Anlach, the name of Brychan's father, which has dropped out of its proper place (PB §§1, 21 in EWGT pp.81, 82).

LLECHID ferch ITHEL HAEL. (500)

The saint of Llanllechid in Arllechwedd, Gwynedd (PW 85). She is commemorated on December 1 (LBS I.76, III.367). As daughter of Ithel Hael she is mentioned in Bonedd y Saint (§25 in EWGT p.58).

LLEDAN ap CADLEW.

Genealogical link in an otherwise unknown line of princes, father of Serwan, and ancestor of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

LLEENOG, LLEINOG. (465)

The father of Gwallog (HG 9, JC 36, ByS 48 in EWGT pp.10, 48, 62), and of Dwywai, mother of St.Deiniol (ByS §12 in EWGT p.56). His father is given as Maeswig Gloff (HG 9) or Mar (JC 36). See s.n. Maeswig Gloff.

Lleen(n)awc is an archaic spelling which evidently obtained wide currency. For example it appears in Bonedd y Saint (above) and the Book of Taliesin. See *Canu Taliesin* XI.5, XII.38. The later spelling, *Llein(n)awc*, is indicated in the Black Book of Carmarthen (pp.97, 100) (TYP p.419). In all these cases the name appears only as that of the father of Gwallog. Nothing is known about Lleenog.

LLEFELYS ap BELI. See Lludd ap Beli Mawr.

LLEIRWG, ST.

Perhaps the forgotten saint of Llanleirwg, called by Gruffudd Hiraethog *Llanleirwc*, c.1550 (Peniarth MS.133 pp.181, 182, 183), in Peniarth MS.147 (c.1566) *Ll.lirwg* (RWM i.920) and now in Welsh, *Llaneirwg*, i.e. St.Mellon's in Gwynllŵg (WATU). Iolo Morganwg identified him with the fictitious king Lucius, but gave him a new pedigree. See Lucius.

LLEMENIG. (Legendary).

An all but forgotten hero of the Welsh heroic age. He is mentioned in four different places, but not in ways that help to indicate anything certain about his date or deeds.

(1) He is mentioned in a triad (TYP no.65) with Llywarch Hen and Heledd as one of the 'Three Unrestricted Guests' of Arthur's Court, and the 'Three Wanderers'. In some versions his father is given as Mawon. As neither Llywarch Hen nor Heledd could have been at Arthur's Court there is no reason to suppose that Llemenig was either.

(2) Ysgwyddfrith Ysgodig ('Shying Dappled-shoulder'), the horse of Llemenig, is mentioned as one of the 'Three Cloven-Hoofed Horses' in a poem in the Book of Taliesin, called by the editor 'Canu y Meirch' (BT 48, ll.13-14). See TYP pp.c-cii. One version of another triad (TYP no.43) concerning the 'Three Pack-Horses' of Ynys Prydain, gives the third as Ysgwyddfrith ('Dappled-shoulder') the horse of Llemenig ap Mawan.

(3) His grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen:

The grave of Llemenig is at Llanelwy.

(No.50. in SG pp.126/7)

(4) He is mentioned in two englynys tacked on to the end of a 'Cynddylan' fragment in a late manuscript (CLIH XI.112, 113). The following lines occur:

112b	When I hear the thundering roar, [it is] the host of Llemenig mab Mahawen [<i>read</i> Mawan].
------	--

113b Battle-hound of wrath, victorious in battle.

Ifor Williams suggested Mawan for Mahawen on the grounds of meter and rhyme (CLIH p.242) and this is confirmed by the patronymic in the triads. The name Mawan or Mawn occurs three times in the Powys dynasty of Cadell Ddyrnllug: Mawn ap Cyngen, Mawn ap Brochwel Ysgithrog, and Mawn ap Gruffudd. This, together with Llemenig's association with Llywarch Hen and Heledd (of the Cynddylan Saga), suggests that he belonged to a third, lost saga connected with Powys (CLIH p.lxvi).

LLEMINOG. See Llenlleog Wyddel.

LLENLLEOG WYDDEL.

He is mentioned in the tale of 'Culhwch and Olwen' in the list of persons at Arthur's Court, where he appears twice: Llenlleog Wyddel from Pentir Gamon (WM 464, RM 109), Llenlleog Wyddel and the exalted one of Britain (WM 466, RM 110). In the second case his name follows that of Llwh Llaw-wynniog. Later we are told that he was with Arthur's party that went to Ireland to get the cauldron of Diwrnach Wyddel. Llenlleog seized Caledfwlch, swung it around, and slew Diwrnach and all his host (RM 136).

This is reminiscent of what is said of Llwh Lleog in the story which tells how Arthur obtained the cauldron of Pwyll Pen Annwn. It is told in the poem known as *Preiddeu Annwn*, 'The Spoils of Annwn', in the Book of Taliesin:

The sword of *Lluch Lleawc* was ... to it,
And in the hand of *Lleminawc* it was left.

(Trans. R.S.Loomis, *Wales and the Arthurian Legend*, 1956, p.135). Idris Foster suggested that *Llenlleawc* is a misreading of *Lleulleawc*. It then appears that Llenlleog, Llwh Llaw-wynniog, Llwh Lleog, and [Llwh] Llemenog are all variations of the one name which is cognate with that of the Irish god, Lug, having the epithets *Lámhfota*, 'of the long hand', and *lonnbémnech*, 'of the fierce blows' (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.34). This idea was foreshadowed by R.S.Loomis in *Celtic Myth and Arthurian Romance*, 1927, pp.91-92, and in *Wales and the Arthurian Legend*, pp.161-2.

A proverb is ascribed to 'Llenlleog Wyddel, noble, golden-torqued', in one of the 'Englynion y Clyweid' in Llanstephan MS.27 (No.47 ed. in BBCS 3 p.13).

LLEON ap BRUTUS DARIANLAS. See Leil.

LLEON GAWR. (Fictitious eponym).

The supposed founder of Chester (Caerlleon). Brut y Brenhinedd said that the founder of Caerlleon was the British king Leon ap Brutus Darianlas, a name which was substituted for Geoffrey of Monmouth's Leil. Some versions of ByB called him Leon Gawr. See s.n. Leil. However, those who were familiar with the *Historia Regum Britanniae* and not with the Welsh version (ByB), knew nothing of a British king named Leon. So the fiction was invented of a giant, Leon Gawr, who founded Chester. This was told by Henry Bradshaw (d.1513) in his work *De Antiquitate et Magnificentia Urbis Cestriae*. He said that Leon Gawr built Caerlleon Gawr or Chester before the time of Brutus. See John Lewis, *The History of Britain*, 1729, p.33).

This was elaborated by William Slatyer (1587-1647) who said that Chester was built by Leon-Gavere, a giant begotten by one of the giants under Albion upon one of the daughters of Danaus (See Albine). (*Palae-Albion or the History of Great Britanie*, London, 1621, Canto III, p.65 and note p.67).

Compare Llion Gawr.

LLES ap COEL. See Lucius.

LLES LLAWDDEOG (or LLAWFEDDOG). (860)

The ancestor of Gwaithfoed ap Gwrydr and Gwaithfoed ap Gwynnan. His genealogy is given in MG 3 in EWGT p.39. The name of his father is illegible in the MS. but judging from other sources it should perhaps be Ceidio. However, a later version of his pedigree makes him son of Ednyfed ap Gwynnan (ABT 1b in EWGT p.95). He was father of Gwynnog Farfsych (MG 3) and Caradog (ABT 1b).

The cognomen Llawddeog (ABT 1b) perhaps means 'burning hand', and Llawfeddog (MG 3), perhaps 'ruling hand' (Suggestions to PCB by Idris Foster). See OP II.668 for orthography.

The descendants of Lles were called the Lleision by the poet Cynddelw in a well-known poem on the tribes of Powys, called 'Gwelygorthau Powys'. Here he writes:

*Eurdorchawc uarchawc uerich agkrawn
Eryr gwyr gwelygort Lleisyawn.*

(LIH p.164, RBP col.1396, ll.40-41). In another poem to Owain Cyfeiliog, beginning *Gwirawd Ywein* he wrote:

Yn llys Lles, glyw llyw Lleision.

In the court of Lles, brave chief of the Lleision.

(LIH p.158, RBP col.1402, l.37). Other references to the Lleision by Cynddelw are in LIH pp.126, 156. See also Cedwyn Colofn Lleision.

LLEU HEN ap GWYDDIEN.

He appears as *Louhen map Guidgen*, the father of Cinis Scaplaut, and ancestor of Rhun ap Neithon ap Cathen, in a pedigree of otherwise unknown princes (HG 16 in EWGT p.11).

John Rhys pointed out the similarity with Lleu ap Gwydion [Lleu Llaw Gyffes] (Cy 21 (1908) p.5). Because Lleu and Gwydion were associated with Arfon, Gwynedd, A.W.Wade-Evans supposed that the pedigree of Rhun ap Neithon going back to Lleu ap Gwyddien was a line of princes of Arfon (*The Historical Basis of Welsh Nationalism*, Cardiff, 1950, p.6; *The Emergence of England and Wales*, 1956, pp.121-2).

LLEU (or LLEW) LLAW GYFFES.

Medieval spelling did not distinguish the sounds of *u*, *w* and *v* (f) so that when early manuscripts were copied the scribes did not always know which to write. In unfamiliar cases it can only be determined by assonances and rhymes. In the present case it is generally agreed that *Lleu* is correct as is indicated by rhyme, although in the Mabinogi branch of 'Math' RM always spells *Llew* and WM spells *Llew* twelve times and *Lleu* only twice. The name corresponds to that of the Irish god Lug. The Welsh word *lleu*, 'light', became obsolete at an early date. See John Rhys, *Hib. Lect.*, pp.398-401, W.J.Gruffudd, *Math vab Mathonwy*, 1928, pp.60-61.

The cognomen Llaw Gyffes means 'skilful hand' (PKM p.275).

The story of Lleu is told in the Mabinogi branch of 'Math'. He was the son of Arianrhod ferch Dôn. For the circumstances of his birth see s.n. Arianrhod. Arianrhod was unmarried and wished to pass for a virgin, but her secret was exposed by the magic of Math. Gwydion undertook the rearing of the child. His growth was rapid, for at the end of one year he was bigger than a child of two, and when he was four he was bigger than a child of eight (WM 93-95, RM 68-69).

One day Gwydion took the child to Caer Arianrhod. Arianrhod welcomed them and asked who the child was. When Gwydion told her that the child was her own son, she was annoyed that her shame had been thus exposed. She said 'What is thy son's name?', thus revealing that the father was Gwydion. Gwydion replied that he had not yet been named. Arianrhod thereupon put a 'destiny' on him that he would never have a name until she herself should give him one (WM 95, RM 69).

Gwydion and the boy came to *Caer Arianrhod* again later in a magic ship and in the disguise of shoemakers. *Arianrhod* was persuaded to come to the ship to be fitted for shoes. While she was there a wren happened to alight on the deck of the ship. The boy shot at it and hit it. Then she laughed, saying 'With a deft hand (*llaw gyffes*) did this fair one (*Lleu*) hit it'. 'Yes' said Gwydion, 'he has got a name. *Lleu Llaw Gyffes* is he from now on.' For that reason *Lleu Llaw Gyffes* was called one of the 'Three Golden Shoemakers' [of *Ynys Prydain* - TYP no.67]. (WM 96-97, RM 70-71).

Then *Arianrhod* laid another 'destiny' on the boy - that he should never have arms until she put them on him. For a time Gwydion nurtured *Lleu* at a place called *Dinas Dinlleu*. Some time later Gwydion and *Lleu* came to *Caer Arianrhod* upon horses, in the disguise of bards from *Morgannwg*. They stayed there that night and the next morning Gwydion, by his magic, produced an imaginary army which appeared to be attacking the castle. In this way *Arianrhod*, without knowing it, was caused to array *Lleu* with arms (WM 97-100, RM 71-73).

Then *Arianrhod* laid a third destiny on the boy, namely that he should never have a wife of the race that is now on this earth. This was overcome by *Math* and Gwydion, who made a woman by enchantment out of flowers, and named her *Blodeuedd*. After they were wedded *Math* gave *Lleu* the cantref of *Dunoding* for his own, and he had his court at *Mur Castell* in the uplands of *Ardudwy* (WM 100-1, RM 73-74).

On one occasion while *Lleu* was away, *Blodeuedd* fell in love with *Gronwy Befr*, Lord of *Penllyn*, and he with her. It was decided between them that *Blodeuedd* should endeavour to find out from *Lleu* in what manner he could be slain. When he returned home she asked him, and he told her thus: 'Unless God slay me it is not easy to slay me. I cannot easily be slain with a blow. A year must be spent in fashioning the spear wherewith I should be smitten, and there must be no making of it save when folk are at Mass on Sunday. I cannot be slain within a house, nor can I outside. I cannot be slain on horseback nor can I on foot'. 'How then can you be slain?' she asked. 'By making a bath for me on a river bank, and making a vaulted frame over the tub, and thatching it well ... and bringing a he-goat, and setting it beside the tub, and myself placing one foot on the back of the he-goat and the other on the edge of the tub. Whoever should smite me when so, he would bring about my death.' (WM 101-4, RM 74-76).

Blodeuedd sent news of all this to *Gronwy Befr*, and he spent the following year making the spear. When it was ready, *Blodeuedd* persuaded *Lleu* to show her exactly the manner in which he could be slain. This he did on the bank of the river *Cynfael* by the hill called *Cyfergyr*. But *Gronwy* was waiting in ambush, and as soon as *Lleu* had taken up the required position, *Gronwy* flung the poisoned spear, and struck him in his side, so that the shaft leapt out of it, and the head remained in him. And then *Lleu* flew up in the form of an eagle and gave a horrid scream. And after that he was seen no more. *Gronwy* subdued *Ardudwy* and combined it with *Penllyn* under his sway (WM 104-6, RM 76-77).

Gwydion went in search of *Lleu* and found him at last at a place called *Nantllew* (*recte* *Nantlleu*), in the form of an eagle on the top of a tree, his flesh being so putrid that when he shook himself maggots and putrid flesh fell to the ground. Gwydion enticed the bird to come to his knee, struck him with his magic wand, and changed him back to human form. But he was nothing but skin and bone. However, he was taken to *Math's* court at *Caer Dathyl*, and with the aid of physicians, he was whole before the end of the year (WM 106-8, RM 77-79).

Lleu and Gwydion mustered an army in *Gwynedd*, set forth for *Ardudwy*, and came to *Mur Castell*. *Blodeuedd* and her maidens fled. [For their end see s.n. *Blodeuedd*]. *Gronwy Befr* made for *Penllyn*. He offered to recompense *Lleu*, but the least that *Lleu* would accept was for them to exchange places at the place where *Lleu* had been wounded, and to re-enact the deed. *Gronwy* asked his followers if there was one who would take his place, but there was none. Because of that they are called one of the 'Three Disloyal War-bands' [of *Ynys Prydain* - TYP no.30]. However, *Lleu* allowed *Gronwy* to place a slab of stone between him and the blow. But *Lleu's* spear passed through the slab and through *Gronwy* too, so that his back was broken, and he was slain. And there the slab is still on the bank of the *Cynfael*

river in Ardudwy, and the hole through it, and therefore it is called Llech Gronwy. [Llech Oronwy in Blaen Cynfael in Ardudwy - TYP no.30]. (WM 108-11, RM 79-81).

Then Llew Llaw Gyffes subdued the land a second time and ruled over it prosperously, and thereafter he was lord over Gwynedd (WM 111, RM 81).

Two triads (TYP nos. 67 and 30) have been mentioned above. Another triad (TYP no.38) says that the horse of Llew Llaw Gyffes was named Melyngan Mangre ('Pale Yellow of the Stud'). It was one of the 'Three Bestowed Horses' of Ynys Prydain. This horse seems to be referred to in the Book of Taliesin (BT 48, l.8), where it is called *March Llew lletuegin*, 'The horse of Llew the half-reared' [i.e. the young warrior] (TYP pp.c-ci).

The WR version of TYP no.20 calls Llew (*sic*) Llaw Gyffes one of the 'Three Red Ravagers' of Ynys Prydain. For a year neither grass nor plants would spring up where he had walked. His grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (no.35):

The grave of Llew Llawgyffes under cover of the sea,
where his disgrace was,
a man who spared no one.

(Trans. SG p.125).

In the Red Book of Hergest, Llew, like Gwydion, is said to have been a magician:

Do Llew and Gwydion,
Who were skilful in the magic art, know,
Do learned men know?

(RBP col. 1054, ll.16-17; See Ifor Williams, *Armes Prydain*, p.xxii n.19, TYP p.422).

A son of Llew named Minawg is mentioned in the Book of Taliesin (BT 35):

Kindly was the life of Minawg ap Llew,
Whom I saw here formerly;
Llew's end was in [Ar]llechwedd,
Mighty was his thrust in battles.

(Trans. W.J.Gruffudd, *ibid.*, p.58; TYP pp.421-2).

Llew and Gwydion fought at the Battle of Goddeu. See Goddeu.

Only in one place (WM 95, RM 69) is it made perfectly clear that Gwydion was the father of Llew. Nevertheless "through the latter part of *Math* it is quite clear that Gwydion is Llew's father." (W.J.Gruffudd, p.198). That it was not always so understood is apparent from the 'Hanesyn Hen' tract which seems to reflect a different tradition, for it makes Llew (*sic*) Llaw Gyyfes, Dylan ail ton and Blodeuwedd (*sic*) all children of Math by Arianrhod (ByA §26 in EWGT p.90). See s.n. Arianrhod.

A Latin inscription in Osma, Spain, shows that the Gaulish god, Lugus, was the patron of shoemakers (W.J.Gruffudd, pp.237-8).

Dinas Dinlleu, the name of the place where Llew was brought up, is a tautological form of Dinlleu, now a mound called Dinas Dinlle (grid ref. SH 4356), on the coast of Arfon about five miles south-south-west of Caernarfon in a tract of land called Morfa Dinlle where Gwydion's grave is said to lie. Dinlleu is probably the same as Caer Leu a Gwydion mentioned in a dialogue between Taliesin and Ugnach (BBC 100) (John Rhys, *Hib. Lect.*, pp.406-7). Nantlleu (where Gwydion found Llew in the form of an eagle), now Nantlle, is a valley running east into the hills of Snowdonia, marked by the village of Nantlle (grid ref. SH 5053).

Mur Castell, also mentioned in ByT s.a. 1114, is now called Castell Tomen-y-Mur near Trawsfynydd, in the parish of Maentwrog; originally a Roman fort (PKM 285-6, Rhestr, HW 68, grid ref. SH 7038).

See also Huan ap Gwydion.

LLEUCU, ST.

The saint of Betws Leucu in Ceredigion (PW 61). The name Lleucu is supposed to be equivalent to English *Lucy*, Latin *Lucia*. If so it would have to be a fairly early borrowing before the *c* had become a sibilant (LBS III.368). The church of Aber-nant in Dyfed is dedicated to St.Lucia (PW 46) and Llanwnnen in Ceredigion, although it seems to have been formerly dedicated to St.Gwynnen with festival on December 13, is now dedicated to St.Lucia and St.Gwynnen, or to St.Lucia alone, with dedication on December 13. That is the day of St.Gwynnen and of St.Lucia, the Sicilian saint of Syracuse, and it seems that that is the reason for the introduction of Lucia at Llanwnnen. Nothing is known of the Lleucu of Betws Leucu or the Lucia of Aber-nant. There was a fictitious Lucia said to have been one of the companions of St.Ursula. *Lucia Vorwyn* is one of eleven companions of Ursula mentioned in the Welsh Life of St.Ursula in Peniarth MS.182 (c.1514) pp.261 ff (LBS III.367-8).

LLEUCU, wife of Hywel ap Rhys. (840)

Mentioned in BLD 236 as the wife of Hywel ap Rhys, king of Glywysing.
Perhaps the same as Lleucu ferch Enflew (below).

LLEUCU ferch ENFLEW. (840)

A rather corrupt passage in the pedigree of Morgan ab Owain ap Hywel ap Rhys in Jesus College MS.20 (JC 16 in EWGT p.46) mentions *Lleuku merch Envlew m. Kynfelyn m. Iaceu*. She appears to have had two brothers, Arthfael and Idwal. Her mother is given as *Adwent merch Elyuer m. Goronwy*. See Eliffer ap Gronwy.

Perhaps she is the same as Lleucu, wife of Hywel ap Rhys (PCB).

LLEUCU ferch MORGAN MAWR. (910)

Wife of Seferus ap Cadwr according to Lewys Dwnn (LD i.297, 313, ii.152).

LLEUCU ferch MAREDUDD ab OWAIN. (970)

Wife of Llawr and mother of Angharad the wife of Cadwgon ab Elystan Glodrydd (JC 30-31 in EWGT p.48).

LLEUDDAD ap DINGAD. (570)

Bonedd y Saint says that Lleuddad 'in Enlli' [Bardsey] was one of the sons of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog of Dinas Eidyn. (ByS §18 in EWGT p.57). His Life in Llanstephan MS.34 of the end of the 16th century is called *Buchedd Llewddoc Sant* (ed. LBS IV.426-8). In the body of the Life he is called Llowddoc. It seems that he has been misidentified with St.Llawddog (q.v.) but it knows nothing about the churches dedicated to Llawddog. Moreover it states that Dingad was a king of Bryn Buga [Usk], which is improbable, as Dingad was a man of the North. It is more likely that it was the father of Llawddog who was a king of Usk (PCB).

In the Life we are told that 'Llowddoc' [i.e.Lleuddad] declined his father's kingdom and joined his eldest brother, Baglan, in leading a religious life, apparently in Arfon and Llŷn. He would frequently disappear to some secret place for seclusion and contemplation, which annoyed his brothers. Baglan bade Henwyn [Hywyn] take a bell with him and find out where he went. Later Lleuddad went to Bardsey where Cadfan was abbot. He became a monk there and Cadfan, when he was about to die, nominated Lleuddad to succeed him. There was opposition but he overcame it by various miracles. Before he died he was granted three requests by an angel, one of which was that his canons should die in order of age (LBS III.370-1).

Lewis Glyn Cothi (fl.1447-86) wrote a cywydd in his honour, *Cywydd i Lowddog*, (ed. in LBS IV.428). It agrees closely with the 'Life'. The name is always Llowddog, except where he says (ll.5, 6):

Llowddog, fy llw a oddef,
Lleuddad ap Dingad yw ef.

Thus the identification of Lleuddad with Llawddog dates from the fifteenth century at least. A.W.Wade-Evans agreed that Lleuddad and Llawddog had been confused (WCO 169), but assumed that Llawddog was the son of Dingad (WCO 168) and supposed that Lleuddad was a cousin of Cadfan (WCO 165). This seems to be only on the authority of the Iolo MSS. where Lleuddad is said to be son of Alan Fyrgan ab Emyr Llydaw (p.133) or Hywel ab Emyr Llydaw (p.145). That Lleuddad was the son of Dingad goes back to the earliest version of Bonedd y Saint in Peniarth MS.16 of the thirteenth century, so that the confusion according to Wade-Evans would have been very early. But no version of Bonedd y Saint mentions Llawddog.

Lleuddad's name still survives on Bardsey in Gerddi Lleuddad (his Gardens), at Aberdaron in Llŷn, where is his cave, Ogof Lleuddad; and his holy well, Ffynnon Lleuddad, is at Bryncroes, also in Llŷn (LBS III.373-4; WCO 165). Lleuddad has no churches dedicated to him but he and Cadfan are esteemed the patrons of Bardsey Island, as stated in a poem by Llywelyn Fardd (LH p.46, l.18; LBS III.373).

Giraldus Cambrensis knew of the legend about the monks of Bardsey dying in order of age. He mentions it in his Itinerary through Wales which he made in 1188 (*Itin.Kamb.*, II.6). Lleuddad's name is Latinised as *Laudatus* (LBS III.372).

LLEUDDOGW or LLEUDDOW(?) ap COED.

Apparently a prince of Penllyn. He appears in the 'Harleian' genealogies as *Loudogu* the father of Meirion, and that is all (HG 21 in EWGT p.12). In the expanded 'Hanesyn Hen' tract he is called *Llevodeu*, *Llenvoddeu*, etc. the son of *Coed*, *Rhoed*, etc. with a long ancestry (ABT §22 in EWGT p.107). See further s.n. Meirion ap Lleuddogw.

Compare the names *Loudoc* (BLD 237) and *Loudoce* (BLD 150) which would now regularly become Lleuddog and Lleuddogwy (LBS III.369 n.3). Compare also the name Lluddica.

LLEUDDUN LUYDDOG. (500)

The anonymous fragmentary Life of St.Kentigern, says (§1) 'A certain king, *Leudonus*, from which the province over which he ruled obtained the name *Leudonia* had a daughter ... Thaney.' She became the mother of Kentigern [Cyndeyrn Garthwys]. Leudonus, described as half-pagan, was killed by his swineherd. The place where he was buried was marked by a stone about one mile south of Dimpelder (§7). See below. See further s.n. Denw.

In the earliest version of Bonedd y Saint his name is spelt *Lewdwn lluydawc* and it is very variable in the later manuscripts, but Lleuddun is the preferred modern spelling. He was of Dinas Eidyn and was the father of Denw (wife of Owain and mother of Cyndeyrn Garthwys), Tenoi (wife of Dingad and mother of Lleuddad and others), and Peren (wife of Bugi and mother of Beuno) (ByS §§14, 18. 30 in EWGT pp.56, 57, 59). He is evidently the same as *Ludun* mentioned in the Life of St.Kea as father of that saint, and *Lidin* in the genealogy of St.Gurtheirn.

His place of burial is said to be Dimpelder Law in East Lothian (LBS III.375). Lleuddun's seat was Traprain Law, then named Dimpelder, an isolated hill in Haddingtonshire, four miles east of Haddington which is 18 miles east of Edinburgh (DNB s.n. Kentigern). If he also possessed Dinas Eidyn [Edinburgh] it is likely enough that the whole province belonged to him (H.M.Chadwick, *Early Scotland*, p.146).

It is from Lleuddun that Lleuddunion [Lothian] receives its name. Welsh sources do not give him any parentage. As eponym of Lothian he equates with *Loth* of Geoffrey of Monmouth's *Historia Regum Britanniae*. Geoffrey says that Loth was a brother of Urien (HRB IX.9), i.e. Urien ap Cynfarch. This is chronologically possible and suggests that Lleuddun was perhaps a son of Cynfarch (PCB). Except for this doubtful point, however, Geoffrey seems to have had no authentic information about Lleuddun/Loth. For example he wrongly makes Urien and Loth elder contemporaries of Arthur. For this reason Loth is dealt with under another heading. See s.n. Loth.

LLEUFER MAWR.

‘The Great Light’. A gloss to §22 of the *Historia Brittonum* in the ‘Cambridge’ group of manuscripts (Mommson: C, L) says of Lucius, the fictitious king of Britain: *Lucius, agnomine Leuer-maur, id est, ‘magni splendoris’ propter fidem que in eius tempore venit*. This was mentioned by Lewis Morris in his *Celtic Remains* (p.270 s.n. Lles ap Coel), and he says “none of our writers in the British tongue mention this cognomen of Lleufer Mawr”. But it was taken up later by Iolo Morganwg. See s.n. Lucius.

LLEW LLAW GYFFES. See Llew Llaw Gyffes.

LLEW ap CARADOG FREICHRAS.

Said to be one of the Knights of the Round Table in a Welsh tract. See NLWJ 14 p.242 (1965). He is not known to appear in any extant Arthurian Romance.

LLEW ap CYNFARCH. (Fictitious).

The name is used in *Brut y Brenhinedd* where Geoffrey of Monmouth has Loth (HRB VIII.21, etc.). As Loth was made the father of Walgandus and Modred (HRB IX.9), so Llew became the father of Gwalchmai and Medrod. Loth was the brother of Urianus and Auguselus (HRB IX.9) and these brothers become Llew, Urien and Arawn in ByB. It is not easy to explain the change; one explanation is suggested under Arawn (q.v.). Loth, as eponym of Lothian, corresponds to Lleuddun Luyddog (q.v.), but this was evidently not realised by the compilers of ByB.

Llew is listed as a son of Cynfarch with Urien and Arawn in the triad of the ‘Three Fair Womb-Burdens’ of Ynys Prydain (TYP no.70 - Pen,47), and in the ‘Hanesyn Hen’ tract (ByA §6). Some late versions, based on HRB, give Medrod and Gwalchmai as sons of Llew ap Cynfarch (ByA §8 in EWGT p.87).

LLEW ap LLYMINOD ANGEL. (900)

Father of Lludd and ancestor of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy (PP §22(1)).

LLEWEI ferch SEITHWEDD. (Legendary).

She is mentioned in a triad (TYP no.58) as one of the ‘Three Amazons’ (*gwrwvoryn*) of Ynys Prydain.

LLEWELYN. See Llywelyn.

LLEWEN, ST.

He is mentioned in *Bonedd y Saint* (§20 in EWGT p.57) as one of the saints who came to this island with Cadfan and was in Enlli [Bardsey] at the same time as Cadfan. The name varies - other forms are *Llywen*, *Llewyn*, *Llywelyn*. A.W.Wade-Evans preferred *Llewen* and thought that he was the saint of Llanllawen, a chapel and hamlet in the parish of Aberdaron, Llŷn (WCO 164-5, *Études Celtiques*, I (1936) p.287; Rhestr, WATU. Not in PW).

LLEWENYDD ap LLYWARCH HEN. (550)

Llewenydd or Llywenydd is listed among the sons of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86). Llewenydd is the better reading though the majority of manuscripts give Llywenydd. The name is apparently drawn from a stanza in the Llywarch Hen poetry (CLIH III.2) *llewenid*, which Ifor Williams regards as probably a place-name Llewenydd (CLIH pp.112-3).

LLIAWS ap NWFRE. (Legendary).

'Multitude son of Sky' (TYP p.423). He is mentioned in a triad (TYP no.35) as a son of Nwyfre, husband of Arianrhod ferch Beli, and father of two sons, Gwenwynwyn and Gwanar, who accompanied their uncle Caswallon ap Beli on an expedition which was one of the 'Three Levies' and 'Three Silver Hosts'. See s.n. Cassivellaunus.

A proverb is attributed to him in 'Englynion y Clyweid', where he is called:

Llyaws mab Nwyfre milwr hynaws ('agreeable soldier').

(Ed. BBCS 3 (1926) p.14). The poet Prydydd y Moch mentions:

Lliaws maws mab Nwyfre ('pleasant Lliaws').

(LIH 293, l.21). See further TYP pp.423-4.

LLIBIO (1), saint.

A disciple of Cybi, mentioned in the Life of that saint as *Libiau* (§5 in VSB p.237), where it appears that he was first attached to Cybi in Cornwall. He evidently followed Cybi to Anglesey for it is there that we find his church, Llanllibio in Bodedern, formerly under Llantrisant (PW 90; WATU). He is commemorated on February 28 (LBS I.70, III.375).

LBS identify him with Liba or Libeus who appears in the Life of St. Enda of Aran, as brother of Enda. The idea is fanciful (G.H.Doble, *The Saints of Cornwall*, III.115 n.44).

LLIBIO (2).

A person named *Lybiau*, with his brother Gwrfan, and sister's son, Cynfwr, is mentioned in the Book of Llandaf as having gone from Penychen to Merthyr Clydog [Clodock in Ewias] (BLD 194-5). See further s.n. Penbargod.

LLIBIO (3), bishop. (d.929).

A bishop in Glywysing, included as *Libiau* in the pretended list of 'bishops of Llandaf' in the Book of Llandaf. He was a contemporary of Tewdwr ab Elise, king of Brycheiniog (BLD 237-9) and of Gruffudd ab Owain of Gower (BLD 239-40). He died in 929 (BLD 240), and was probably succeeded by Wulfrith.

LLIFER (LLIWER) ap LLYWARCH HEN. (550)

He is mentioned in one stanza of a 'Llywarch Hen' poem with other sons of Llywarch Hen, where they are called 'Brave men, warlike brothers' (CLIH I.42). See quotation s.n. Maen. He also appears in the list of children of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86) where the spelling is *Lliuer*, *Lliver*, *Llifer*.

According to *Montgomeryshire Collections* IV.240 the name is preserved in Rhos Lliver, Rhos Llivorion in Llanrhaeadr [yMochnant] (CLIH p.93).

LLIFONWY. Father of Gwenhaf (q.v.). (450)

LLION GAWR. (Fictitious).

He is mentioned in the tract of 'The Twenty-four Mightiest Kings' (§10). It is there said that Caerllion [Caerleon-on-Usk] was founded where Llion Gawr had had a castle. See *Études Celtiques* XII (1968) p.170.

Compare Lleon Gawr.

LLISGI.

He appears as *Lisci*, son of *Paucut*, in the Life of St. David (§19 Vespasian text only). He was an enemy of Baia [Bwya, Dewi's enemy] and it was Llisci who 'cut off Baia's head in his citadel, for his

gate lay open at daybreak, when he [Llisci] arrived unexpectedly from his ship.' The better texts do not name the killer of Baia. See *Rhigyfarch's Life of St.David*, ed. J.W.James, Cardiff, 1967, p.11.

Porth Lisgi is a creek on the coast south-west of St.David's, grid ref. SM 7323 (Rhestr). Curlysky, close to where the two Cleddy estuaries meet, and not far from Rose Castle, may stand for Caer Lisci (John Rhys in *Arch.Camb.*, V.xii (1895), p.20; OP I.244-5, 411).

LLIWELYDD ap BRUTUS. See Leil.

LLIWELYDD father of LLWYDOG. See Gwrien Gwrhyd Enwog.

LLIWER ap LLYWARH HEN. See Llifer.

LLIW(N) HEN. (Fictitious).

He appears in one version of the fictitious pedigree of Gwynfardd Dyfed, patriarch of a tribe in Dyfed. He is called *Lliw Hen twysoc Prydain*, father of Pŷr y Dwyrain, in the earliest example, that in Peniarth MS.132 p.179, this part by Gruffudd Hiraethog (d.1566). This improves on PP §62(3). Some later versions write Lliwn Hen, e.g. LD i.61 and in the Cywydd Marwnad of Dafydd Domas of Park y Pratt by Sion Mowddwy (fl.c.1575-1613) in Llanstephan MS.38B pp.81-85, ed. Francis Jones in *Trans.Cym.*, 1953 p.82, l.20. See further s.n. Pŷr y Dwyrain, and compare Pliws Hen.

LLOFAN ap CILMIN DROED-DDU. (860)

Father of Llywarch and ancestor of the recorded branches of the tribe of Cilmin Droed-ddu in Arfon (HL 8a in EWGT p.117).

LLOFAN LLAWDDIFRO.

'Llofan of the Exiled Hand'. In a triad (TYP no.33W) he is called one of the 'Three Savage Men' of Ynys Prydain who performed one of the 'Three Unfortunate Assassinations'. Here he is said to have slain Urien ap Cynfarch. He is mentioned in the Llywarch Hen poetry:

The might of Urien is sadness to me;
An assailant in every land
On the track of Llofan Llaw Ddifro.

(CLIH III.46). Ifor Williams suggested that the second line explains Urien's character (CLIH p.140); so too TYP p.424. But in this poem Urien is dead and it seems more likely that 'there are assailants in every land looking for Llofan of the Exiled Hand' to avenge his slaying of Urien (PCB). Presumably Llofan was in the pay of Morgan (Morgan Fwlch?) who was the instigator of the murder according to the *Historia Brittonum* (§63).

In the older version of the triad (TYP no.33) he is called Llofan *Llaw Ddifro*, 'of the Murderous Hand' (Thomas Jones). This cognomen and two others occur in the Stanzas of the Graves in Peniarth MS.98B p.48, namely, *Llaw Estrawn*, 'Alien Hand' and *Llaw Ygyn*, possibly for *Llaw Engyn*, 'Hand of the Outcast' (CLIH p.244):

- | | |
|---|---|
| 5 | After harness and curly-tailed steeds
and battle and spears held straight,
.
.
.
.
.
the fair head of Llofan Llaw Estrawn. |
| 6 | After harness and yellow steeds
and battle and opposing spears,
.
.
.
.
.
the fair head of Llofan Llaw Ygyn. |

- 7, 8 The grave of Llofan Llaw Ddifo on the shingle of Menai,
few are they who know it save God and me tonight.

(Thomas Jones in SG pp.134/5).

LLONGBORTH.

The site of a battle mentioned in a poem in BBC and RBP. See s.n. Geraint (Geruntius), king of Dumnonia. It is now generally believed that the place is Langport in Somerset and that it was fought by Geraint (Geruntius) (q.v.) king of Dumnonia against Ina king of Wessex, perhaps in A.D.710. The difficulty is that the poem's title identifies the hero as Geraint ab Erbin and mentions Arthur, leading to the view that the battle was in the sixth century.

The above difficulties can be overcome, but those in favour of the sixth century suggested that Llongborth was Portsmouth, and basing their theories on the dates of the Anglo-Saxon Chronicle suggested dates between 501 and 530. The identification of the battle of Llongborth with the invasion of the Saxons at Portsmouth in 501 seems to have led to the idea that Llacheu (q.v.) ab Arthur was slain at the battle (PCB). Sharon Turner identified the place and the occasion with the arrival of Porta in 501, but gave the date as 530 (*The History of the Anglo-Saxons*, (1823), I.269 ()), and that date was widely accepted.

Another theory identified the site with Llamborth in Penbryn, Ceredigion (grid ref. SN 2952). Theophilus Evans in *Drych y Prif Oesoedd*, 1740 edition, I.4. says:

'It is the judgement of some that the place which the bard calls Llongborth is Llamborth in the parish of Penbryn in Ceredigion. There is a place near there commonly called Maesglas, but the old name was Maes-y-llâs ['The Field of the killing'] or Maes Galanas ['The Field of Massacre']. There is another site in the neighbourhood, in the parish of Penbryn, called Perth Gereint ['Geraint's Bush']'.

See also Cy. 49 part 1 p.162.

According to D. Prys Williams in *Arch. Camb.*, VI.5 (1905) pp.157-8, Perth Geraint is the name of a farm, and Maes Glâs was formerly called Karn-y-Bettws Gereint. He goes on:

"A tradition says that the British before going to battle, gave their treasures to three men to conceal, but on the field of battle these three treasure-guards were killed, and the money they concealed is undiscovered to this day; hence arose the name of the spot, *Clun yr Aur*, pronounced 'Clun'r our' [The meadow of the Gold]".

There is no indication as to who the enemy were. Not far away from there is Beddgeraint (grid ref. SN 3246) in the parish of Trefdreyr or Tredreyr (wrongly called Troed-yr-aur) (PCB).

LLONIO LAWHIR ab ALAN FYRGAN. (500)

His full name and pedigree are given in Bonedd y Saint (§58 in EWGT p.63). He was the saint of Llandinam in Arwystli, Powys Wenwynwyn (PW 98), where there was a notable monastery (WCO 197).

The Welsh Calendars do not mention him, but according to Browne Willis 'Llandinam feast follows March 1' (LBS III.378)

The poet, Huw Arwystli (fl.1550), wrote an Ode in his honour, *Owdl Llonio Sant*, edited from Llanstephan MS.53 (c.1647) in LBS IV.429-431. This tells us that Llonio fought with his father against the pagans and later became a 'righteous confessor'. He received land from *Gwrai* [evidently Gwrhai ap Caw, the saint of near-by Penystrywaid] and also, from *Maelgwyn Hir* [probably Maelgwn Gwynedd], land along the Severn [from Llandinam] to Aber-miwl (Abermule) in Cedewain (LBS III.377).

LLORCAN WYDDEL.

'Ll. the Irishman'. He is named in the lists of persons whom St.Beuno is said to have raised from the dead. See s.n. Beuno. He is actually mentioned, but not named, in the Life of Beuno (§10):

Then he [Beuno] came to king Cynan, son of Brochwel, and besought of him a place to pray for his soul and his friends. And then the king gave him Gwyddelwern, the place which got its name from the Irishman whom Beuno raised from the dead there. And it was his wife who had been the occasioning of his death.

(Trans. A.W.Wade-Evans, *Arch.Camb.*, 85 (1930) p.317). Gwyddelwern is in Edeirnion, two miles north of Corwen. See also Gwyddelan.

LLORIEN ap LLYWARH HEN. (550)

He appears in the list of children of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

He seems to be mentioned in the 'Llywarch Hen' poetry (CLIH I.43):

Lloryen guards Llam-y-Bwch

Here Llam-y-Bwch, 'the Buck's Leap', is evidently a place-name.

Llorien's name perhaps occurs in *Lloran* and *Llorian* in the parishes of Llanrhaeadr yMochnant and Llansilin (*Montgomeryshire Collections*, IV.239, V.108; CLIH p.93).

LLOWES. See Llywes.

LLUAN ferch BRYCHAN. (510)

Said to be the wife of Gafran and mother of Aeddan Fradog (DSB §12(12), CB 15(12), JC 3(16), PB §3i in EWGT pp.15, 18, 43, 82). In PB §3i the name has become Lleian. See Aeddan Fradog.

LLUBER BEUTHACH. (Legendary).

A person invoked by Culhwch as one of the warriors at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 460, RM 106). Like several other names in this part of the list it is actually that of one of the Irish heroes in the Ultonian Cycle, namely Láegaire Buadach (Cecile O'Rahilly, *Ireland and Wales*, 1924, p.114; R.S.Loomis, *Wales and the Arthurian Legend*, (1956) p.161). For other examples see s.n. Corroi ap Dayry.

LLUCHO ap CEDIG. See Gwgon Gledlyfrudd.

LLUDD ap BELI MAWR. (80-60 B.C. PCB)

Lludd ap Beli is the form which Brut y Brenhinedd regularly substitutes for Geoffrey of Monmouth's 'Lud son of Heli' in the *Historia Regum Britanniae*. According to that, Lud was the eldest son of Heli, and succeeded to the kingdom on his father's death. 'He became famous for building cities, and for rebuilding the walls of Trinovantum which he also surrounded with innumerable towers ... He was withal a warlike man, and very magnificent with feasts and entertainments. And though he had many other cities yet he loved this above them all ... for which reason it was called Kaerlud [Caerludd] ... and in process of time Londonia [Llundein]. ... At last when he was dead, his body was buried by the gate which to this time is called in the British tongue after his name Porthlud [Porth Lludd], and in the Saxon tongue Ludesgata [i.e. Ludgate]. He had two sons Androgeus [Afarwy] and Tenuantius [Tenefan. see Tasciovanus], but owing to their youth, he was succeeded by his brother Cassibellanus' [Caswallon. See Cassivellaunus] (HRB III.20). Corresponding names in ByB are shown in [].

It is not certain that Lludd ap Beli was known to the Welsh before Geoffrey of Monmouth wrote his *Historia Regum Britanniae* (c.1136); but there is a native Welsh tale 'Lludd and Llefelys' which calls

them two sons of Beli Mawr ap Manogan. However it betrays a knowledge of HRB by saying that Llefelys was a fourth son of Beli, and that Lludd was the founder of Caer Lludd.

The tale of 'Lludd and Llefelys' is contained in the Red Book of Hergest (c.1400) and, the beginning only, in the White Book of Rhydderch (c.1325). But the earliest extant text is that combined with Brut y Brenhinedd in Llanstephan MS.1, written between 1225 and 1250, which does not differ except in slight verbal differences from the RM version. "Yet it is certain that the story itself is composed of elements of which some at least must belong to Welsh tradition anterior to Geoffrey's work." In particular the account of the Coraniaid and that of the fighting dragons buried under Dinas Emrys are elements of undoubted antiquity (TYP pp.425-6). It thus appears that a king Lludd was known to pre-Geoffrey tradition, but not necessarily as a son of Beli. It is also noteworthy that Henry of Huntingdon, writing in 1129, partly following the *Historia Brittonum* (§19), speaks of *Liud* (var. *Luid*) as the father of *Belinus* and *Cassibellanus* (Book 1 §12).

LLUDD and LLEFELYS

The title of the tale in the Red Book of Hergest is *Cyfranc Lludd a Llefelys*, 'The Adventure of Lludd and Llefelys'. According to the story Lludd and Llefelys were brothers, sons of Beli Mawr ap Manogan. Lludd was king of Britain, and Llefelys, a wise and prudent man, became king of France by marrying the daughter and only child of the king of France who had died (RM 93-4).

During the reign of Lludd the island was troubled with three plagues:

The first was a certain folk called the Coraniaid; so great was their knowledge that there was no discourse over the face of the Island, however low it might be spoken, that they did not know about it if the wind met it. And because of this no hurt could be done to them.

The second plague was a scream which was raised every May-eve over every hearth in the Island of Britain. It would pierce folks' hearts, and strike them with such terror that men would lose their hue and their strength and women the fruit of their wombs, and the young men and maidens would lose their senses, and all animals and trees and the earth and the waters would be left barren.

The third plague was that however much provision and food was prepared in the king's courts, even though it were a year's provision of meat and drink, none of it would be enjoyed save what was consumed the very first night (RM 94-5).

Lludd decided to go and consult his brother. Llefelys knew the reason for his brother's coming. In order that the Coraniaid should not know what they were discussing Llefelys made a long horn of bronze through which they conversed. But there was a demon in the horn which caused the speech to become 'hateful contrariety'. The demon was washed out by pouring wine through the horn. Then Llefelys gave Lludd some insects which were to be mashed in water. He advised Lludd to call a meeting of his own people and the Coraniaid to one assembly, under pretence of making peace. Then the magic water should be sprinkled over all alike. It would kill the Coraniaid but not injure his own people (RM 95-6).

Llefelys explained that the scream was caused by the fighting of two dragons, Lludd's dragon and a dragon of a foreign folk. Lludd was to measure the length and breadth of the Island and to dig a pit at the exact centre. In the pit he must place a tub full of the best mead, and a covering of silk over the tub. Then he should keep watch in person and he would see the dragons fighting. They would rise into the air, and finally fall, weary, in the shape of two little pigs, onto the covering and drag it into the tub. They will drink up all the mead and fall asleep. He must then straightway wrap the covering about them and bury them in a stone coffer, hidden in the earth, in the strongest place that he could find. And so long as they are in that strong place no plague will come to the Island of Britain from elsewhere (RM 96-7).

Llefelys said that the cause of the third plague was a mighty man of magic who carried off the meat and drink and provisions, having caused every one to fall asleep. Llefelys advised Lludd to keep personal watch over his feasts and provisioning, and, in order to avoid falling asleep, he should have ready a tub of cold water, then when sleep bore hard on him he should get into the tub (RM 97).

Lludd returned home and did as he had been instructed by Llefelys to get rid of the Coraniaid, and so it happened (RM 97).

Then he measured the Island and found that the centre was at Oxford. Everything happened as Llefelys had said, and Lludd took the creatures in the stone coffer to Eryri. The place where it was buried was later known as Dinas Emreis, but before that, Dinas Ffaraon Dandde, named from Ffaraon Dandde who was one of the 'Three Noble Youths who broke their hearts with consternation' (RM 97-8).

After that Lludd prepared a great feast, and kept watch, clad in arms. At about the third watch of the night he heard a variety of music, and drowsiness came upon him. To avoid sleep he went often into the water. At last a man of huge stature, wearing heavy armour, came in with a hamper, into which he put all the provisions and store of food and drink, and then made off with it. Lludd was amazed that the hamper could hold so much. He called to the man to stop. A fierce fight followed in which Lludd was finally victorious. The giant's life was spared when he promised to make good all the losses he had occasioned, never to do the like again, and to become Lludd's liege man for evermore (RM 98-99).

The Coraniaid are referred to in a triad (TYP no.36) as the first of the 'Three Oppressions that came to this Island', and not one of them went back. The Coraniaid came from Arabia in the time of Lludd ap Beli (Caswallon ap Beli in the earliest text). The dragons are the subject of another triad (TYP no.37). One of the 'Three Concealments' of Ynys Prydain was the burial of the Dragons by Lludd ap Beli in Dinas Emrys in Eryri. The triad (R version) also says that the Dragons were 'disclosed' by Gwrtheyrn Gwrtheneu. See s.n. Myrddin Emrys.

There is a prophetic poem in the Book of Taliesin (BT 78) entitled *Ymarwar Llud Bychan*, 'The Short Discussion of Lludd'. Line 26 alludes to *ymarwar Llud a Llefelis*, 'the Discussion of Lludd and Llefelys'. The same expression is used by Llywelyn Fardd (LIH p.208, ll.3-4). Rachel Bromwich suggests that this may have been the earlier title of the story (TYP p.426). "The name *Llellys* is clearly based on a scribal misreading of *Leueis*, the Norman-French form of *Louis*". (W.J.Gruffudd, *Folklore and Myth in the Mabinogion*, 1958, p.20). Compare Cligieuillus.

See further TYP pp.424-7 and references there.

LLUDD ap LLEW. (930)

Father of Cadfael and ancestor of Gollwyn ap Tangno, patriarch of a tribe in Eifionydd and Ardudwy (PP §22(1)).

LLUDD LLAW EREINT. (Legendary)

'Lludd of the Silver Hand'. He is mentioned in the tale of 'Culhwch and Olwen' as the father of Creiddylad (WM 470, RB 113) and later, where her story is told (RM 134). It is also implied that he suffered a grievous imprisonment, for we are told that the imprisonment of Mabon ap Modron was more grievous even than that of Lludd Llaw Ereint and that of Greid ab Eri (RM 131).

There is no Welsh story to explain how Lludd got his 'silver hand', but the same cognomen is given in effect to the Irish mythical person Nuadu Argatlám, where Argatlám has the same meaning, the elements of the word being in the opposite order. He is treated in *Lebor Gabála* and elsewhere as a king of the Tuatha Dé Danann who was slain in the second battle of Mag Tuired (EIHM 467). It was in the first battle of Mag Tuired that he lost his arm, but it was cleverly replaced by a silver one. John Rhys saw the equivalence of the Celtic god Nodens, worshipped at Lydney, the Irish Nuadu and the Welsh name Nudd. The latter must have become Lludd through "the influence of the analogy of personal names with alliterative epithets." (*Hib. Lect.*, pp.125-6). The names Nudd and Lludd both persisted in Welsh although "Welsh literature, it must be admitted, recognizes no connection between them." (*ibid.*, p.127). See also Nodens.

LLUDD LLURIGOG. See Llŷr Llyddog.

LLUDDICA (ap CARADOG FREICHRAS). (850)

Father of Rhieingar, the mother of Tudur Trefor (PP 14, Mostyn MS.212b p.156, Wrexham MS.1 p.33). Cf. Ludecan, king of Mercia, 825-827.

LLUDDICA ap TUDUR TREFOR. (935)

Father of Llywarch Gam and ancestor of Rhys Sais, the progenitor of families in Maelor, Powys Fadog. (HL 12a in EWGT p.119, PP 14). His wife was Angharad ferch Iago ab Idwal (PP 14 (2c)).

LLUDDICA.

The name is perhaps derived from Teutonic Chlodowech [Clovis], Ludovicus (Latin), Ludwig (German), Louis (French), Lewis (English). But compare Lleuddogw.

LLWCH GWIN, the birds of. See Drudwas ap Tryffin, March ap Meirchion.

LLWCH LLAW-WYNNIOG. (Legendary).

He is mentioned twice in the tale of 'Culhwch and Olwen', first as *Lloch Llaw-wynnyawc*, one of the chiefs at Arthur's Court (WM 461, RM 107), and later as *Llwch Llaw-wynnyawc*, the father of unnamed sons 'from beyond the Tyrrhene Sea', also apparently at Arthur's Court (WM 466, RM 110).

He is also mentioned in the poem 'Who is the Porter?', a dialogue between Arthur, Cai and Glewlwyd Gafaelfawr in the Black Book of Carmarthen (BBC 94) as *Lluch llauynnauc*, 'Llwch of the Striking Hand(?)' who was 'defending Eidyn on the border(?)' (Trans. Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70).

The translation of the cognomen by Gwyn Jones and Thomas Jones is 'Windy-hand' (*The Mabinogion*, Everyman edition, pp.101, 104), but Idris Foster suggested 'of the striking hand' (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.34). The name equates to that of the Irish god, Lug, one of whose epithets was *lonnbémnech*, 'of the fierce blows'. See further s.n. Llenlleog Wyddel.

LLWCH LLEOG. See Llenlleog Wyddel.

LLWCHAEARN ap CERFAEL. (580)

The saint of Llanllwchaearn and Llanychaearn in Ceredigion, and of Llanllwchaearn and Llanmerewig in Cedewain, Powys Wenwynwyn (PW 60, 61, 108). His commemoration is on January 12 (LBS I.70, III.383). Bonedd y Saint mentions him as a saint in Cedewain, son of Cerfael (ByS §36 in EWGT p.60).

The poet Sion Ceri (fl.c.1500?-c.1530?) wrote a Cywydd to Llwchaearn in which he is called *Llwchayarn, Filwr a Sant, o Lamerewig*. He is said to be son of Kynfael (I.8) and cousin to Beuno (II.11-12). The text is edited in LBS IV.431-2 from Peniarth MS.100 (16th century). The details of his relationship to Beuno are not known, and 'cousin' is probably used loosely.

LLWNI, ST.

The saint of Llanllwni, in Ystrad Tywi (PW 52). His commemoration is on August 11 (LBS I.73, III.383).

LLWY. See Teloy

LLWYBR ap CAW. See Caw of Prydyn.

LLWYD ap CIL COED. (Legendary).

He appears in the Mabinogi branch of 'Manawydan' as a magician who cast a spell over Dyfed to avenge his friend Gwawl ap Clud (WM 79, RM 57). Egerton Phillimore pointed out that Cilcoed is

the name of a river, rising close to Ludchurch [Yr Eglwys Lwyd], six miles north of Tenby, so that Llwyd and Cilcoed are both represented in the place-names of this district of Dyfed (OP I.306). Compare Llwydeu ap Cel Coed. See also PKM 247, 249.

LLWYDEU ap CEL COED. (Legendary).

He is listed as one of the warriors at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 466, RM 110) and later we are told that when Arthur returned from his expedition to Ireland to obtain the cauldron of Diwrnach Wyddel 'they disembarked at the house of Llwydeu ap Cel Coed, at Porth Cerddin in Dyfed; and *Mesur-y-Peir*, 'the Measure of the Cauldron' is there' (RM 136). The place-name is not found. Compare Llwyd ap Cil Coed. See also CO(2) p.96.

LLWYDEU ap NWYTHON. (Legendary).

Llwydeu ap Nwython, and Llwydeu father of Gwydre, are mentioned consecutively in the tale of 'Culhwch and Olwen' (WM 464, RM 109), but are perhaps two different persons. See Nwython, Gwydre.

LLWYDION, fictitious saint. See Corbre, St.

LLWYDOG ap LLIWELYDD. See Gwrien Gwrhyd Enwog.

LLWYDOG GOFYNNIAD. (Legendary).

One of the pigs, offspring of the boar, Trwyth, hunted by Arthur in the tale of 'Culhwch and Olwen'. Arthur first met Llwydog in Dyffryn Llychwr where Llwydog and Grugyn Gwrych Ereint made a stand and slew all Arthur's hunters except one. Trwyth then came to the help of his young pigs. After much fighting through the land the men of Llydaw met up with Llwydog in Ystrad Yw. He slew Hir Peisog, king of Llydaw, and Llygadrud Emys and Gwrfoddw, Arthur's uncles, and there he himself was slain (RM 139-40).

Gwyn Jones and Thomas Jones translate Gofynniad, 'the Hewer'; Patrick Ford translates 'the Claimant'. Compare Gallgoid Gofynniad. See CO(2) p.163.

LLWYR ap LLWYRION. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as the owner of a cup 'in which is the best of all drink'. There was no other vessel in the world which could hold the strong bragget which was required by Ysbaddaden Pencawr for the wedding of his daughter, Olwen (WM 481, RM 121). We are not told how the cup was obtained for the wedding.

LLYCHLYN ap IAEN. See Iaen.

LLYCHWAEL. See Llythfael.

LLYDAW.

The place-name appears in old Welsh as *Lettau* in the Life of St.Cadog (§35) here identified with Armorica and also (§45) used for the immigrants to Gaul under Maximus: *gens que vocatur Lettau*, glossed *Brittones*. The Irish form was *Letha* which is found applied not only to Armorica but also to Latium (John Rhys, *Celtic Folklore*, p.532). The Latinised form of the name was *Letavia* (e.g. the Breton Life of Gildas; §16, the Life of St.Illtud, §1 etc.). An inhabitant was called *Lledewig*, 'Letavian' (See Eneas Ledewig, Glythmyr Ledewig), plural *Lledewigion*, older *Letewicion* (HB §27 MS.C), *Lidwicc(i)um*, *Lidwicingum* [oblique case] in ASC s.aa. 885(6), 915(8). A.W.Wade-Evans spelt Llydewig (WCO 163, 198). See also s.n. Cynan ab Eudaf.

Llydaw is the regular Welsh name for Armorica, Brittany. But the name also occurs in Wales, e.g. Llyn Llydaw in Snowdonia, and there are several cases of the use of the name in the older literature which suggest that it was used for some region in Wales. Just as Devon [Dumnonia] and Cornwall gave

their names to Domnonée and Cornouaille in Brittany, so Llydaw [Brittany] seems to have had its duplicate in Britain. John Rhys gave reasons for suggesting that a place named Llydaw was in the region of Llangorse Lake in Brycheiniog (*Celtic Folklore*, pp.531-6). In the story of the hunting of the boar, Trwyth, in the tale of 'Culhwch and Olwen', the men of Llydaw, *gwyr Llydaw*, are represented as assembling in Ystrad Yw, a cwmwd on the south-east border of Brycheiniog (RM 140). In the Life of St.Padarn (§22) it is said that Caradog Freichfras extended his boundaries of Britannia [Wales] so as to include Letavia. This can be interpreted as extending his kingdom from Radnorshire into Brycheiniog. See s.n. Caradog Freichfras. Again in the Life of St.Illtud (§1) it is said that his father was a man of Letavia, and implies that Illtud was born there. Later we are told that he returned to Letavia to die, but there is a tradition that he was buried in the parish of Defynnog in Brycheiniog. See s.n. Illtud, note to §1 of the Life.

Many Welsh saints are said to be descended from Emyr Llydaw, and this has led to the assumption that they migrated from Brittany. But there is no good reason for supposing that any of these saints actually came from Brittany. All the evidence points to the contrary, and the movement was almost wholly in the opposite direction. See Emyr Llydaw. It seems therefore that, in many cases when Llydaw is mentioned in a context of the sixth century or earlier, Llydaw could mean a district somewhere in the boundaries of Brycheiniog.

See also WCO 102, 111-2, 133, 135. 151; E.G.Bowen, *The Settlements of the Celtic Saints in Wales*, 1954, pp.55, 94.

A curious passage in the Life of St.Oswald printed by John Capgrave says that '[Oswald] was killed in the place called in the English tongue Maserfeld ... That place [Oswestry] moreover is adjacent to the boundaries of *Armorice Wallie* - because anciently the greatest part of Wales was named *Armorica*.' (*Nova Legenda Anglie*, ed. C. Horstman, II.204).

LLYFAB, ST.

One of the saints who came to this island with St.Cadfan and went with him to Bardsey, according to Bonedd y Saint (ByS §20 in EWGT p.57). There is no church dedicated to him.

LLYFFAN GAWR. (Legendary).

A giant supposed to have given his name to Castell Llyphan in Llanfair Orllwyn on the Teifi in Ceredigion. His wife is said to have been a witch, slain by Gwalchmai (Peniarth MS.118 p.831, ed. by Hugh Owen in Cy. 27 (1917) p.130). See also Pyscog Gawr and Hywel Gawr.

Llyffan Gawr also apparently left his name at *Ynys bagh Llyffan gawr*, an old name for the island of Dinas in Milford Haven (really a peninsula). There is also a Trelyffan in the parish of Nevern (OP I.115). *Llyffant* = 'toad'.

LLYGADRUDD EMYs. (Legendary).

'The red-eyed stallion'. The name occurs in the tale of 'Culhwch and Olwen' where he is said to be an uncle of Arthur, one of his mother's brothers, and present at Arthur's Court (WM 464, RM 109), therefore presumably son of Amlawdd Wledig. He and his brother Gwrfoddw Hen were slain by the young boar Llwydog Gofynniad in Ystrad Tywi during the hunting of the boar Trwyth (RM 140).

John Rhys thought that Emyſ was probably a mistake for Emyr, so that the name would mean 'the red-eyed king or emperor' (*Celtic Folklore*, p.531). Even so it does not sound like a real name and seems to have been constructed to explain the place-name *Llygad Amr*, 'The Eye of Amr', i.e. the source of the Amr, now called Gamber Head in Ergyng (WCO 102, 112-3). Compare Amhar ab Arthur. A.W.Wade-Evans proposed to identify Llygadrudd Emyr with Emyr Llydaw (WCO 102, 113).

LLYGEDWY ap LLYWARCH HEN. (Legendary). (550)

His grave is mentioned in the 'Llywarch Hen' poetry (CLIH I.44) but nothing is said about him. He also appears as Llynghedwy in the list of children of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

LLYMINOD ANGEL ap PASGEN (ab URIEN). (870)

Father of Llew and ancestor of Gollwyn ap Tangno patriarch of a tribe in Eifionydd and Ardudwy (PP §22(1)), and ancestor of Marchweithian, patriarch of a tribe in Rhufoniog, Gwynedd (PP §23).

LLYN BARFOG.

The name is probably a shortening of Llyn y Barfog, 'The Lake of the Bearded One'. It is a small mountain lake in a secluded spot in the upland country above Aberdyfi (grid ref. SN 6598). There is a legend that Arthur used his horse to draw an Afanc out of the lake. In the struggle the horse left the imprint of its shoe or hoof on a nearby rock, whence the rock is called Carn March Arthur. There is also a story of fairies and a cow associated with the lake (*Arch.Camb.*, 1853, pp.201-5, quoted by John Rhys, *Celtic Folklore*, pp.141-6; Thomas Pennant, *Tours in Wales*, ed. John Rhys, 1883, II.29).

LLYNGESOG LAWHAEL.

'Llyngesog Generous-hand'. The father of Treul, one of the 'Three Faithful Wives' of Ynys Prydain (TYP no. 66, Pen.47 version). Llyngesog means 'fleet owner' (TYP p.427). The name appears as *Lyggessauc*, that of a clerical witness to a charter in the Book of Llandaf (BLD 147).

LLYNGESOG LAWHIR ab ELIMAN.

'Llyngesog Long-hand'. He is mentioned in the Life of St.Cadog (§22 in VSB). He is described as a very brave chief of the Britons who slew three of Arthur's soldiers. Arthur pursued him until he took refuge with St.Cadog at Llancarfan, and remained there for seven years, unknown to Arthur. At the end of that time Arthur heard where he was and had a dispute with Cadog. This was submitted to arbitration, and in return for the slain soldiers Arthur received nine heifers from Cadog. But when the heifers were handed over they turned into bundles of ferns. The dispute took place at *Rhyd Gwrthebau*, 'The Ford of Rejoinders', at *Tref Redinog*, 'Fern Village', now Tredynog in Gwent (WCO 109). The arbitrators were David, Teilo, Illtud, Dochau, Cynidr and Maeddog.

LLYNGHEDWY ap LLYWARCH HEN. See Llygedwy.

LLYR ap BLEIDDUD. (Fictitious).

Llŷr is the incorrect name that Brut y Brenhinedd gave for the fictitious king of Britain called Leir by Geoffrey of Monmouth. See Leir.

LLYR FORWYN, ST.

'Llŷr the Virgin'. She was the saint of Llanllŷr in Llanfihangel Ystrad, Ceredigion, and Llanllŷr-yn-Rhos (Llanyre) formerly under Nantmel in Radnorshire (PW 63, 45). She is mentioned in only one Calendar, on October 21 (LBS I.74, III.386).

LLYR LLEDIAITH. (Mythical).

'Llŷr Half-speech' (TYP p.427). The significance of the cognomen is obscure. John Rhys suggested 'foreign accent' (*The Arthurian Legend*, p.130). According to the Mabinogi branch of 'Branwen' Llŷr (without cognomen) was the father of Brân and Manawydan by Penarddun ferch Beli (WM 38, RM 26), also of Branwen, presumably by Penarddun (WM 40, RM 27, etc.). According to a triad (TYP no.52) Llŷr Llediaith suffered imprisonment at the hands of Euroswydd, whence he is called

one of the 'Three Exalted Prisoners' of Ynys Prydain. Euroswydd apparently took Llŷr's wife, Penarddun. See Euroswydd Wledig.

The ancestry of Llŷr Llediaith first appears in a pedigree of Elen ferch Eudaf, the wife of Maccsen Wledig. See ByA §33 in EWGT p.94. Here he is made son of Garar ap Gerein Hir, and father of Brân. A later version which made him ancestor of the 'Royal Tribe of Morgannwg' modified the former pedigree, making him son of Barar ap Ceri Hir Lyngwyn and father of Brân (MP 3 in EWGT p.122). Another version of uncertain date made him son of Ffaraon Dandde (q.v.).

Llŷr is used by the early Welsh poets as a common noun denoting the sea. But there is no connection between Llŷr Llediaith and the sea in surviving Welsh tradition. Manawydan ap Llŷr corresponds to the Irish Manannán mac Lir, who is associated with the Isle of Man. The nominative of Lír is Ler, but Ler never appears independently as the father of Manannán. In fact it has been suggested that *mac Lír* means merely 'son of the sea' (TYP p.428). Compare Llŷr Marini.

For references to Llŷr Llediaith in the poets see TYP p.429.

LLYR LLUYDDOG. (Legendary).

'Llŷr of the Hosts'. One of the 'Three Battle-Horsemen' of Ynys Prydain according to a triad (TYP no.18). In the 'W' version of the triad he has become Lludd Llurigog ('of the Breastplate') one of the 'Three Favourites' of Arthur's Court, and one of the 'Three Battle-Horsemen'.

LLŶR MARINI. (Legendary). (440)

He appears as father of Caradog Freichfras, with the cognomen *Marini* (var. *Merini*) in Bonedd y Saint (§29 in EWGT p.59), *Marivi* in the tale of 'Rhonabwy's Dream' (RM 150-1), and without cognomen in the romance of 'Geraint and Enid' (WM 406, RM 261).

According to a triad (TYP no.63) he was the owner of one of the 'Three Bull-Spectres' [Fairy Bulls?] of Ynys Prydain. Here the cognomen is Marini, Merini, Myrini in the various texts. There is some evidence that his wife, or, at any rate, the supposed mother of Caradog Freichfras, was a fairy. See s.n. Gwyn ap Nudd. Later genealogists said that his wife and the mother of Caradog Freichfras was Gwen ferch Brychan.

The word *merin*, like *llŷr*, was used in poetry for 'the sea'. Compare Latin *mare*, *marinus*. Thus in the present case the epithet may be no more than a latinisation of the name Llŷr (TYP p.430). However there are no legends connecting Llŷr Marini with the sea.

There is some confirmation of his 'fairy' nature in the French romance known as the *Livre de Carados*. This romance, which has a strong Celtic flavour, is mainly about Carados 'Brise-bras'. His father is said to have been an enchanter named Eliavres who had an affair with Queen Ysave, the wife of a Breton king. Besides Carados, he is said to have begotten the boar Tortain (compare Trwyth) and the horse Loriagort (compare Lluagor, the horse of Caradog Freichfras). See William Roach, *The Continuations of the Old French Perceval*, Vols.1-3 (1949-50). See TYP p.98.

The pedigree of Llŷr Marini occurs only in 16th century and later manuscripts and takes two different forms: (a) Llŷr Merini ab Einion Yrth ap Cunedda, see PP 17(1), (5), (6), (7); and (b) where he is traced to Meirchion Gul and so to Ceneu ap Coel. The various versions of (b) can be regarded as incomplete forms of the following: Llŷr Merini ap Merinwch ab Y Ceiliog Myngrudd ab Ethrys ab Eidion Darianlas ap Meirchion Gul, see PP 17(2), (3), (4), (5), (6), (7), (8). Here Merinwch is probably a duplicate of Merini; *Y Ceiliog Myngrudd*, 'The Red-maned Cock', is probably derived from a bit of heraldic text, misplaced (see Ceiliog Myngrudd). Without these we should have Llŷr Merini ab Ethrys, etc., the form found in PP 17(8).

LLYTHFAEL (or LLYCHWAEL) ap BRÂN ap BRYDW.

A descendant of Braint Hir and ancestor of the tribe of Braint Hir in Rhos, Gwynedd; father of Enfael (HL §11 in EWGT p.119).

LLYWARCH ap GWGON. (905)

Genealogical link in a line associated with Abergwili; father of Môr. See JC 33 in EWGT p.48.

LLYWARCH ap HYFAIDD. (d.904).

A prince of Dyfed whose death is mentioned in the *Annales Cambriae* s.a.903 [*recte* 904]. He was the father of Elen, [the wife of Hywel Dda], (HG §2, ABT 18a in EWGT pp.9, 106). He was apparently the last king of Dyfed before Dyfed came into the possession of Hywel Dda (HW 333), unless he was succeeded for one year by his brother, Rhodri, who died in 905. But see Tudwal Gloff.

LLYWARCH ap LLOFAN. (900)

Father of Iddig and ancestor of the recorded branches of the tribe of Cilmin Droed-ddu in Arfon (HL 8a in EWGT p.117).

LLYWARCH ap NYNNIO. (550)

Father of Tewdrig, king and martyr (q.v.) according to JC §9 in EWGT p.45.

LLYWARCH ab OWAIN.

He was blinded in 987 (ByT). Said to be the son of Owain ap Hywel Dda (David Powel, *Historie of Cambria*, 1584, reprint of 1811 p.56).

LLYWARCH ap RHIGENEU. (500)

Genealogical link in the line of princes of Brycheiniog; father of Idwallon (JC §8 in EWGT p.45).

LLYWARCH ap RHIRID. (930)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Rhun (PP §24(2)).

LLYWARCH ap RHIWALLON. (970)

Father of Gwerystan and ancestor of Rhirid Flaidd, patriarch of a tribe in Penllyn (HL §13a in EWGT p.119).

LLYWARCH ap SEISYLL ab EIDDYN DDU.

Genealogical link in the ancestry of Odwyn ap Teithwalch of Ceredigion; father of Cloddien Frych. See PP §45.

LLYWARCH ap TEWDWR. (575)

Father of Briafael Frydig (q.v.). See JC §10 in EWGT p.45.

LLYWARCH GAM ap LLUDDICA. (970)

Father of Ednyfed and ancestor of Rhys Sais, patriarch of families in Maelor, Powys Fadog (HL 12a in EWGT p.119).

LLYWARCH HEN ab ELIDIR LYDANWYN. (520)

One of the 'Men of the North' according to the genealogies (GaC 2, JC 17, BGG 2, etc. in EWGT pp.36, 46, 73, etc.). His mother was Gwawr ferch Brychan (DSB 12(15), PB 3f, etc. in EWGT pp.16, 82, etc.). He was thus first cousin to Urien Rheged on his father's and his mother's side.

Llywarch was the subject of a lost Saga of Powys in prose and verse, of which only the poetry has survived. This poetry is, for the most part, put into the mouth of Llywarch, who is represented as an old man, hence his cognomen, *hen*, 'old'. As a result he has also been treated as a bard of the sixth century, (see e.g. poetry quoted s.n. Drudwas ap Tryffin), whereas the poetry of the Saga was written

much later. There is no evidence that he was actually a poet, but the real, unknown author of the 'Llywarch Hen' poems was indeed a great poet (Ifor Williams, "The Poems of Llywarch Hen" [=PLIH], *Proc. Brit. Academy*, Vol.18, 1932, pp.6, 7, 23).

The poems preserve traditions relating to Llywarch Hen which probably have a historical background. There is no need to regard the author of the poetry as a forger or a maker of false antiquities (PLIH p.6). From the poetry we can piece together a rough idea of the life of Llywarch. Consistently with the genealogies we first find him in the North, bewailing the death of Urien Rheged (*Marwnad Urien*, CLIH III). It appears that when Urien was slain, his own men cut off his head, and that Llywarch bore it away to save it from insult (PLIH p.23). In stanza 34 Llywarch is represented as saying that Rhun, presumably Rhun ab Urien, had given him a cantref and a hundred oxen. There seems to have been much internecine warfare after the death of Urien. Brân ab Ymellyrn and a certain Morgan [see Morgan Fwlch ap Cyngar] seem to have waged war on Llywarch:

Brân ab Ymellyrn planned
to exile me, and burn my houses (lit. 'ovens'):
A wolf howling at the door! (?).

Morgan and his men planned
to exile me and burn my lands:
A mouse scratching at a cliff!

(CLIH III.40, 41). Finally the court of Urien became a scene of desolation. Llywarch, now an old man still survived and is found regretting and bewailing further on in the same poem (PLIH p.25).

Llywarch Hen and his family were reduced to a state of semi-poverty. Many of his sons had been slain and he was subsisting on acorns as a cowherd, when he was met by a friend who recognized him. This friend advised Llywarch to migrate to Llanfor near Bala on the Dee in Penllyn (CLIH V, PLIH pp.26-27). Llywarch, with his wife and surviving sons came to the neighbourhood of Chirk on the Dee. Six sons at least seem to have come to Powys - Mechydd, Sawyl, Gwell, Pyll or Pill, Maen and Gwên. See the various names. They were all slain, however, in wars and combats, and probably Llywarch's wife died before him. After this it may be supposed that he moved further up the Dee to Llanfor. He is left a lonely old man, sick and sorrowful with nothing to look forward to but death. His lamentations in this unhappy state are described in twenty-one stanzas (CLIH II, PLIH pp.14-15).

In five consecutive stanzas (CLIH I.24-28) Llywarch says that he had twenty-four sons; Gwên was the best (I.24, 25), the others were mere striplings (26),

- 27 Four and twenty sons in Llywarch's household
 Of brave fierce warriors.
 Too great fame is bad.
- 28 Four and twenty sons, the offspring of my body,
 By my tongue they have been slain.
 A little [fame] is good. They have been lost!

The significance of the last six lines is that Llywarch in his old age was too proud of his sons and the fame which they brought him. He encouraged them to fight, and his tongue uttered boastful words. As a result they were all killed (Ifor Williams, *Lectures in Early Welsh Poetry*, 1944, p.41).

Besides the six sons already named the following are mentioned in the poems: Ceny, Cynddilig (Dilig), Dwg or Dwywg, Heilin, Llawr, Llifer, Llorien, Llygedwy (Llynghedwy), Madog, Medel, Rhudd, Sandde, Selyf. (See the names). That makes nineteen sons. The 'Hanesyn Hen' tract gives a list which includes all the above and adds Cynllug, Deigr, Gorwynion, Llewenydd (or Llywenydd), Nefydd, and a daughter, Rhiell (ByA §5 in EWGT p.86). These make up the twenty-four sons. However, other sons are mentioned: Ceneu in the *Gododdin* (CA Stanza 49), and Ysgwn, the father of St.Buan, in *Bonedd y*

Saint (§17 in EWGT p.57). Later versions of the 'Hanesyn Hen' tract give Ceneu and add further, Cynddylan, Cynfarch, Gredwal, Gwawr (map claf), Rheged and Talan. Of these only Talan's name appears in the extant poetry (CLIH I.45 = VIII.12), and he is not distinctly called a son of Llywarch.

There are twelve stanzas in the Black Book of Carmarthen which purport to give the names of the sons of Llywarch Hen (CLIH VIII), drawn from various sources (CLIH p.lix). Of these, six are drawn from the extant poetry and two seem to be mistakenly included, namely VIII.2 and 3:

The best three men in their country
who defended their dwelling,
Eithir and Erthir and Argad.

Three sons of Llywarch, three reckless in battle,
three grim champions,
Llew and Araw[n] and Urien.

The first three names are not known from any other source and are not said to be sons of Llywarch. The second stanza gives three names which are elsewhere said to be those of sons of Cynfarch ap Meirchion. Cynfarch could be substituted for Llywarch in the stanza. See s.n. Arawn ap Cynfarch.

In Llanstephan MS.187 (c.1634) p.227 the following additional sons appear: Mabon, Alarch, Briw 'unde Trefriw', and Brwyn 'unde Moel Trefrwyn apud Garthgarmon'. Similarly Cardiff MS.4.22 (1716) pp.57-58. Lewys Dwnn (ii.104) mentions four additional daughters: Ceindeg, Ceinfron, Gwladus and Rhagaw. See EWGT p.149.

A triad (TYP no.8) mentions him as one of the 'Three Prostrate Chieftains' of Ynys Prydain, and in another triad (TYP no.65) he is one of the 'Three Unrestricted Guests' of Arthur's Court, and one of the 'Three Wanderers'. A late triad (TYP App.IV.8) calls him one of the 'Three Counsellor Knights' in Arthur's Court. The association with Arthur is an anachronism. A proverb is attributed to Llywarch Hen in 'Englynion y Clyweid' in Llanstephan MS. 27, where he is called 'Llywarch, the intrepid and brave old man' (No.34 edited in BBCS 3 (1926) p.12).

Local legends associate Llywarch with Rhiwedog near Llanfor. There is to this day a circle of stones near Llanfor on the banks of the Dee, known as *Pabell Llywarch Hen*, 'the Tent of Llywarch Hen'. See PLIH p.27 and references there; CLIH pp.lxxxix-xc. See also CLIH pp.xxx-xxxi.

Clawdd Llywarch Hen is mentioned in the Book of Llandaf (BLD 146) as a place near Llangors in Brycheiniog (PLIH p.31). There is a tradition that Caerlaverock Castle was founded by a son of Llywarch Hen (*Cambrian Quarterly*, IV (1832), p.366). It is now a ruin at Caerlaverock, a parish in Dumfriesshire, 5½ miles south-east of Dumfries, on the Solway Firth (grid ref. NY 0265). Egerton Phillimore regarded it as certain that the place took its name from Llywarch, i.e. Caer Llywarch (OP II.209).

The supposed association of Llywarch Hen with Dolguog near Machynlleth is due to a poem, *Englynion mab claf*, 'Stanzas of the Son of the Sick Man', which was thought to refer to Llywarch Hen, and has allusions to a place called Aber Cuawc. In a later version the title was changed to *Englynion Mabclaf ap Llywarch i'r Gôg*, thereby inventing a new son for Llywarch named Mabclaf. See CLIH VI, and pp.lvi, 162. See also Gwawr (ap Llywarch Hen).

See further TYP pp.430-3.

LLYWEL, companion of Teilo(?).

The saint of Llanllywel in Gwent (PW 81). In 1254 it was called *Lanlouel* and in the 14th century additions to the BLD (p.321). But in the 16th century it was called Llanhowel (Peniarth MS.147 (c.1566), RWM i.920). See LBS III.387.

He is also supposed to be the saint of Llywel, Brycheiniog (PW 37), although this does not always seem to have been recognized. The poet Gwynfardd Brycheiniog (fl.c.1180) in his poem *Canu y Dewi* included the church as one of those 'owned' by David (LBS III.387, PW 37 n.1). In the thirteenth century it was called *Ecclesia Trium Sanctorum de Luel* (LBS III.387). According to Nicholas Carlisle,

A Topographical Dictionary of Wales, 1811, the church was dedicated to SS.David, Padarn and Teilo. Rice Rees gives it as dedicated to David, Teilo and Llywel (*Welsh Saints*, 1836, pp.253, 326).

The Life of Teilo in the Book of Llandaf mentions *Iuhil* as a former disciple of Dubricius who joined Teilo (BLD 115). But he is not listed elsewhere as a disciple of Dubricius. *Iouil* or *Iouguil* was sent by Teilo to the court of Aergol Lawhir (q.v.) and two charters were the result, which he witnessed (BLD 125-7). Initial I and L are often confused in this manuscript and it is supposed that the correct spelling should be *Luhil*, *Louil*, *Louguil*, modern Llywel (LBS III.387). But G.H.Doble retains the 'I' (*Saint Teilo*, 1942, p.27).

LLYWELYN, father of Ieuan Gwas Padrig (q.v.).

LLYWELYN, fictitious father of Macsen Wledig.

Geoffrey of Monmouth says that while Constantine the Great was establishing himself as emperor he took along with him Leolinus [Llywelyn], Trahern [Trahaearn] and Marius [Meurig], three uncles of his mother Helena, and made them senators (HRB V.8). He makes the emperor Maximus (whom he wrongly calls Maximian) son of Leolinus (HRB V.9), although Maximus was actually a native of Spain. See Macsen Wledig.

As uncles of Helena, the three brothers were taken by the genealogists to be brothers of Coel, duke of Colchester. Then they confused this Coel with Coel Godebog of the North who was son of Tegfan ap Deheuwaint, and deduced that Llywelyn was the son of Tegfan, etc. (E.g. Harleian MS.2414 fo.59v (c.1600), *Llyfr Baglan* (c.1600), ed. Joseph Alfred Bradney, p.81).

LLYWELYN o'r TRALLWNG. (850)

The saint of Trallwng Llywelyn, that is, Welshpool (PW 110). He was father of St.Gwrnerth (ByS §35 in EWGT p.60). The earliest version of Llywelyn's ancestry (ByS §34 in EWGT p.59) make him son of Tegonwy ap Teon; later versions introduce Bleiddud ap Tegonwy, and the fullest version is given in Llanstephan MS.187 (c.1634) p.230, where Llywelyn is made the son of Einion ap Bleiddud ap Tegonwy, etc. Here his mother is said to have been a daughter of Rhodri Mawr, and Llywelyn is described as Rhodri's *penteulu*, 'leader of the household troops'. The latter genealogical details are consistent with the probable date of Tegonwy.

Llywelyn and his son Gwrnerth are commemorated together on April 7 (LBS I.71, III.389). See further s.n. Gwrnerth ap Llywelyn.

LLYWELYN ap MERFYN. (870)

Father of Angharad the supposed wife of Owain ap Hywel Dda (Gruffudd Hiraethog in Peniarth MS.135 p.331, and Peniarth MS.139 part 1 p.91). See note to JC 27 in EWGT p.141.

LLYWELYN ap SEISYLL, king of Deheubarth and Gwynedd (d.1023).

His mother was Prawst ferch Elise ab Anarawd ap Rhodri Mawr (ABT 7f in EWGT p.101). This is accepted by J.E.Lloyd (HW 347) in spite of the lateness of the authority. His wife was Angharad ferch Maredudd ab Owain ap Hywel Dda (ByT s.a. 1116, JC 27, ABT 7k in EWGT pp.47, 101). He was thus connected through his mother with the royal family of North Wales and through his wife with that of Deheubarth. His own energy and force of character did the rest: by his overthrow of Aeddan ap Blegywryd [in 1018] and his defeat of the Irish pretender Rhain at Abergwili in 1022, he obtained a commanding position in Wales, which, despite his brief enjoyment of it, was long remembered by his countrymen, and not only stimulated the ambition of his son, Gruffudd, but gave him a great initial advantage in the struggle for supreme power. He died in 1023 and in South Wales was succeeded by Rhydderch ap Iestyn (HW 347). In Gwynedd Iago ab Idwal ap Meurig gained power but died in 1039 and gave way to Gruffudd ap Llywelyn (HW 358).

LLYWEN, ST. See Llewén.

LLYWENYDD ap LLYWARCH HEN. See Llewenydd.

LLYWES.

The saint of Llowes in Elfael, Radnorshire, jointly with Meilig (PW 43). The church is called *Lann Meilig ha Lyguess* (BLD 255) and *Podum Liuhess* (BLD 149). *Lyuhes in pago Elmail* in the Breton Life of Gildas (§2). His co-patron Meilig was a son of Caw. A.W.Wade-Evans called him Llowes and said that he also was a son of Caw (WCO 196), but there seems no authority for this. Llywes is the correct spelling (OP II.338). See further s.n. Meilig ap Caw.

LLYWRI, a builder. See the Life of St.Cadog §21.

LLYWRI ap CYNAN CYLCHED.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Dei (ABT 18b in EWGT p.106).

LOCINUS son of BRUTUS. (Fictitious). (1091-1081 B.C.)

According to Geoffrey of Monmouth he was the eldest son of Brutus by Innogen. He received as his share the middle part of the island which was called after him Loegria [Lloegr]. He defeated Humber, king of the Huns, who had invaded Albania [Alban, Scotland] and had then advanced south. Humber was drowned in the river which received its name from him. Among the captives was a maiden of surpassing beauty named Estrildis [Esyllt], daughter of the king of Germany. She had been one of Humber's captives. Locrinus immediately fell in love with her, but he was engaged to Guendoloena [Gwendoleu], daughter of Corineus, and forced to marry the latter for fear of the wrath of Corineus. However, he retained his love for Estrildis, and secretly entertained her in apartments which he had made underground, pretending that he was performing secret sacrifices to his gods. This went on for seven years, and in the meantime Estrildis bore a daughter named Habren [Hafren]. At about the same time Guendoloena bore a son to Locrinus named Maddan [Madog] (HRB II.1-4).

When Corineus was dead Locrinus divorced Guendoloena and advanced Estrildis to be queen. Guendoloena, highly provoked, retired to Cornwall, assembled the forces of that kingdom, and made war on Locrinus. The armies joined battle near the river Stura [the Stour, between Dorset and Wiltshire], and Locrinus was killed there by a shot from an arrow. He had reigned ten years. Guendoloena undertook the government. She commanded Estrildis and Habren to be thrown into the river which she ordered should be called Habren [Hafren] after the daughter. By corruption the name became Sabrina (Severn). Guendoloena reigned fifteen years and was succeeded by her son Maddan (HRB II.5-6).

Brut y Brenhinedd tells the same story, using the names in [].

Thomas Pennant suspected that Dolforwyn (grid ref. SO 1695) on the Severn in the parish of Betws Cedewain got its name from its being the supposed place where Estrildis and Sabrina were drowned (*Tours in Wales*, ed. John Rhys, 1883, III.175-6).

The name Guendoloena would have been expected to become Gwendolen or Gwenddolen in ByB, but it is generally Gwendoleu. It appears that Geoffrey found the name Gwendoleu [see Gwenddoleu] and was misled by its appearance into taking it for a female name. It thus happens that there is no Welsh equivalent for the English Gwendoline [or Gwendolen] (HW 527 n.161).

A manuscript is mentioned in Edward Lhuyd's *Parochialia* (III.99) where Locrinus is said to have had a concubine named Sŵs-wên, who had been wife to Humber. Locrinus is said to have built Caersŵs [in Llanwnnog, Arwystli] for Sŵs-wên. This is a variant of the Estrildis story as the continuation shows.

LOHOT son of ARTHUR. See Llacheu ab Arthur.

LOTH. (Fictitious).

A British king mentioned by Geoffrey of Monmouth as an elder contemporary of Arthur. He first appears as 'Loth of Lodonesia [Lodoneis] ... a most valiant soldier, mature in wisdom and age' to whom Uther in his last illness entrusted the British army in its wars against the Saxons, Octa and Eosa. He was married to Anna daughter of Uther (HRB VIII.21). He was brother to Urianus [Urien], king of Mureif [Rheged], and to Auguselus [Arawn], king of the Scots. Arthur, after his victories in Scotland, restored the three brothers to their respective kingdoms. By Anna, the sister of Arthur, Loth was the father of Gualgvanus [Gwalchmai] and Modred [Medrod] (HRB IX.9).

Loth was the nephew of Sichelinus (or Sichelmus), king of the Norwegians [of Llychlyn], who had appointed Loth to succeed him on his death. But when Sichelin died the Norwegians refused to accept Loth and advanced Riculfus to the sovereignty instead. Thereupon Arthur conquered Norway and Dacia [Denmark] and established Loth upon the Norwegian throne (IX.11). Loth is mentioned again as king of Norway, who came to Arthur's special coronation (IX.12).

The authors of Brut y Brenhinedd consistently mis-name Geoffrey's Loth 'Llew ap Cynfarch', who, like Urien, could not have been a contemporary of Arthur. See s.n. Llew ap Cynfarch. Other corresponding names in the Brut are shown in [].

Loth was evidently intended to be the eponym of Lothian, which is elsewhere apparently represented by Lleuddun Luyddog (q.v.). See TYP p.422. But the authors of the Brut did not recognize the fact.

ARTHURIAN ROMANCE

Chrétien de Troyes mentions him only as a name, king Lot, in *Erec et Enide*, and as father of Gawain in *Yvain*. In the 'Vulgate' Merlin and Merlin-continuation he is described as Loth or Lot, king of Orcanie. His wife, the sister of Arthur, is variously named in these romances. See s.n. Morgen. In the 'Estoire' of the 'Vulgate' cycle he is given a pedigree which makes him son of Hector, a descendant of Pierre, who was a kinsman of Joseph of Arimathea (Sommer I.280). The genealogy was copied by John of Glastonbury in *Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, 1726, pp.56 and 73.

SCOTTISH FICTIONS

John Fordun in his *Scotichronicon* (c.1385), III.24, said that Loth, lord of Laudonia, was descended from Fulgentius. This Fulgentius is mentioned in II.31, evidently copying HRB V.2. See s.n. Sulien (1). Later Fordun (III.25) accused Geoffrey of Monmouth of inconsistency in making Loth's wife Anna to be a sister of Aurelius Ambrosius [not Arthur], while he describes Gualgvanus and Modred, sons of Loth, as Arthur's nephews (HRB X.4, X.2); but Fordun misinterpreted *sororem ipsius* in HRB IX.9, where 'ipsius' refers to Arthur not Aurelius Ambrosius.

Hector Boece made the same mistake in his *Scotorum Historia* (1527). He called Lothus a king of the Picts, who married Anna, a sister of Aurelius Ambrosius, by whom he was the father of Modred, Valuane [Gawain], and Thametes or Thenew (IX.5). Thenew became the mother of St.Mungo [i.e. Kentigern] (IX.13). By this, Boece is seen to be identifying Loth with Lleuddun Luyddog, whose daughter Denw was the mother of Kentigern according to Bonedd y Saint. John Major had anticipated Boece in this respect (*Historia Maioris Britanniae*, 1521, fos.28v-29).

LOUDOGU. See Lleuddogw (or Lleuddow).

LUCIA, ST. See Lleucu.

LUCIUS, fictitious king of Britain. (A.D.165-208 PCB)

The earliest trace of Lucius as a king of Britain appears in an extract from the *Liber Pontificalis* (known as the *Catalogus Felicianus*) drawn up between A.D.483 and 492 in which a letter is mentioned from Lucius of Britain to pope Eleutherius. Under Eleutherius it says:

Hic accepit epistolam a Lucio Britannio rege ut Christianus efficeretur per ejus mandatum.

(LBS III.353). It seems to have been clearly proved by Dr.Harnach (*Sitzungsberichte d. k. Preuss. Akad. d. Wissenschaften*, 19 Mai 1904) that this was a blunder caused by a confusion between the local names Britannia and Britium, for the letter from Lucius to pope Eleutherius seems genuine, but Lucius ruled in Edessa, not in Britain, and Birtha (Britium) was his citadel. His full name was Lucius Aelius Septimius Megas Abgarus IX, king of Britium of the Edessenes, A.D.174-9. See also *The English Historical Review*, xxii (1907), pp.767-70, OP II.670, LBS III.360, Oman pp.177-8, HW 103). The mention in the Catalogus Felicianus looks like a late interpolation, as the earliest extant manuscript is of the ninth century (LBS III.353-4). The story appears again more fully in the Liber Pontificalis about A.D.685 (LBS III.356-7).

The story was unknown to Bede when he wrote his 'De Temporibus' in 702. Not until 725 when he wrote his 'Chronicle' does Bede show knowledge of it. He wrote:

A.161-180. M. Antoninus Verus [Marcus Aurelius] with his brother Aurelius Commodus [Lucius Verus], for ten years and one month. ... His brother Commodus being dead, he made Antoninus Commodus his son co-regent of the kingdom. ... Lucius king of Britannia sent a letter to Eleutherus bishop of Rome asking that he might be made a Christian.

(LBS III.352). Lucius Verus died in 169, so that the implied date of the supposed letter is between A.D.169 and 180. Eleutherius was bishop of Rome from 174/5 to 192. This narrows down the date of the letter to the period 175-180 (LBS III.352). Later in 731 when Bede wrote his 'Ecclesiastical History' he entered (I.4):

In the year from our Lord's incarnation 156, Marcus Antoninus Verus ... was made emperor, together with his brother, Aurelius Commodus. In their time whilst Eleutherius, a holy man, presided over the Roman church, Lucius, king of the Britons, sent a letter entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received, uncorrupted and entire, in peace and tranquility until the time of the emperor Diocletian.

Again in his chronological summary at the end of his history he wrote (V.24):

In the year from the incarnation of our Lord, 167, Eleutherius, being made bishop of Rome, governed the church most gloriously fifteen years. Lucius king of Britain, writing to him, requested to be made a Christian, and succeeded in obtaining his request.

Note the discrepancy in date which is explained in LBS III.353.

This was copied in the Historia Brittonum (§22):

After one hundred and sixty-seven years from the advent of Christ, Lucius, the British king, with all the rulers of the whole of the British race, received baptism, an embassy having been sent by the emperor of the Romans and by the Roman pope Eucharistus (so H, but Evaristus M, Eleutherius CGLQ and Lebor Bretnach).

There is a gloss in C and L as follows:

Lucius, agnomine Leuer-maur, id est, 'magni splendoris', propter fidem que in eius tempore venit (Mommsen, p.164, l.23, n.6).

On this name see s.n. Lleufer Mawr.

Between the years 1125 and 1130 the Chapter of St.Andrew and St.David (at Menevia) addressed an extraordinary letter to pope Honorius II, asserting that their church had been the seat of an

archbishop since the first beginnings of Christianity in Britain, i.e. the days of pope Eleutherius, who had sent to king Lucius the preachers *Fagan* and *Duvian* and founded three archbishoprics and 27 bishoprics in the kingdom. (The only source of this letter is Giraldus Cambrensis, *De Invectionibus*, II.10, ed. W.S.Davies, in Cy. 30 (1920) pp.143-6). (This is not in the Rolls edition, No.21 Vol.3). It seems to be the first to mention Fagan and Duvian. Giraldus wrote *De Invectionibus* in about 1203. (Christopher Brooke in *Studies in the Early British Church*, ed. Nora K.Chadwick, 1958, pp.207-8).

Geoffrey of Monmouth began to clothe the bare legend with detail in his *Historia Regum Britanniae* (c.1136). We are told that Coillus [Coel] had but one son, Lucius [Lles], who obtained the crown after his father's death, and imitated all his acts of goodness. He sent letters to pope Eleutherius, desiring to be instructed by him in the Christian religion, and obtained the accomplishment of his pious request. For the pope sent him two most religious doctors, Faganus [Ffagan] and Duvianus [Dwywan], who preached the Word of God, and baptized him. Then people from all countries assembled together and followed the king's example. The holy doctors, having almost extinguished paganism over the whole island, dedicated the temples, that had been founded in honour of many gods, to the one only God and his saints. The twenty-eight pagan flamens were replaced by twenty-eight bishops, and the three archflamens were replaced by three archbishops at London, York and Caerleon [Caerllion ar Wysg] (HRB IV.19). Lucius permitted the possessions and territories which formerly belonged to the temples to be appropriated to Christian churches, and gave them all kinds of privileges. He died in Gloucester and was buried there in the cathedral church in the year 156. He had no issue to succeed him (HRB V.1).

Brut y Brenhinedd tells much the same story, but omits mention of the 'flamens and archflamens'. Corresponding names are shown in [].

At about the same time (c.1150) the compilers of the Book of Llandaf produced a somewhat different story (BLD 68):

In the year of our Lord 156 *Lucius Britannorum rex* sent his ambassadors *Eluanus* and *Meduvinus* to Eleutherius ... imploring that he might be made a Christian, according to his admonition; to which request he acceded; for giving thanks to God that the nation, which from the first inhabiting by Brutus had been heathens, so ardently desired to embrace the faith of Christ, he, with the advice of the elders of the Roman city, was pleased to cause the ambassadors to be baptized. On their embracing the Catholic faith, Eluanus was ordained a bishop, and Meduvinus a doctor. Through their eloquence and the knowledge which they had acquired in the holy scriptures, they returned as preachers to Lucius in Britain. By their holy preaching Lucius and the nobles of all Britain received baptism.

See further s.nn. Elfan and Medwin.

It is noteworthy that this is the first introduction of Christianity to Britain known to Geoffrey of Monmouth or to the compilers of the Book of Llandaf. Soon after they wrote, however, legends were beginning to grow concerning earlier preachings of the Gospel. As a result it was said that the request by Lucius to pope Eleutherius was rather to revive the faith than to introduce it for the first time. See s.n. Joseph of Arimathea.

FURTHER FICTIONS

Many details were added later to the fable. John Stow said that the Church of St.Peter, Cornhill, London, was founded by Lucius, and he mentions a 'table' in that church testifying to this. He also said that according to Jocelyn of Furness the church of St.Peter, Cornhill, was built by Thean, first archbishop of London, with the aid of Ciran, chief butler to king Lucius (*The Annales of England*, 1600 edition, p.37). Francis Godwin called the chief butler Cyranus (*De Praesulibus*, 1616, p.226).

Another fable became attached to Lucius, by mis-identification with a legendary saint Lucius of Chur or Coire in Switzerland. The earliest 'Life' (8-9th cent.) is edited in MGH *Hist.Rerum Merovingicarum*, III.1-7. See outline in LBS III.358-9. He is there said to have been a pagan king of

Britain, converted by Timothy, disciple of St.Paul. Migrated to Gaul and then to Chur. Later accounts say that he died there on December 3. Finally he is said to have been martyred there. See LBS III.359. When he was identified with the British king Lucius of Bede, his conversion by Timothy had to be dropped.

John Bale (*Scriptorum ... Catalogus*, 1557, p.23) said that Lucius, king of Britain, was accompanied by his sister Emerita. They were both killed near Curia [Chur] and were commemorated on December 3 and 4 respectively. See James Usher, *Britannicarum Ecclesiarum Antiquitates*, 1687, Chapters 3 and 6; Hugh Cressy, *Church History*, 1668, pp.67-70. On Emerita see also Thomas Dempster, *Hist.Eccles. Gentis Scotorum*, 1627, no.482 = p.261.

A unique pedigree in Peniarth MS.128 (late 16th century), p.61, pretends that Coel of Colchester (who is mis-identified with Coel Godebog) had a claim to the crown of Lloegr through Emerita. 'Namely Coel ap Tegfan ap Dehevraint [Deheuwaunt] ab Emerita ferch Coel ap Meurig, sister and heiress of Lles, king of Britain.' The implication is that Emerita was the wife of Telpwyll (q.v.). This is a *tour de force* without any merit (PCB).

Iolo Morganwg introduced a further layer of fiction by re-naming Lucius as Lleurwg or Lleurwg and giving him a new pedigree, making him son of Coel ap Cyllin (q.v.) ap Caradog ap Brân (e.g. Iolo MSS p.115).

LUD son of HELI. See Lludd ap Beli Mawr.

LUDGVAN, ST.

The patron saint of Ludgvan, near Penzance, Cornwall. The name appears as Ludewan (1324, 1330), Ludwanus (1312, 1318), Ludowannus (1382), Ludvonus (1382). His commemoration is on the Sunday nearest to January 25 (LBS III.363).

"There are various forms of this name, such as Ludewon and that commonly used today, Lewdegran." (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.43).

LUIP ap GLYWYS. (470)

One of the sons of Glywys according to the slightly corrupt list in Jesus College MS.20 (JC 5 in EWGT p.44). He is probably the same as *Luiper* who appears as a witness, *de genere Cadoci*, to an Agreement of Refuge attached to the Life of St.Cadog (§70) made by Cadog with Rhain ap Brychan, his maternal uncle. Other witnesses were Edelig, Seru, and Pawl, who were sons of Glywys and therefore paternal uncles of Cadog.

LUNAIRE, ST. See Leonorius.

LUNBERTH, bishop of Mynyw, (d.943).

He became bishop in 875 (ByT) and died in 943 (AC, ByT). He is mentioned in the Book of Llandaf as a contemporary of bishop Llibio and Tewdwr ab Elise, king of Brycheiniog (BLD 238-9). Some manuscripts of the Laws of Hywel Dda tell a fictitious story of three bishops going with Hywel to Rome [in 929] namely Lambert, bishop of Menevia, Mordav [see Morlais], bishop of Bangor, and Cebur [Cebwr], bishop of Llanelwy (Aneurin Owen, *Ancient Laws and Institutes of Wales*, 1841, I.342-3). See John Rhys and David Brynmor-Jones, *The Welsh People*, 1923, p.183; HW 335 n.55).

LUNED. (Arthurian Romance).

She appears in the Romance of 'Yvain' by Chrétien de Troyes. Here she is called Lunete and the story goes that she befriended Yvain and gave him a ring such that when the stone of the ring was held inside the palm of the hand it had the property of making the wearer invisible. Later we find her as the *amie* of Gawain, and in one passage this is described as an acquaintance between the sun and the moon (ll.2398-2403). The same story occurs in the Welsh Romance of 'Owain and Luned' (RM 173-8), but not her acquaintance with Gawain [Gwalchmai]. The association of Lunete with Gawain seems to be

reflected in the Romance of Gareth which is found only in Malory's *Morte Darthur*, Book VII. Here Gaharyes being a brother, or, in effect, a double of Gawain, is married to Lynet (VII.35). See R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, p.84.

The stone (*maen*) and ring (*modrwy*) of Luned or Eluned are included in some lists of the 'Thirteen Treasures of Britain'. See *Llên Cymru*, V (1958) pp.33 f; *Études Celtiques*, X (1963) p.475). See further s.n. Brân Galed.

In a cywydd by Dafydd ap Gwilym she is called Eluned. See *Gwyneddion* 3, p.79, l.5. A marginal note says: *Eluned cariad Owain ap Vrien*.

LUPUS. See Bleiddan.

LYDE, ST. See Elidius, Ide.

LYTHAN, ST. See Bleiddan, Eliddon.

MABCLAF. See Gwawr (ap Llywarch Hen).

MABENNA. See Mabyn.

MABLE, ST.

The saint of Llanfable (Llanvapley) in Gwent (PW 73). Nothing is known about this saint, who is presumably female. Mabli is the Welsh form of English Mabel. See LBS III.390 n.3.

MABON, ST.

The presumed saint of Llanfabon, a chapel subject to Eglwysilan, near Llandaf, Morgannwg (PW 65). Maenorfabon and Maenordeilo are two townships in the civil parish of Llandeilo Fawr (WATU p.106) although Fabon (=Maenorfabon) is also said to be a township in the parish of Llangadog (Fawr) (WATU pp.68, 125). Both parishes are in Ystrad Tywi. It is apparently the proximity of Maenorfabon to Maenordeilo that suggested to Iolo Morganwg that Mabon was a brother of Teilo (Iolo MSS. p.107). There is no other support for this.

See also Mabyn, St.

MABON (ap Brychan). See Mabyn.

MABON ap DEWENGEN. (Legendary).

He is mentioned in a triad (TYP no.66) as the husband of Emerchred, one of the 'Three Faithful Women' of Ynys Prydain. See further s.n. Emerchred.

MABON ap IDNO. (520)

Mabon ab Idno ap Meirchion was evidently one of the Men of the North, being mentioned in the 'Hanesyn Hen' tract (ByA §13 in EWGT p.88).

In the probably genuine Talisin poem on Gwallog (CT XI) there is a line (1.26): *kat ynracuydawl a mabon*, 'A battle near Gwydawl with Mabon'(?), which suggests that there was a Mabon who fought with (for or against?) Gwallog ap Lleenog. Another poem in the Book of Taliesin, *Kychwedyl am dodyw* (BT 38-39), but probably not Taliesin's genuine work, describes the battles of Owain ab Urien. It mentions Mabon four times and 'mab Idno' occurs in the same poem. We learn that Mabon was a fierce warrior, but it is not clear whether he was for or against Owain:

Unless they were to fly with wings
they could not escape from Mabon without slaughter.

(BT 39.3). See John Morris-Jones in Cy. 28 (1918) pp.198-9; TYP p.434. The mention of 'mab Idno' suggests that we have here Mabon ab Idno of the 'Hanesyn Hen' tract.

Mabon's name seems to have survived in Lochmaben and Lochmaben Stone (Clochmabenstane) in Dumfriesshire, grid refs. NY 0882 and NY 3166. Compare CO(2) p.132.

MABON ap LLYWARCH HEN. (550)

He is mentioned only in late lists of the sons of Llywarch Hen. See note to ByA §5 in EWGT p.149.

MABON ap MELLT. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as having gone to Llydaw with Arthur in search of the two dogs of Glythmyr Ledewig (RM 134). He is also mentioned in the poem 'Who is the porter?' in the Black Book of Carmarthen (BBC 94, 1.12) as one of Arthur's company:

And Mabon son of Mellt,
He spotted the grass with blood.

(Trans. Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70). *Mellt* = 'lightning'.

MABON ap MODRON. (Legendary).

He appears in the tale of 'Culhwch and Olwen'. We are told that 'he was taken away from his mother when three nights old. It is unknown where he is, or what is his state, alive or dead.' It was necessary to find him because there was no other huntsman in the world who could act as houndsman with Drudwyn, the whelp of Greid ab Eri, and the boar Trwyth could not be hunted without Drudwyn (WM 483, RM 123-4).

In order to find Mabon it was first necessary to find Eidoel ab Aer, his nearest kinsman (WM 483-4, RM 124, 128). Having been found, Eidoel went along with Gwrhŷr Gwalstod Ieithoedd and Cai and Bedwyr and they sought information from a number of ancient animals, the Ouzel of Cilgwri, the Stag of Rhedynfre, the Owl of Cwm Cawlwyd, the Eagle of Gwernabwy and finally the Salmon of Llyn Llyw. It was only this last animal which was able to give any information, and showed them that Mabon was imprisoned in Caerloyw [Gloucester]. No one was ever so cruelly imprisoned as he, neither Lludd Llaw Ereint nor Greid ab Eri (RM 128-131).

Arthur summoned the warriors of Britain and assaulted the fort while Cai broke through the wall and took the prisoner on his back. Arthur came home and Mabon with him, a free man (RM 131-2).

Later in the story we find him taking part in the hunting of the boar Trwyth, riding Gwyn Myngdwn, the horse of Gweddwn, into the Severn in pursuit of the boar, and securing one of its treasures, a razor (RM 140-1).

In the above tale Mabon's imprisonment is compared with those of Lludd Llaw Ereint and Greid ab Eri. However a triad (TYP no.52) says that the 'Three Exalted Prisoners' of Ynys Prydain were Llŷr Llediaith, Mabon ap Modron, and Gwair ap Geirioedd.

In the poem 'Who is the porter?' in the Black Book of Carmarthen he is mentioned as one of the companions of Arthur (BBC 94, ll.6-7):

Mabon am Mydron,
the servant of Uthr Bendragon.

Mabon ap Modron is also mentioned in the tale of 'Rhonabwy's Dream'. Here he is one of forty-two counsellors of Arthur (RM 159).

It is evident from what is said of him in 'Culhwch and Olwen' that Mabon was regarded as almost, if not quite, immortal. (John Rhys, *Hib. Lect.*, p.627). That he was supposed to have died at last is proved by the fact that his grave is mentioned in the Stanzas of the Graves in Peniarth MS.98B:

The grave on Nantlle's height,
no one knows its attributes, -
[The grave of] *Mabon vab Mydron* the swift.

(No.16, in SG pp.136/7).

Modron was the name of his mother. That of his father is never mentioned. This is not common in Welsh, but there are other examples of the use of matronymics. See Dôn, Gwyar, Iwerydd, Sefin (TYP p.433).

Mabon derives his name from that of a Celtic deity, *Maponos* son of *Matrona*, 'the youth (god) son of the mother (goddess)' (TYP p.433, CO(2) p.132). See also W.J.Gruffydd in Cy. 42 (1931) pp.129-147.

MABON GAWR. (Legendary).

One of four brother giants said to have dwelt in Llansawel in Ystrad Tywi. His place was called Castell Fabon. (Peniarth MS.118 p.831, ed. and trans. Hugh Owen in Cy. 27 (1917) pp.132/3). The others were Dinas Gawr and Wilcin Gawr and Elgan Gawr. See the names.

MABSANT ap CAW. See Caw of Prydyn.

MABYN, ST.

The saint of St.Mabyn, three miles east of Wadebridge in Cornwall. The episcopal registers from 1266 to 1415 at least, with one accord, make the saint a female. In LBS she is called Mabenna (III.390). Mabyn is evidently the same as Mabon listed in the early 14th century Life of St.Nectan as one of the children of Brychan. See EWGT p.29. William of Worcester in 1478 (*Itineraries*, ed John H.Harvey, 1969, p.62) and John Leland (*Collectanea*, 1770 ed., IV.153) both copied the name from the Life of St.Nectan as Maben. Nicholas Roscarrock (d.1634?) agreed and had no doubt that the saint was female. He wrote, under November 18:

“Saint Maben ... for so she is called in St.Nectan's Life, was the daughter of St.Brechanus ...; unto this St.Maben there hath bene anciently a Church bearing her name, dedicated unto her in Cornwall four miles [north-north-west] from Bodmen ... there was I have heard ... a song or Hyme sung of her signifying that she had twentie three brothers and sisters whereof St.Endelient and St.Menever were twoe, wh. is confirmed in St.Nectan's life.... Her ffeast is kept at the forenamed Church where it is likely that she lived and dyed November the 18 about the year 550.”

See full quotation by G.H.Doble in *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, “Cornish Saints” Series, No.25, pp.31-32. The parish fair at St.Mabyn was held on or about February 15 (LBS III.390).

St.Mabyn appears, as a woman, in one of the sixteenth century windows of the church at St.Neot (LBS III.390, G.H.Doble, *loc.cit.*, p.32).

MACHES, ST.

The saint of Llanfaches or Merthyr Maches in Gwent, near Caer-went (PW 79). She is probably the same as Machuta, a girl mentioned in the Life of St.Tatheus of Caer-went. She kept sheep committed to her care, but was killed by robbers so that they could steal a very fine ram in her flock. Tatheus built a church in her honour at the spot where she was killed, but her body was buried in the floor of the church at Caer-went (§13 in VSB pp.280-2). See LBS III.392-3.

MACHRETH, ST.

The saint of Llanfachreth, Môn, and of Llanfachreth, Meirionydd (PW 90, 96). Browne Willis gives his festival as January 1, and renders the church-name “Fanum Sancti Macariti” (LBS III.393).

MACHU, MACHUDD, ST. See Malo.

MACHUTA, ST. See Maches.

MACHUTUS, ST. See Malo.

MACLIAU, Count of Bro Weroc, c.560-577.

His history is told by Gregory of Tours. He was persecuted by his brother Canao, Count of Bro Weroc, until he fled to Vannes and was consecrated bishop. See s.n. Canao. But on the death of Canao he renounced his holy calling, let his hair grow long again, recovered his wife, whom he had forsaken when he became a cleric, and at the same time took possession of his brother's territory. See further s.n. Budic (3).

MACLOU, MACLOVIUS, ST. See Malo.

MACMOIL.

A disciple of St.Cadog, one of three whom he brought back to Wales after a visit to Ireland, the other two being Finnian and Gnawan according to the Life (§11 in VSB p.48). He is mentioned again in §12 (VSB p.52). Cadog gave Macmoil a stone altar which had appeared in his monastery (§15 p.58).

Later ‘Cadog built a church for Macmoil, secured it with a rampart and built an altar in the same, that he might be entertained in it when he should go to Gwent and return thence. He sent Macmoil to be prior therein and procurator of all its administration.’ (§58 pp.128/9).

The church is the *capella* on Cefn Mamoel in the parish of Bedwellty, Gwent. In a *carta* of c.1102 it is called *Ecclesia de Mapmoil*, and its site is probably indicated by a house close by Pentre Mamoel, called Ty'r Capel (LBS III.394 and n.5). Man-moel (Mamhole) is a township in the parish of Bedwellty (WATU, Rhestr); Cefn Man-moel, grid ref. SO 1606 (Rhestr).

MACSEN WLEDIG. Magnus Maximus, usurping emperor. (d.388).

Macsen Wledig is the Welsh name for the usurping Roman emperor (or ‘Tyrant’) Magnus Maximus. Contemporary authorities describe him as a native of Galicia in Spain. He came to Britain in 368 as an official in the household of Theodosius, son of Count Theodosius, with whom he claimed relationship. Count Theodosius had been entrusted by the emperor Valentinian I (364-375) to try and save the province of Britain from the inroads of Barbarians - Saxons, Picts, Scots and Atecotti. Count Theodosius and his son Theodosius (afterwards ‘the Great’), succeeded in bringing Britain under control again.

Maximus attained high rank during his stay in Britain. Before 376 Count Theodosius returned to Rome with his son, and Maximus was left in a position of importance.

A little before 383 Maximus had adopted Christianity. In 383 he had a great victory over the Picts and Scots, and the army in Britain proclaimed him emperor. In the same year he crossed the Channel, marched into Gaul and defeated Gratian (son of Valentinian I), who had been emperor in the West since 367, at Paris through the treachery of Merobaudes. Gratian fled to Lyons where he was captured and slain. Theodosius ‘the Great’ was now emperor of the East (378-395) and found it expedient to recognise Maximus as emperor of Gaul, Britain and Spain, in order to secure Valentinian II (375-392) in possession of Italy. Theodosius ordered statues to be raised to the honour of Maximus throughout the East. Maximus made Trèves the seat of his empire, and made his son Victor partner in his government.

But Maximus aspired to the undivided empire of the West, and accordingly in 387 he invaded Italy at the head of a formidable army. Valentinian was unable to resist him and fled to Theodosius in the East. In January 388 Rome was in the grasp of Maximus while his fleet cruised the Adriatic.

But Theodosius was already moving from the east to avenge his colleague Valentinian. The Noric Alps were being guarded by the troops of Maximus. There Theodosius defeated Marcellinus, the brother of Maximus, forcing his way through, and overcame Maximus in several battles. Maximus fell back on Aquileia, which was taken by storm, and after betrayal Maximus was slain near the city on 28 July 388. In the same year Victor was defeated and slain by Arbogastes, the general of Theodosius. (DCB s.n. Maximus; William Smith, Classical Dictionary).

The author of the ‘Historia’ part of the *De excidio Britanniae* (see s.n. Gildas) mentions Maximus in §13 and his account is surprisingly accurate as far as it goes, considering his general ignorance of the period. See C & M, p.294. He goes on to say (§14) that Britain was deprived of all her armed soldiery and vigorous youth, who followed the tyrant and never returned home again. This is probably exaggeration, but doubtless Maximus “denuded Britain of her best troops” (C & M, p.287). Bede has nothing more to say (*Hist.Eccles.*, I.9).

The Historia Brittonum (§26) says that Maximus conversed with St.Martin [of Tours]. See s.n. Elen ferch Eudaf. In §27 it calls him Maximianus and says that he went forth from Britain with all the soldiers of the Britons. He was unwilling to send them back to Britain, but gave them many regions ... ‘these are the Armorican Britons who have never returned to this day’. See further s.n. Cynan ab Eudaf Hen.

There were strong traditions of Maximus in Wales where he was called Macsen Wledig. It may be that in 383 Maximus in some way organised the western part of Britain for self-protection. This is

suggested by the fact that many Welsh dynasties traced their descent from him (A.W.Wade-Evans, WCO 30-31, *Nennius*, pp.134-5).

Some Welsh traditions about Maximus are found in the tale 'The Dream of Macsen Wledig' contained in the White Book of Rhydderch and the Red Book of Hergest. The story is a travesty of history, but it tells that he married Elen, the daughter of Eudaf Hen, a prince with his Castle at Aber Seint [Caer Saint] in Arfon [i.e. Segontium at Caernarfon]. See s.n. Elen ferch Eudaf. It also tells how Elen's brothers Cynan and Adeon [Gadeon] accompanied Macsen in his invasion of Gaul. See s.n. Cynan ab Eudaf Hen. Macsen made three strongholds for his wife, Elen; one was in Arfon and the others were Caerllion and Caerfyrddin (WM 187, RM 89).

C.E.Stevens pointed out that in a late section of the *Notitia Dignitatum*, the Seguntienses or Segontiaci, surely the men of Segontium, occupy a place suggestive of their having accompanied Maximus in his continental campaign. They are referred to as garrisoning places in the Balkans, near Aquileia where he was killed. See *Études Celtiques*, III (1938), p.86; *The Archaeological Journal*, 97 (1940) p.134; Nora K.Chadwick, *Celtic Britain*, p.30).

The tract 'The twenty-four Mightiest Kings' (c. 1475), ed. in *Études Celtiques*, XII (1968) pp.157 ff) is based mainly on Brut y Brenhinedd. But it contains some traditional material, not found in HRB or ByB. §19 (p.172) deals with Macsen Wledig, and here we are told that he founded Caer Sallog, which is Caernarfon, Caerfyrddin, and Caer Alun which is Haverford. He had three sons by Elen ferch Eudaf - Peblig, Custennin and Owain Finddu. Owain was a noble knight, Custennin was prince in Britain and ancestor of all [the princes] there, and Peblig was an honourable saint.

According to Jesus College MS.20 the mother of Owain ap Macsen was Ceindrech ferch Rheiden, a descendant of Caswallon (JC 4 in EWGT p.44). Another son of Macsen mentioned in the genealogies is Annun (q.v), and according to the Valle Crucis pillar, his daughter, Severa, was the wife of Vortigern (EWGT p.2).

Henry of Huntingdon said that Maximus was of British origin: *Maximus a Britannia oriundus* (Book I §42). This was also stated by Geoffrey of Monmouth.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth copied the Historia Brittonum in calling him Maximian. He called him a son of Leolinus [Llywelyn] an uncle of Helena, daughter of Coel of Colchester. Leolinus, being, according to this story, a grand-uncle of Constantine the Great, had been made a senator by Constantine. So Leolin's son Maximian first appears as a senator, son of a Briton, but by his mother and place of birth a Roman. He was invited to Britain by Octavius [Eudaf Hen] and Caradoc, duke of Cornwall, to succeed Octavius in the kingdom of Britain (HRB V.9). He accepted the offer and came to Britain with a large army, but was opposed by Conan [Cynan Meiriadog], nephew of Octavius. In the end he was reconciled to Conan and married the daughter, un-named, of Octavius (V.10-11). After enjoying the kingdom of Britain for five years he became ambitious and decided to add Gaul to his dominions. He set out with Conan, conquered Gaul, slew Gratian, and forced Valentinian to flee from Rome, but was at last slain by the friends of Gratian (V.12-16).

Brut y Brenhinedd follows this outline, calling him Maxen Wledig and using other names as shown above in []. In Brut Dingestow his wife is un-named, but the 'Cleopatra' version names her as Elen ferch Eudaf.

Macsen appears as *Massen* in the Cornish miracle play on the Life of St.Meriadoc called *Beunans Meriasek* (Ifor Williams, *Breuddwyd Maxen*, p.13; TYP p.453). See further in TYP pp.451-4 and references there.

MADDAN son of LOCRINUS. (Fictitious). (1066-1026 B.C.)

According to Geoffrey of Monmouth Maddan was the son of Locrinus by Guendoloena [Gwendoleu] daughter of Corineus. After Guendoloena had reigned fifteen years she advanced Maddan

to the throne. He ruled the kingdom in peace and with care for forty years and left two sons, Mempricius [Membyr] and Malim [Mael] (HRB II.4-6).

In Brut y Brenhinedd the name Maddan became Madog. Other corresponding names are shown above in [].

MADERN, ST.

The saint of the parish of Madron in which Penzance is situated. The early forms of the name are Maternus (1276) and Madernus (1309 to 1407). His feast at Madron is on May 17 (LBS III.396-7).

Matronus or Mactronus and Paul were two disciples of St.Tudual according to the second and third Lives of that saint. G.H.Doble thought that they were the saints of the two adjoining parishes of Madron and Paul (*The Saints of Cornwall*, IV.10 n.13). Later, however, he doubted the idea because of the early form *Madernus* (*The Saints of Cornwall*, I.59 note).

MADOG, ST.

Madog is given as patron of Haroldston West and Nolton in Dyfed, Llanfadog, a chapel in the parish of Llansanffraid Cwmteuddwr, Radnorshire, and Llanmadog in West Gower (PW 33, 343, 40, 54). At the last place his festival is kept on November 12 (LBS III.395). See also G.H.Doble, *St.Teilo*, "Welsh Saints" No.3, p.14.

MADOG ap BRWYN.

He is mentioned in a triad (TYP no.61) where we are told that his was one of the 'Three Golden Corpses' of Ynys Prydain. Iolo Morganwg explained this as meaning that "their weight in gold was given for their bodies to purchase them out of the hands of those who had slain them." (Myvyrian 'Third Series' Triad 77, see *Trans.Cym.*, 1969, p. 135). This is one of three possible interpretations of the expression 'golden corpses' suggested by Rachel Bromwich (TYP p.166). Rachel Bromwich suggested that Madog ap Brwyn might be a mistake for Madog ap Rhun (TYP p.436).

MADOG ab EMYR LLYDAW. (450)

He appears in some late versions of Bonedd y Saint as father of St.Rhystud (ByS §24a) and of Tewdwr Mawr (ByS §47). See EWGT pp.58, 61.

MADOG ap LLYWARCH HEN. (550)

One of the sons of Llywarch Hen mentioned in two stanzas of the Llywarch Hen poetry. In the first (CLIH I.42) he is one of seven sons:

Brave men, warlike brothers.

See full quotation s.n. Maen. In the second (CLIH I.40), speaking of the graves of his sons, Llywarch is represented as saying:

Neither Pwyll nor Madog would be long-lived,
because of the custom which they observed:
Whether they gave one or not, never would they ask for a truce.

He occurs in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Pwyll is perhaps an error for Pyll (PCB).

MADOG ap LOCRINUS. See Maddan.

MADOG ap RHUN. (570)

One of the 'Three Gate-Keepers' at the battle of Perllan Fangor [see Caerlleon] according to a triad (TYP no.60). This was probably in about A.D.616. See also Madog ap Brwyn.

He is probably the same as Madog ap Rhun ap Cenelaph Dremrudd who appears in a pedigree in Jesus College MS.20 as a descendant of Casanauth Wledig; father of Merin and ancestor of Noë ap Madog (JC §16 in EWGT p.46). The pedigree is apparently of a line of princes of Powys. See discussion in Cy., 43 (1932) pp.59-61.

MADOG ap SANDDE. (670)

Genealogical link in a line of princes, probably of Powys; father of Noë (JC §16 in EWGT p.46).

MADOG (MATÓC AILITHIR) ap SAWYL BENISEL. See Sawyl Benisel ap Pabo.

MADOG ab UTHR. (Legendary).

A brother of Arthur of whom almost nothing is known. An elegy to him occurs in the Book of Taliesin (BT 66.9-11):

Madawc, a rampart of joy(?);
Madawc, before he was in the grave,
was a fortress of abundance,
of exploits and jests.
Son of Uthyr; before he was slain
he gave a pledge (?) from his hand.

See TYP p.521; AoW 53-54. He is otherwise mentioned only as the father of Eliwlod (q.v.).

MADOG ELFED.

A hero mentioned several times in the Gododdin of Aneirin: Warriors are described as returning to *Pebyll Madawc*, 'Madog's tent' (CA stanzas 2, 69A, B). In stanza 31 he is among several other warriors of whom it is said 'Though they were slain, they slew'; and in stanza 96 he is called Madog Elfed who 'was a destructive bearer of a shield'. See Kenneth Jackson, *The Gododdin*, 1969, pp.109, 116, 143, 129, 106, respectively.

Compare Ceredig of Elfed.

MADOG MADOGION. (640)

Father of Dwyfnerth and ancestor of Cynddelw Gam (q.v.). According to the genealogies he was son of Sandde Bryd Angel ap Llywarch Hen (ABT 1c, HL 5a in EWGT pp.96, 115). In ABT 6i (EWGT p.100) he is made son of Mechydd ap Sandde Bryd Angel, but this is perhaps a mistake, as Mechydd was a son of Llywarch Hen. In neither case is the pedigree long enough to satisfy chronology. The epithet Madogion suggests that he gave his name to a tribe named Madogion. This is confirmed by the poet Cynddelw who in his poem 'Gwelygorddau Powys' mentions the Madogion as one of the tribes of Powys:

Madogyon Madawc essillit.

The Madogion, offspring of Madog.

(LIH p.164, RBP col.1396).

MADRON. See Madern.

MADRUN ferch GWERTHEFYR. (425)

'Madrún ferch Gwerthefyr, king of this Island, and Annun her handmaid', are mentioned in Bonedd y Saint (§45 in EWGT p.61). They are said to have been the saints of Trawsfynydd in Arduwy (PW 97). Madrun's day is June 9 according to Browne Willis (LBS III.399). A legend tells that Madrun and Annun were making a pilgrimage to Bardsey. At dusk they reached Trawsfynydd and being very tired sheltered for the night under a thicket. They both dreamt that they heard a voice calling to them 'build here a church'. They were surprised that they had both had the same dream, and in obedience to

the command built a church there, which was afterwards dedicated in their honour (Isaac Foulkes, *Geirlyfr Bywgraffiadol o Enwogion Cymru*, 1870, p.25, LBS I.166).

Her father is called Gwerthefyr Fendigaid in one text which makes it clear that she was supposed to be the grand-daughter of Vortigern. She seems to have left her name at Carn Fadrun, a mountain in Tudweiliog, Llŷn, and at Garthmadrún, supposed to include Talgarth in Brycheiniog. The latter is consistent with the assumption that Gwerthefyr gave his name to Gwerthefyriwg, near Wonastow in Gwent (WCO 89). Close to Carn Fadrun was the former township of Madrun, now represented by a *plas* of the same name (WATU, Rhestr). There was once a statue of Madrun at Madryn Castle (LBS III.399).

Some versions of Bonedd y Saint, beginning with the early version (B) in Peniarth MS.45 (late thirteenth century), run the item together with the previous one (§44) concerning Ceidio ab Ynyr Gwent, making Madrun his mother and omitting Annun. This seems to have been an error but it led to a local legend that she was with her grandfather Vortigern when he was burnt in his castle, which in this version is placed in 'The Rivals' [Yr Eifl] in Llŷn. She had her child Ceidio with her, and fled with him in her arms to Carn Fadrun. Afterwards Ceidio founded a church two miles to the north at Ceidio (LBS III.399 which gives no authority except 'popular tradition').

A late version of Bonedd y Saint (§74 in EWGT p.65) makes Madrun ferch Gwrtheyrn Gwrtheneu mother of St.Cedwyn. This is evidently the result of textual corruption. See s.n. Cedwyn.

MAEDDOG, ST. See Aeddan, disciple of St.David.

MAEL, ST. (470)

Mael and Sulien were two of the companions of St.Cadfan who went with him to Ynys Enlli [Bardsey] as we learn from Bonedd y Saint (§20 in EWGT p.57). They were the joint patrons of Corwen in Edeirnion (PW 107) and Cwm in Tegeingl (LBS III.400, WCO 164-5). They are jointly commemorated on May 13 (LBS I.72, III.400).

MAEL, Duke of Maelienydd. (Fictitious).

He is said to have made a grant of land to Maelgwn the Monk. See s.n. Curig Lwyd.

MAEL ap CUNEDDA WLEDIG. (Fictitious).

He is said to have given his name to Dinmael, a cwmwd in Gwynedd (ByA 29(6) in EWGT p.92).

MAEL ap MADOG. See Membyr ap Madog.

MAEL ap MENWYD. (560)

He is called *Pendevyc Pennard en Arvon*, 'Lord of Pennardd in Arfon', and is said to have lived in the time of Iago ap Beli. The statement comes from the lost 'Llanforda MS.' of the Welsh Laws, and was intended to correct a mis-statement in some versions of the Laws which stated that Maeldaf Hynaf (q.v.) was of Pennardd in Arfon. See BBCS 20 (1963) pp.236-7.

MAEL MAELIENYDD ap CADFAEL. (950)

The ancestor of a tribe in Powys through his son, Iorwerth Hilfawr or Hirfawr, who is said to have been of Halchdyn (Haughton) in Llandysilio, Deuddwr. One version of his ancestry makes him son of Cadfael ap Clydog† ap Cadell ap Rhodri Mawr. See PP 40(1). This is chronologically possible. He was living in 978 (Harleian MS.1973 p.110). His descendants are found in Powys Wenwynwyn, but not in Maelienydd. See WG 1 Vol.3, WG 2 Vol.8. It may be noted that Lewis Glyn Cothi calls Maelienydd *Gwlad Vael* (*Gwaith*, ed. Gwallter Mechain p.343; OP II.330). But the place-name Maelienydd is probably derived from the personal name Maelien, old Welsh *Mailgen* (HW 255 n.149).

MAEL MYNGAN ap SELYF SARFFGADAU. (580)

He appears as a link in the later versions of the pedigree of the kings of Powys, as father of Beli [*recte* Beli ab Eiludd]. See Elise ap Gwylog ap Beli (ABT 6k(FGHJ), HL 2f in EWGT pp.100, 113).

MAELAN bi DÔN. See Caer Arianrhod.

MAELAWR of Allt (or Rhiw) Faelawr.

See s.n. Gyrthmwl Wledig. Cf. Maelor Gawr.

MAELDAF ap DYLAN DRAWS. (410)

Maeldaf ap Dylan Draws of Nanconwy is said to have been the father of Meddyf, the wife of Cadwallon Lawhir and mother of Maelgwn Gwynedd (ByA §28 in EWGT p.91).

MAELDAF HYNAF ab UNHWCH UNARCHEN. (Legendary). (490)

'Maeldaf the Elder'. He is associated with Maelgwn Gwynedd in a legend told in some versions of the 'Venedotian Code' of the Welsh Laws. The following is based on the translation by Aneurin Owen, *Ancient Laws and Institutes of Wales*, 1841, folio ed. pp.412-3, octavo ed. II.49-51:

After the taking of the crown and sceptre of London from the nation of the Cymry, and their expulsion from Lloegr, they instituted an enquiry to see who of them should be supreme king. The place they appointed was on Traeth Maelgwn at Aberdyfi; and thereto came the men of Gwynedd and the men of Powys and the men of Deheubarth and Rhieinwg and Morgannwg and Seisyllwg. And there *Maelda Hynaf mab Unhwch Vnachen, pendeuic Moel Esgityawn* ['Maeldaf Hynaf, lord of Moel Esgidion'] in Meirionydd, placed a chair composed of waxed wings under Maelgwn; so when the tide flowed, no one was able to remain, excepting Maelgwn, because of his chair. And by that means Maelgwn became supreme king, with Aberffraw for his principal court; and the earl of Mathrafal, and the earl of Dinefwr, and the earl of Caer[llion] subject to him; and his word paramount over all; and his law paramount, and he not bound to observe their law. And it was on account of Maelda Hynaf that Pennardd acquired its privilege, and to be the eldest *cynghelloriaeth* ['chancellorship'].

This is from Peniarth MS.32. Other versions describe Maelda Hynaf as Lord of Pennardd in Arfon. This would explain better how Pennardd acquired its privileges. Among these manuscripts is Peniarth 30. The story is edited by Dafydd Jenkins in *Damweiniau Colan*, 1973, §§ 220-223. Another version was the lost 'Llanforda MS.' (c.1325). The scribe of this manuscript was writing for Iorwerth ap Llywelyn ap Tudur who claimed to be a descendant of Maelda Hynaf. The scribe was at pains to point out that Maelda Hynaf ab Unhwch Unarchen was not lord of Pennardd, but lord of Moel Esgidion. He said that Mael, lord of Pennardd, was the son of Menwyd, etc. See Mael ap Menwyd. Through Hefan ap Maelda Hynaf the scribe gave a [chronologically slightly deficient] version of the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd. See PP §25(1). Moel Esgidion is the hill at the back of Caerunwch, about three miles east of Dolgellau. See further BBCS 20 (1963) pp.236-9.

Another manuscript (H ed. Aneurin Owen), i.e. Peniarth MS.278, copied by Robert Vaughan of Hengwrt from Peniarth MS.164 (early 15th century), (See RWM I.1098, 956) says:

Maeldaf Hynaf ab Unwch Unarchen caused his grandson Maelgwn Gwynedd to have the supreme privilege; although there were more cantrevs in the South, the privilege of Gwynedd is the highest. The chief chancellor-town in Wales is Pennardd in Arfon which belonged to Maeldaf.

(folio ed. p.687, octavo ed. II.584). The statement that Maeldaf was the grandfather of Maelgwn seems to be due to confusion with Maeldaf ap Dylan Draws who was the maternal grandfather of Maelgwn.

Maeldaf Hynaf, without parentage, also appears in the legend concerning the men of Gwynedd, telling how they went with Rhun ap Maelgwn against the Men of the North. When they reached the river Gwerydd, there was a dispute as to who should first cross the river. The decision was made by Maeldaf Hynaf, lord of Pennardd, who assigned the lead to the men of Arfon. See s.n. Rhun ap Maelgwn. Pennardd is a township in the parish of Clynnog, Arfon (WATU).

MAELGWN FYNACH.

'Maelgwn the Monk'. Uncle of St.Curig according to the Life of St.Curig [see Curig Lwyd]. He is said to have had a cell at Llangurig. He and Curig received a grant of land from Maelgwn Gwynedd. Maelgwn the Monk was also granted land by Mael, Duke of Maelienydd. There is a farm in Llangurig called Malgwyn (LBS III.401). It is suggested that Maelgwn the Monk is none other than Maelgwn Gwynedd who is said to have been a monk for a while (PCB). See s.n. Curig Lwyd.

MAELGWN GWYNEDD. (d.547),

Maelgwn is mentioned as *Maglocunus* by Gildas, his contemporary. He is the fifth of the five kings whom Gildas reproved in his famous 'Epistola' (*De excidio*, §§33-36). Gildas calls him Dragon of the Island¹, who has deprived many tyrants both of their kingdoms and their lives. The first in mischief, exceeding many in power, and also in malice; more liberal than others in giving, more licentious in sinning; strong in arms, but stronger in what destroys the soul, being sodden with the wine of Sodom; superior to almost all the kings of Britannia² as also taller in stature³, but worse than the rest in morality. In his youth, with brave, lion-like soldiers, he had terribly oppressed the king, his uncle⁴, with sword, spear and fire (§33).

Later, urged by a desire to return to the right way, he had published to the world and vowed before God to become a monk for ever, with no intention to be unfaithful. His conversion brought joy to all, but then, returning like a sick dog to its vomit, he reverted to his old ways⁵, revelling, not in the song of church melody, but in his own praises⁶, spat out by his crew of Bacchanalian revellers, full of lies and foaming phlegm (§34).

He disowned his former wife, though no longer his by vow of religion, and turned to another woman, the wife of a man then living, his own brother's son. This led to two murders, the killing of the aforesaid husband and of his own former wife. Then he married the widow, being now free to do so, as false tongues asserted (§35).

But warnings, says Gildas, were not wanting, since he had for his instructor the refined teacher⁷ of almost the whole of Britannia² (§36).

NOTES

1. That is, Anglesey, not Britain. See Hugh Williams, *Gildas*, p.77 note; WCO 264. He is called Maelgwn of Môn, e.g. in the Book of Taliesin: BT 40.7 (Maelgwn Mon), 41.26 (Maelgwn o Von).

2. Britannia here means Wales (WCO 40-45, VSB p.vii and notes). Maelgwn's superiority or pre-eminence in Wales is implied in several legends. See s.n. Maeldaf Hynaf and other legends below.

3. He is called Maelgwn Hir, for example, in 'Cyfoesi Myrddin a Gwenddydd', *Maelgwn Hir o dir Gwyned* (RBP col.577, l.37) and in the poem by Iorwerth Beli quoted below. Tallness seems to have been an inherited quality, for his son, Rhun, is called Rhun Hir, and his father Cadwallon Lawhir was noted for his long arms.

4. The word is *avunculus* which means strictly 'mother's brother'. No maternal uncle of Maelgwn is known by name. The word might perhaps be used loosely for 'father's brother', possibly Owain Danwyn.

5. This was perhaps when the throne became vacant.

6. This is amusingly illustrated in the tale of 'Hanes Taliesin', where the lying flattery of Maelgwn's bards led Elffin ap Gwyddno Garanhir to question their skill, with the result that he was put in prison. See s.n. Elffin.

7. John Rhys (CB p.122) suggested that the preceptor of Maelgwn, who probably persuaded him to become a monk, was St.Cadog, on the basis of the statement in the Life of St.Cadog (§23) that Maelgwn chose Cadog to be his confessor (VSB p.74/75). A.W.Wade-Evans agreed (*The Emergence of England and Wales*, 1956, p.31 n.4). But many others have suggested Illtud, e.g. J.E.Lloyd, HW 145, quoting Hugh Williams in *Trans.Cym.*, 1893-4, p.109; *Gildas*, 1899, p.83 n.1; LBS III.309, 401. G.H.Doble did not agree that it could have been Illtud (*Saint Illtud*, 1944, p.1 n.3) but his reasons are insufficient (PCB).

Maelgwn is next mentioned in the *Historia Brittonum* (§62) as *Mailcunus*, the great king, who was reigning among the Britons in the region of *Guenedota*, 'Gwynedd'. His genealogy is given in the 'Harleian Genealogies' and all later texts, which make him the son of Cadwallon Lawhir ab Einion Yrth ap Cunedda Wledig and father of Rhun (HG 1, GaC 1, MG 1, ABT 1a etc. in EWGT pp.9, 36, 38, 95). The cognomen 'Gwynedd' occurs first in *Bonedd y Saint* (§57 MS.B 13th century, EWGT p.63), and thereafter is commonly used. Other children mentioned are the sons Einion, Alser, and Doeg, and a daughter Eurgain. See the names.

Maelgwn's lawful wife seems to have been Sanan ferch Cyngen of Powys by Tudglid ferch Brychan. She was sister of Brochwel Ysgithrog (DSB 12(9), JC 3(10) in EWGT pp.15, 43). According to the expanded 'Hanesyn Hen' tract the mother of Rhun was Gwallwen ferch Afallach (ByA §28d in EWGT p.91), who seems to belong to a fairy fable. According to a tale told by Elis Gruffydd Maelgwn's wife, (presumably his second), was a daughter of Sawyl Benuchel [*recte* Sawyl Benisel] and sister of St.Asaph. In this tale she is said to be the mother of Einion and Eurgain. This is confirmed elsewhere by the statement that Eurgain (q.v.) was a niece of St.Asaph. See further below.

The mother of Maelgwn is given in the expanded 'Hanesyn Hen' tract as Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy, and the mother of Meddyf as a daughter of Tallwch and sister of Trystan (ByA §28e,f in EWGT p.91).

There are several legends in which Maelgwn came into opposition with the saints. In most cases these are intended to exalt the saint at the expense of the king. The king, sometimes through his servants, causes trouble to the saint, but is discomfited by some miracle and has to beg forgiveness. This often results in a gift of land or an agreement of refuge. Examples occur in the Lives of Brynach (§§10-15), Cadog (§§23, 69), Curig, Cybi (§§17-19), Mechyll, and Tydecho where Maelgwn is called 'that great tormenter of the saints'. See the names. In the Life of St.Kentigern [Cyndeyrn Garthwys] (§24) Maelgwn appears anachronistically as *Melconde Golganu* who attempts to prevent Kentigern from building a monastery at Llanelwy. Kentigern and Maelgwn are said to have come into conflict again when Cedig Draws (q.v.) struck a son of Maelgwn and fled for sanctuary to Kentigern at Llanelwy. The result was a fictitious grant which appears in the Red Book of St.Asaph, pp.117-9, in the episcopal library of St.Asaph. The witnesses were: of the clergy, Danielis [Deiniol], Terillus [Trillo], and Grwst [Gwrwst]; of laymen, Malginus rex, Rwyn [Rhun], his son, and Gwrgnan, his seneschal. It is printed in LBS IV.384-6. Robert Vaughan of Hengwrt made a transcript in Peniarth MS.231

In some cases Maelgwn's altruistic generosity is exemplified. He is said to have been instrumental in the foundation of Bangor in Arfon for St.Deiniol (q.v.) and to have helped St.Asaph to build the bishop-house and church at Llanelwy [St.Asaph]. See the tale by Elis Gruffydd, below. In the Book of Llandaf *Mailcun* is said to have made donations to St.Teilo (BLD 118), but no charters are produced to support this. St.Llonio is also said to have received from 'Maelgwyn Hir' a grant of land along the Severn in Arwystli and Cedewain. See Llonio Lawhir.

In 'Hanes Taliesin' Maelgwn is said to have had twenty-four bards at his court at Castell Degannwy of which Heinin was the chief. See Heinin Fardd. A story of how Maelgwn treated his bards is told in a poem *Awdl foliant i escob Bangor*, 'Ode of praise to the bishop of Bangor', by Iorwerth Beli

(early 14th century). In the poem he reproached the bishop for neglecting poets and over-esteeming musicians (DWB). The poem is printed in MA¹ I.476 = MA² 317-8 from BL. Add.MS.14,867 fo.187v. There is no early text, but it appears in 16 manuscripts. One text is in Llanstephan MS.120 (17th century) p.144. See Brynley F.Roberts in *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones, 1978, Ch.12. The poem alludes to Maelgwn Hir and his court coming from *Tir mab Don duedd*, 'the side of the land of the son of Dôn', (i.e. the land of Gwydion, Arfon), to Caer Seion or Caer Seon. The story goes that Maelgwn took a delight in fomenting the natural rivalry between the poets and musicians of his court. They had to cross some water and Maelgwn ordered them all to swim across, with the result that 'when they came to land the harpers were not worth a halfpenny' [their strings being useless], while 'the poets sang as well as before' [to their great satisfaction]. Lewis Morris took Caer Seion to be the hill fortress, now called Castell Caer Seion (grid ref. SH 7577) above Aberconwy. Maelgwn's bards came from Deganwy and had to swim the river Conwy (*Celtic Remains*, p.393 s.n. Siôn or Süon). Cf. John Rhys, *Hib. Lect.*, pp.271-2. See also s.n. Maeldaf Hynaf.

MAELGWN'S AGGRESSIONS

It would appear from a rather obscure poem in the Black Book of Carmarthen, in the form of a dialogue between Myrddin and Taliesin, that Maelgwn made an attack on the kingdom of Dyfed. See A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.24 and his edition of the poem in *Ymddiddan Myrddin a Thaliesin*, 1951, p.57.

1.3 Myrddiin: The battle was flashing and tumultuous;
Shields were bloodstained and shattered.

1.5 Taliesin: It was Maelgwn that I saw fighting;
The retinue is not silent before the host.

1.21 Taliesin: Maelgwn's host, swiftly they came.

(Trans. A.O.H.Jarman in *The Quest for Merlin*, by Nikolai Tolstoy p.251). See further s.nn. Cyndur, Dywel ab Erbin, Elgan Wefl-hwch.

According to the Life of St.Cadog (§§23, 69) *Mailgunus*, was reigning over all Britannia (i.e. Wales), and sent his young soldiers to Gwynllŵg to collect tribute. They seized a beautiful young woman and carried her off. Gwynllyw's men pursued them and did some damage. Then *Mailcunus*, king of the men of Gwynedd, planned to plunder the whole country. The matter was reported to St.Cadog who came to Gwynllŵg and by prayer discomfited the king. Maelgwn asked for forgiveness, granted various privileges, and chose Cadog to be his confessor. In §24 we are told that when Maelgwn's son Rhun planned to go with a numerous company to rob the southern Britons, he was warned by his father not to inflict any injury on St.Cadog.

Again in the Life of St.Padarn (§§15 - 19) we are told that *Mulgun*, king of the Northern Britons, set out to vanquish the Southern Britons. He came to the river Clarach [in Ceredigion] and Maelgwn, 'ever the tempter of the saints', decided to play a trick on St.Padarn. Graban and Terillan, two 'heralds' of Maelgwn left bags of rubbish in the care of Padarn, with the pretence that they contained valuables. When the king returned, victorious, from the south, the bags were opened and found to contain rubbish. But the trick was exposed by Padarn. Maelgwn asked pardon and granted land to St.Padarn.

The traditional seat of Maelgwn was at Degannwy (grid ref. SH 7779) on the Creuddyn peninsula near the mouth of the river Conwy, where Bryn Maelgwn (grid ref. SH 7980) still preserves his name (TYP p.438). It was here that he held his court in the tale 'Hanes Taliesin' and in conformity with this tale Taliesin is represented as saying (BT 33.19):

I came to Degannwy to contend
with Maelgwn of greatest prerogatives.

(Trans. John Morris-Jones, Cy. 28 (1918) p.198). See also the tale of Maelgwn's Wife (below). In the tract 'The Twenty-four Mightiest Kings' (c.1475) we are told that Maelgwn Gwynedd founded Caer Ddiggoll (there said to be Shrewsbury), Caer Gyffin (Conway Castle), Caer Ddyganwy, and Caer Gollwyn (at Harlech). (§22 ed. in *Études Celtiques*, 12 (1968) p.173).

Elis Gruffydd told a story of 'Maelgwn's Wife and the Ring'. She was said to be the daughter of Sawyl Benuchel [*recte* Sawyl Benisel]. The king desired his wife to take a walk along the rocks by Dygannwy. While she was walking a valuable ring belonging to her and the king fell from her finger and rolled into the sea. Fearing the king's suspicions, because he was a very jealous man, she sent to her brother, Asaph, bishop of Llanelwy, asking him to explain the matter to the king. The king was greatly displeased and unconvinced, but Asaph, by prayer, was able to satisfy him. For a fisherman brought a fine fish to the king, and when it was cooked the ring was found in its belly. Maelgwn asked forgiveness for his suspicions of the queen and his rudeness to the bishop. He gave the ring to Asaph, and certain lands. He also helped Asaph to build the bishop-house and church at Llanelwy. The text is edited by Thomas Jones in BBCS 18 pp.57-58 (Nov.1958). The story is of a familiar folklore pattern and occurs with variations, for example in the Life of St.Kentigern of Languoreth (q.v.), the wife of Rhydderch Hael and in the Irish tale *Táin Bó Fraich*. See Thomas Jones, *loc.cit.*, pp.55-57, R.E.Bennett in *Speculum*, XIII (1938) pp.71-75, and references there.

References to Maelgwn in the triads tell us nothing reliable about him personally. TYP no.1 says that Maelgwn Gwynedd was chief elder of Mynyw [St.David's], which was one of the 'Three Tribal Thrones' of Ynys Prydain. This seems to be a late perversion of earlier tradition. See TYP pp.cxi-cxii. According to TYP no.69 one of the 'Three Defilements of the Severn' was 'Calam, the horse (or daughter?) of Iddon ap Ner from Maelgwn'. The item is corrupt (TYP p.184). No satisfactory interpretation has been suggested. Compare Iddon ab Ynyr Gwent. The only triad which seems to contain some real tradition about Maelgwn is TYP no.46 which tells us that his cow, Brech, 'speckled', was one of the 'Three Prominent Cows' of Ynys Prydain. On a par with this is the statement in the Dialogue between Gwyn ap Nudd and Gwyddno Garanhir in the Black Book of Carmarthen (BBC 99) (stanza 13) that Dormarch, the dog of Gwyn ap Nudd, had formerly belonged to Maelgwn. See Gwyn ap Nudd.

A person named Maelgwn is mentioned in one of the 'Llywarch Hen' poems (CLIH IV.5). See quotation s.n. Maen ap Llywarch Hen. If Maelgwn Gwynedd is intended here it is clearly an anachronism. See Ifor Williams, 'The Poems of Llywarch Hen' in *Proc. Brit. Academy*, Vol.18, 1932, p.21, CLIH pp.20, 149.

According to Annales Cambriae Maelgwn died in a great pestilence in the year 547. It was called Y Fad Felen (q.v.), 'The Yellow Plague'. MS. B of the Annales adds 'Whence is the saying "The long sleep of Maelgwn in Llys Rhos"'. A later version of the proverb is given by Robert Vaughan, see below. The Life of Teilo in the Book of Llandaf describes the *pestis flava*, 'yellow plague', and says that 'it carried off Mailconus king of Guenedotia' (BLD 107).

Geoffrey of Monmouth seems to have known nothing about Maelgwn except what he found in the 'Epistola' of Gildas. He fills the gap with his own inventions, calling him *Malgo*, king of all Britain, succeeding Vortiporius [Gwerthefyr] and succeeded by Careticus [Ceredig]. After a cruel war he added the six provincial 'islands' to his dominions, namely Ireland, Iceland, Gothland [Sweden], the Orkneys, Norway and Dacia [Denmark] (HRB XI.7). Similarly Brut y Brenhinedd which correctly calls him Maelgwn Gwynedd.

Some versions of Brut y Brenhinedd add traditional matter. Brut Dingestow says 'and in the end he went into a church near his own castle of Dygannwy, and there he died'. The 'Cleopatra' version (fo.97) says 'And he died in Eglwys Rhos in the Creuddyn, when he saw *Y Vat Velen* through a hole that was in the door of the church'. The Book of Basingwerk adds (p.184) 'This was sent against him in punishment for his amorous sin'. A later gloss adds 'He was buried in Ynys Seiriol'.

Peniarth MS.127 (c.1510) p.191 says: 'Maelgwn Gwynedd is lying in Ynys Seiriol, and he built the priory of Penmon and the cloister of Caergybi'.

A poem put into the mouth of Taliesin, called *Gosteg y Beirdd*, 'The Silence of the Bards' occurs in the version of 'Hanes Taliesin' in Peniarth MS.111. He is reproving the bards at Maelgwn's Court, having come to rescue Elffin. The following lines prophesy the form of Maelgwn's death:

Be silent you false, unlucky, boastful bards,
You do not know the difference between truth and falsehood.

· · · · ·
· · · · ·

A strange creature will come to Morfa y Rhianedd,
Its hair, its eyes and teeth will be of golden hue,
And that will make an end of Maelgwn Gwynedd.

(Patrick K. Ford, *Ystoria Taliesin*, 1992, pp.141-2, ll.244-5, 254-9). Compare Charlotte Guest, *The Mabinogion*, Everyman Edition, 1906, p.276, based on MA² 29b. Morfa Rhianedd, 'the Sea-strand of the Maidens', is between Great and Little Orme's Head near Llandudno. See Thomas Jones in SG p.115.

Robert Vaughan of Hengwrt (d.1667) told the story of Maelgwn's death in more detail:

Maelgwn betook himself to Ros church seated near his Court, in a nook of ground, on all sides saving one environed with the sea, and therefore easy of all roads to be guarded and kept from the company of people: there he shut himself so that he could not see or be seen of any body (save those which did attend upon him), causing a diligent watch to be kept, lest any should come near the place, and when he had removed there a good while, he one day looked through a chink in the church door, and was presently infected with the air, so that he soon afterwards died, and when his men thought it time to serve him with necessaries, he lay silent, that they thought he was fast asleep, but when they had staid very long, in expectation of his awaking, one of them said that his silence was too long to be one of sleep, and they went to his bed and found him dead thereon, whereupon grew the proverb which with us is yet in use, when one sleepeth beyond measure or is dead we say 'Hir hun Faelgwn yn eglwys Ros', that is to say, the long sleep of Maelgwn in the Church of Rhos, being so long that he never awakened....Maelgwn's body is said to be interred in Ynys Seiriol.

Transcribed by Evan Evans in Panton MS.51 fos.110v - 111v. Cf.TYP pp.438-9. The church of Eglwys Rhos is now called Llan-rhos, one mile north-east of Degannwy.

For other references to Maelgwn in medieval poetry see TYP p.440.

MAELOG, ST., disciple of St.Cybi.

He is called Maelauc and Meliauc in the two versions of the Life of St.Cybi (§5 in VSB p.236). According to the Life he was one of the ten disciples of Cybi and appears to have been with Cybi from the time that Cybi left Cornwall, accompanying him to the Isle of Aran Mor (§10) and later presumably came to Anglesey with Cybi, as he is the patron of Llanfaelog under Llanbeulan (PW 89), where he is commemorated on December 31 (LBS I.76) or January 30 or June 30 (LBS III.405).

Henry Rowlands called him Maelog ap Caw, probably wrongly. See Meilig ap Caw. In spite of LBS III.402 he is probably to be distinguished from Meilig ap Caw and Tyfaelog.

MAELOG. See also Tyfaelog.

MAELOG ap CAW. See Meilig ap Caw.

MAELOG DDA ap GREDDYF. (960)

He appears in the genealogies as ancestor of several families in Anglesey. Through his son Cillin he was ancestor of Hwfa ap Cynddelw, patriarch of one of the fifteen tribes of Gwynedd, and through his son Gwrydr he was ancestor of Sandde Hardd who moved to Burton in Maelor Gymraeg,

and was patriarch of a tribe there. Other sons were Trahaearn, Breichiol and Iddog. See HL 1a, c, i, f, g in EWGT p.111. His approximate date of birth would be A.D.960. See also NLWJ XII (1962) pp.207, 222-3.

MAELOR GAWR. (Legendary).

A giant said to have lived before the time of Brutus. He dwelt at Castell Maelor built on a high hill called Y Dinas [Pendinas] by the river Ystwyth near Aberystwyth (Peniarth MS.118 p.833, ed. in Cy. 27 (1917) p.136). Cf. Maelawr of Allt (or Rhiw) Faelawr, s.n. Gyrthmwl Wledig.

He had three sons, named Cornippin Gawr, Crygyn Gawr and Bwba Gawr.

MAELRHYS ap GWYDDNO. (480)

The saint of Llanfaelrhys, formerly a chapel under Aberdaron in Llŷn (PW 86). According to Browne Willis he is commemorated on January 1 (LBS III.406). In Bonedd y Saint he is entered as son of Gwyddno ab Emyr Llydaw and cousin of St.Cadfan (ByS §24 in EWGT p.58).

MAELWR of Allt (or Rhiw) Faelwr.

See s.n. Gyrthmwl Wledig. Cf. Maelor Gawr.

MAELWR. Father of Ebediw (q.v.).

MAELWYS ap BAEDDAN. See CO(2) p.69.

MAEN ap LLYWARCH HEN. (550)

In the Llywarch Hen poetry there is a series of stanzas (CLIH IV) in which he is represented as being addressed by his father, who boasts to Maen about his prowess in his youth, and goads him to imitate his father as a zealous warrior:

- IV.1 Maen Wyn, when I was of thy age,
 no one trod on my mantle,
 no one ploughed my land without bloodshed.
- 4 Maen Wyn, when I was in my prime.
 I was fierce in the fray.
 I played the man while yet a boy.

From stanza 5 it would appear that Maen had had some kind of disagreement with a man named Maelgwn. Chronologically this could not have been Maelgwn Gwynedd:

- 5 Maen Wyn, act discreetly;
 counsel is lacking(?), is neglected(?)
 Let Maelgwn seek another steward.

See Ifor Williams, CLIH pp.lv-lvi, 20, 148-151; *Lectures on Early Welsh Poetry*, 1944, pp.43-44, "The Poems of Llywarch Hen", *Proc. Brit. Academy*, Vol.18 (1932) p.21.

In another poem, Maen is mentioned with other sons (CLIH I.42):

Maen and Madawc and Medel,
Brave men, warlike brothers,
Selyf, Heilin, Llawr, Lliwer.

A single englyn occurs in BL. Add.MS.31,055 p.129 referring to the horse of Maen (here mis-named Paen), which seems to have fallen (dead?) in Eifionydd. See CLIH pp.lx, 32, 190-1.

Maen appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

Llysfaen in Llandrillo-yn-Rhos, Gwynedd, was apparently thought by some to be named after Maen ap Llywarch Hen, for Gruffudd Hiraethog wrote in Peniarth MS.134 p.286 at the head of one of his genealogical entries: *Tref Lysvaen. Maen ap Llywarch.*

MAESWIG GLOFF ap CENEU. (435)

'M. the lame'. The name appears as *Masguic clop map Ceneu*, the father of Lleenog and grandfather of Gwallog ap Lleenog in the 'Harleian' Genealogies (HG 9 in EWGT p.10). The corresponding pedigree in Jesus College MS.20 substitutes Mar and omits Ceneu (JC 36 in EWGT p.48). Bonedd Gwŷr y Gogledd mentions Mar ap Ceneu as father of Arthwys (§§3, 4, 6 in EWGT p.73). The 'Hanesyn Hen' tract includes *Maeswig kloff* among the sons of Ceneu ap Coel and only some of the 'expanded' versions also include Mar ap Ceneu (§9 in EWGT p.87). The expanded 'Hanesyn Hen' tract gives Mar ap Ceneu as the father of Einion and grandfather of Rhun Ryfeddfawr, but in some later versions, Maeswig Gloff ap Ceneu (ByA §28c in EWGT p.91).

The two versions of the ancestry of Gwallog and of Rhun Ryfeddfawr suggest that Maeswig Gloff and Mar were the same person (PCB).

Geoffrey of Monmouth made use of the name in his list of persons invited to Arthur's special coronation (HRB IX.12). The texts are variable, *Masgoit Clofaut* (Bern MS.), being perhaps the least corrupt. Of the Welsh versions Brut Dingestow reads Mascoet Cloflawt, but some versions recognised the correct form, thus Peniarth MS.21 reads Maeswic kloff (J.J.Parry, *Brut y Brenhinedd*, *Cotton Cleoptra Version*, p.220) while the Cleopatra version (fo.83v) reads Maxwic kloff (*ibid.*, p.168).

MAETHLU ap CARADOG FREICHRAS. (500)

The patron saint of Llanfaethlu in Anglesey (PW 90). Browne Willis says his festival is on December 26 (LBS III.407). His pedigree is given in Bonedd y Saint (§29 in EWGT p.59) where he is said to be in Carneddor in Môn. Carneddor was formerly a township in Llanfaethlu (WATU).

MAGLAUNUS, MAGLAWN, Duke of Alban. See Leir.

MAGLOCUNUS. See Maelgwn Gwynedd.

MAGLORIUS, ST. (485)

In the Life of St.Machutes [see s.n. Malo] we are told that the father of Maglorius was Umbrapel, brother of Ammon, Samson's father, and brother of Derwela the mother of St.Machutes. Thus Maglorius was first cousin of Samson and Machutes. According to the Life of Samson (Part 1 §1) Umbraphel was the younger brother of Samson's father Amon of Dyfed, and Umbraphel's wife Afrella was a younger sister to Samson's mother Anna (See EWGT pp.22-23). Thus Maglorius was doubly first cousin to Samson. Nevertheless we are told in the Life of St.Samson (I.2) that Afrella had three sons before Samson was born to Anna. Some time later, when Samson persuaded his father, Amon, 'to surrender to God', Amon's brother, and his wife and their three sons, were likewise 'won to Christ' (I.29, 30). The Life of Samson does not name the sons of Umbraphel, but a gloss in an 11th century manuscript says that Maglorius was the eldest of the three sons (G.H.Doble, *The Saints of Cornwall*, V.94 n.28).

Further information about Maglorius is gleaned from a 'Life' attributed to Balderic, of Angers, Archbishop of Dol from 1107 to 1130. It is edited in *Acta Sanctorum* of the Bollandists, Oct.x, pp.782-91, where it is collated with another text. After being converted by Samson he became, like Samson, a pupil of St.Illtud. He seems to have gone with Samson to Ynys Byr, and later was ordained deacon by Samson. He accompanied Samson to Brittany and the two engaged in missionary work along the north coast of Brittany. Samson ordained Maglorius priest and later consecrated him bishop. When Samson was dying he nominated Maglorius to be his successor.

But after three years, when Maglorius was about seventy years old, he retired to live a life of seclusion. He was succeeded at Dol by St.Budoc [Budoc (3)]. He first retired to a lonely spot which had

been given to Dol by king Iudual, but crowds came to him for healing and he looked for another place. This was offered to him by Loescon, a British settler, who occupied Sark. Eventually Loescon gave up the whole of Sark to Maglorius who proceeded to establish a monastery there. He is commemorated on October 24. (LBS III.407-10).

For dedications in Brittany, see LBS III.409. In France he is known as Magloire. At the Abbey of Saint-Magloire in Paris the saint is called Melorius. Thus Maglorius may be the St.Melor of Linkinhorne in Cornwall, only a mile from Southill, a church of St.Samson. See Doble, V.94. See also s.nn. Melor and Meilir, St.

MAGNA, sister of St.David.

She is said to have been the mother of the Irish saint Setna son of Essen, of Artraige Cliach. 'He lies in Cenn Sáile [Kinsale]' ('The Mothers of Irish Saints' §3 in EWGT p.33). The Book of Leinster text reads Essen according to LL 1696, not Eisen as in EWGT.

MAIDOC. See Aeddan or Maeddog, disciple of St.David.

MAIG ap GRUFFUDD. (810)

One of the sons [probably] of Gruffudd ap Cyngen ap Cadell. See HG §30 and note, in EWGT pp.12 and 129.

MAIG ap IEUAF. (d.986?).

Son of Ieuaf ab Idwal Foel, mentioned in the expanded 'Hanesyn Hen' tract (ABT §7c, d in EWGT p.101). His death in 986 is mentioned in the Peniarth MS.20 version of Brut y Tywysogion, but Thomas Jones regards it as an error. See *Brut y Tywysogion, Peniarth MS.20 version, Translation*, p.145.

MAIG (ab OWAIN[†]) ap CYNLAS. (500)

A prince of the line of Rhos, Gwynedd. The three oldest texts are somewhat at variance. The correct version appears to be Cadwal ap Cangan (HG) or Aeddan (ABT) ap Maig ap Cynlas. JC omits Cangan/Aeddan and inserts Owain between Maig and Cynlas. See HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108.

MAIG MYNGFRAS ap CYNGEN. (480)

'M. long or thick haired' (TYP p.455). A brother of Brochwel Ysgithrog mentioned in the tract 'De Situ Brecheniauc' (§12(9) in EWGT p.15) where he is called *Meigh*, son of Cyngen [Cyngen Glodrydd, king of Powys] by Tudglid daughter of Brychan. The corresponding passage in Jesus College MS.20 (§3(10) in EWGT p.43) calls him Meic *mengwrac* [read *menguras*]. In the 'Hanesyn Hen' tract he is simply Maic (PB §3c in EWGT p.82).

In a triad (TYP no.79) he is called Meic Mygotas, father of Afan, one of the 'Three Lively Maidens' of Ynys Prydain. Here *ur* has been misread as *ot*. He is called *Meic Menbras* in the Red Book of the Exchequer (12th century) where it is said that in his time Powys had fourteen cantrefi (Ed. Hubert Hall, Rolls, II.761). Egerton Phillimore wrote Maig Menfras (OP II.605-6).

Maig was known as a hero to medieval Welsh bards. Y Prydydd Bychan (fl.1220-1270) in a poem to Maredudd ab Owain ap Gruffudd (d.1265) of Deheubarth, calls him 'a valiant sharp dragon, a second *Meic Myguras*' (LIH p.236, l.1). Iolo Goch (c.1320-c.1398) altered the epithet in his poem 'Achau Owain Glyndŵr' when he said that Owain was *Hil Maig Mygrfras, gwas gwaywsyth*, 'Offspring of Maig, the fine and large, the youth with the firm spear'; and again in the same poem 'a second Maig'. 'Hil' may here mean 'of the same race' rather than 'offspring' as we know of no descendants of Maig beyond one generation. In another poem 'Llys Owain Glynd_r yn Sycharth' he calls Powys *peues Faig*, 'Maig's country'. See *Gwaith*, ed. D.R.Johnston, 1988, VIII.II.37, 84, X, l.21.

See further TYP p.456.

MALGO. See Maelgwn Gwynedd.

MALIM son of MADDAN. See Membyr ap Madog.

MALLTEG, ST.

The saint of Llanfallteg in Dyfed (PW 47). Browne Willis gives the festival there as November 1 (LBS III.411). Edward Lhuyd's *Parochialia* III.13 has the following statement: "Mallteg is thought to be the proper name of a woman and sister to St.Clydwen." The festival at Llanglydwen is also on November 1.

MALO and MACHU, Saints. (Machu 480, Malo 520, Macoult 550?)

Three saints seem to have been mis-identified under the name Malo. The best Life is that edited by Ferdinand Lot, *Mélanges d'Histoire bretonne* (VI^e-XI^e siècle), Paris, 1907, pp.294-329. This is the 'anonymous' Life mentioned in LBS III.411. A later Life by Bili is less reliable (LBS III.412-3). It is also edited by Ferdinand Lot with the anonymous Life (*loc.cit.*, pp.353-430). The anonymous Life is "supposed to have been composed at Saintes, as it is very precise as to the indication of localities in the Saintonge", the province of France containing Saintes, well to the south of Brittany. On the other hand, Bili is more familiar with Brittany and gives more detail (LBS III.414). Bili was deacon of the Church of Aleth in 870. He dedicated the Life to Bishop Ratuil, who occupied the See from about 866 to about 890 (LBS III.412-3). Bili was unscrupulous in drawing materials from other writers and re-using them for his own purposes (LBS.III.413). An early copy of the Life by Bili, containing parts apparently excised from later manuscripts, was seen by John Leland (LBS III.416). Leland's extracts were edited by Thomas Hearne, *Collectanea*, editio altera, London, 1774, Vol.2 pp.430-2 (pages are continuous with Vol.1). The important parts are quoted in LBS III.431. We shall denote the Anonymous Life by **A**, the existing Life by Bili by **B**, and the Life by Bili as seen by Leland as **L**.

The Lives, divested of their impossible elements, may be analysed as follows (modified and put in order by LBS):

- #1. Machutes was born in Gwent to Derwela, already old*, a sister of Ammon, father of St.Samson, and sister of Umbrapel, father of St.Maglorius. His father was named Guentus or Wentus*. He was founder of *Guinicastrum* (A §14). The 11th century version of A by Sigebert of Gembloux (Ed. Migne, *Patr.Lat.*, Vol.160 col.731) calls it *Gimicastrum*.
2. He was educated at Llancarfan. When he reached adolescence his parents wished him to leave the monastery and enter secular life. But rather than do this he took refuge on an islet and refused to leave unless he were allowed to continue the monastic life. His parents gave way and he was ordained priest (A,B).
3. Another version of the Life, published by Jean Mabillon (*Acta Sanctorum ordinis S.Benedictini*, Saec.1, ed, of 1773 p.178 §8), says that when the bishop of that region was dead, the people forcibly made the unwilling Maclovius bishop of Gummi-castrum*, the city in which his father had been *comes*.
4. Being 40 years old he landed at the isle of Cézembre, where an abbot, Festivus, had a school, and remained there three months (B §28). Then he went to the isle of Aaron over against Aleth (A §15), and made that his headquarters* for his mission-work in Aleth. Then 'the celebrated prelate *Machlovus* began to instruct the people. St Samson also, his cousin*, and cousin also of Maglorius was doing the same in his town' (A §§15, 15 bis).
5. Machutus came to Corseul where he restored a dead youth to life (L, A §16). Conmor was then 'dux' of Domnonée (L). M. accidentally met Conmor at Corseul on Easter Eve and celebrated Mass before him (B §64).
6. In one day seven bishops of the Britons sought the palace of Philibert, namely, Sampson, Machu, Paternus, Courentinus, Paulus Ninanus, Fabu Tutwallus, Briomelius* (L). Machu with seven disciples went to the palace of the king [un-named] (B §38).
7. Concerning Meliau, a prince at Aleth, and Domnech a disciple of M. (B §34).

8. [After the death of Conmor and the accession of Iudual,] M. was elected bishop of Aleth (A §15, B §37). He visited St.Columbanus at Luxodunum [Luxeuil] (B §46).

9. On the death of Iuthael*, [the successor of Iudual], an impious man named Rethwal sought to kill all the sons of Iuthael* except Haeloc, whom he resolved on investing with the royal power (LBS III.423 cf.416). One of the sons was a child who was brought to Aleth while M. was absent. Rethwal carried off the child, and when M. begged him to spare the child, Rethwal killed the child before his eyes (B §50+).

10. Haeloc persecuted Malo and his monastery (A §19). But later he relented (A,B, LBS III.427).

11. 'After the death of *Hailoc*, the duke who had protected the blessed bishop *Machlovus* with all honour, there arose a generation opposed to the holy man.' (A §21).

12. M. decided to leave Aleth (A §22). He visited Leontius* the bishop at Saintes, at the island of Ayre (B §79). Leontius gave up for his use a church named Brea in the parish of Saintes (LBS III.428).

13. M. died a day's journey from Saintes, on November 15 (A §30), a Sunday* (B §87). He was buried by Leontius (LBS III.429).

NOTES ON THE LIVES

It appears that the Vita Sancti Machutis is based on the Lives of three different saints:

(1) Machutes, Machudd, Machu, who was associated with South Wales. This is found in the earlier part of the Life (A §§1-6, 8, B §§1-15, 25-26). To this section has been added fictitious voyages of St.Malo with St.Brendan of Clonfert (A §§7, 9-13, B §§16-24).

(2) Maclovius, Maclou, Malo, the saint of St.Malo and Aleth in Brittany. (A §§15-21, B §§27-76). St.Malo is never called Machutus in Brittany (G.H.Noble, *The Saints of Cornwall*, III.57 n.2).

(3) Machutus, a saint of Saintonge (A §§22-30, B §§77-87). See G.H.Doble, *loc.cit.* The saint of Saintonge was called Marcoux (Nora K. Chadwick, *Early Brittany*, p.249). A basilica was erected over his remains outside the walls of Saintes, now called the 'faubourg Saint Macoult' (LBS III.429).

A calls the saint Machutes to begin with then sometimes Machlovus. B calls the saint Machu, Machutes and Machutus. L calls him Machutus, except in one place (#4) *Maclou*. If it is accepted that the Life is made up from those of three different saints, then a number of chronological problems raised in LBS III.429 f. cease to exist.

Thus Machu is the person described in ##1 - 3 above, Malo is the saint of ##4 - 11, and Machutus or Marcoux the saint of ##12, 13.

1. Old: According to A Derwela was 66, according to B 40, when Machutes was born (LBS III.418, 430). Guentus or Wentus: Probably Ynyr Gwent was intended but Rice Rees gave the father as Caradog ab Ynyr Gwent (*Welsh Saints*, pp.233, 256), this seems to have been a completely unauthorised guess, but was accepted by LBS except that they made Caradog the father of Ynyr Gwent (LBS III.418, 430), equally unsubstantiated (PCB).

##1 & 3. The names Guinicastrum, Gimicastrum, Gummi-castrum all seem to be corruptions of some Latinization of Caer-went. Leland seems to have seen several manuscripts similar to that of #3 in which the place was variously called Gimicastria, Gunnicastria, Guinacastria and Gumina. He found that the place had been identified with Godmanchester (older *Gumencestre*), but suggested that Guinacastria [Winchester?] was more probable (*Collectanea*, 1770 ed. IV.13-14).

4. Headquarters: That is the monastery of St.Malo. Cousins: Samson and Maglorius were cousins of Machutes, in accordance with #1, but not of Malo. This removes the difficulty mentioned in LBS III.431: "It is remarkable that although Malo lived so near Dol, there is no mention in either Life of his associating with his kinsman, Samson."

Aleth is where now stands S.Servan. The isle of Aaron was in Malo's time much larger than at present. It is now occupied by the city of S.Malo (LBS III.421).

6. For Philibert, Ninanus and Fabu read Childebert, Aurelianus and Pabu, as suggested by De la Borderie (LBS I.298 n.2). LBS III.416 says that according to Leland "Machu went to Paris to receive confirmation of the grants made to him by Childebert the king." Actually Leland did not mention the purpose of the visit. Childebert was king of Paris 511 - 558.

8. The monastery of Luxeuil [in Haute-Saône near the Swiss border about 50 miles WNW of Basle], was founded in 590 by Columbanus, but he was driven out in 600 (LBS III.430).

9. Iuthael: **B** gives Iudicael here. Iudicael was son of Iuthael who died c.605 (De la Borderie, *Histoire de Bretagne*, I.469).

#12. Leontius was living in 600 and was bishop in 625 (LBS III.429).

#13. We may perhaps conclude that November 15 was the date of commemoration at Saintes, and that Malo died on a Sunday. On the assumption that both apply to the same saint we may note that November 15 fell on a Sunday in 621 (LBS III.429). Under the names Machu, Machutes, Machlovus, Maclovius, or Malo commemorations are recorded in most Calendars on November 15, English, Breton and in the Roman Martyrology. So too as Machudd in some Welsh Calendars.

MACHU

L mentions 'Tathu, brother of S. Machutes, for whom an altar was consecrated in the monastery of Nantcarfan situated in the *patria* where Machutus was born.' Tathu is probably Tatheus (q.v.)

The following churches in Wales seem to have been foundations of Machu, all in Gwent: (1, 2) Llanlliwid now Llanllwyd and Llanfannar both in Llangatwg Feibion Afel. These are called *Lann Liuit Machumur* and *Lann Vannar de Machumur* in BLD 240-1. (3) St.Maughan's or Llanfocha also in Llangatwg Feibion Afel, which appears in BLD as *Lann Mocha* (or *Bocha*) and *Ecclesia de S. Machuto* (74, 320). Machumur = Machu Mawr (LBS III.433).

As early as 1352 St.Mechyll, the saint of Llanfechell in Anglesey, had been identified with Machutus, and he is given the same commemoration day, November 15. See Mechyll. In two Welsh Calendars dated 1618 and 1633 we find under November 15 Machudd and Mechyll. Machudd does not appear in calendars earlier than this (LBS I.75).

MALO

Cézembre, where Malo first settled, was the site of a monastery said to have been founded by St.Brendan. This may be how St.Brendan came to be brought into the Life of St.Malo (LBS III.420). G.H.Doble found that St.Brendan had stepped into the shoes of St.Branwaladr (q.v.). He suggested that perhaps the original tradition was that St.Malo was the disciple of St.Branwaladr (*The Saints of Cornwall*, IV.118 and n.15).

From the Life of St.Suliau (there identified with Tysilio) we are told that the saint visited Malo at Aleth. The saint meant here is St.Sulian or Sulinus of Saint-Suliac-sur-Rance not far from St.-Malo. (G.H.Doble, *The Saints of Cornwall*, V.109, 113, etc.).

The Life of St.Gurval says that Maclovius, bishop of Aleth, being sick and foreseeing his death, requested that Gurval should succeed him. See LBS III.161; G.H.Doble, *The Saints of Cornwall*, I.63-64.

Malo is the patron of numerous churches in Brittany as well as other parts of France (LBS III.433).

MALVASIUS. See Melwas.

MANACCA, ST.

Manacca is the saint of Manaccan or Minster in Cornwall, six miles east-south-east of Helston. According to popular tradition she was either nurse or sister of St.Levan [Selevan]. In Bishop Stapeldon's Register, 1308, the church is called *Ecclesia Stae Manacae* in Menstre (LBS III.434).

MANACCUS, ST.

The saint of Lanlivery (two miles west of Lostwithiel) and Lanreath (five miles east-south-east of Lostwithiel) in Cornwall (LBS III.435). According to William of Worcester 'S.Manacus, the bishop, lies in the church of Lanreath.' His feast was on the Thursday before Whitsun (*Itineraries*, ed. John H. Harvey, p.106/7). He says also that St.Wyllow, St.Mancus, and St.Midbard [Meubred] were companions (*loc.cit.*, pp.96-98).

Lanreath church is dedicated to St.Monach or Manaccus. In Bishop Stafford's Register his name is given as Managhan. The feast at Lanreath is now observed on August 3 (LBS III.435).

MANAWYDAN ap LLŶR. (Legendary).

Manawydan's story is told in two branches of the Mabinogi, 'Branwen ferch Llŷr' and 'Manawydan fab Llŷr'. In the first he is introduced incidentally as the brother of Brân (WM 38, RM 26). On one occasion he acted as messenger between Brân and Matholwch Wyddel (WM 43-44, RM 30). He was one of the seven men of the army of Brân who escaped when they fought against the host of Ireland, and who were entertained by the Venerable Head of Brân for fourscore and seven years. See Brân ap Llŷr.

In the branch of 'Manawydan' the kingdom of Lloegr had been conquered by Caswallon ap Beli from Caradog ap Brân, and Manawydan was a man without land. As he made no complaint he was called one of the three 'ungrasping (*leddf*) rulers' (WM 61-62, RM 44). This is referred to in the triads (TYP no.8) where he is called one of the 'Three Prostrate Chieftains' of Ynys Prydain. Here 'prostrate' is the preferred translation of *leddf* by Rachel Bromwich. W.J.Gruffydd suggested 'passive' (*Rhiannon*, p.82). Pryderi ap Pwyll, however, gave him the seven cantrefs of Dyfed and bestowed on him his own mother, Rhiannon, who was then a widow, as wife, with his capital at Arberth [Narberth] (WM 61-63, RM 44-45).

One day Manawydan, Pryderi, Rhiannon and Cigfa, Pryderi's wife, proceeded to the Gorsedd at Arberth with their retinue. While they were seated there, there was a noise and a mist fell. When the mist lifted there was nothing to be seen but the houses of the Court, empty and desolate. Only they four were left (WM 64-65, RM 46). This enchantment had fallen on them, as we learn later, through the magic of Llwyd ap Cil Coed.

The whole land was uninhabited except for wild beasts. The four lived for a while on the food left in Arberth. Then for two years they supported themselves by hunting and fishing until at last they grew weary and decided to go to Lloegr, and support themselves by some craft. They settled in Hereford and betook themselves to making saddles. Manawydan's work was so excellent that all the other saddlers in Hereford lost their trade and they planned to slay Manawydan and his companions. Hearing about this they decided to move to another city. They took up the trade of making shields, but the same thing happened and they moved again. At the next city Manawydan decided that they should make shoes. He used the finest leather and learnt how to add gilded buckles to the shoes. For that reason he was called one of the Three Gold Shoemakers. (This also is mentioned in a triad (TYP no.67) which speaks of Manawydan as one of the 'Three Golden Shoemakers' of Ynys Prydain). Again the work was so excellent that they were in danger of their lives. This time, at Manawydan's advice, they returned to Dyfed (WM 65-68, RM 47-49).

Dyfed was still under a spell. They lived for a year, supporting themselves by hunting. One day a boar led them to a castle in a place where none had been seen before. The dogs followed the boar into the castle and Pryderi followed the dogs. Pryderi's hands got stuck to a golden bowl, his feet to the slab on which the bowl stood, and he lost the power of speech. Manawydan waited some time and then went home. When Rhiannon heard about it she insisted on looking for Pryderi, and like him got caught. Then a mist fell, thunder sounded, and the castle vanished with Pryderi and Rhiannon (WM 68-71, RM 49-51).

Manawydan and Cigfa were now left alone. Manawydan assured her that he would keep faith. They returned to Lloegr and Manawydan again took up shoemaking. Again he was forced to leave, and

returned with Cigfa to Dyfed. This time Manawydan brought with him a bundle of wheat. He lived again at Arberth, hunting and fishing, and sowed three crofts of wheat, which turned out the best wheat in the world. When harvest came he saw that one croft was ripe. The next day he set out to reap but found only bare straw left. The same happened with the the next croft. Being thus warned he watched during the night. In the middle of the night an army of mice came, and each took an ear of wheat from its stalk. He rushed on the mice but could not overtake them, except one which he caught and put in his glove (WM 71-75, RM 51-54).

Manawydan decided to hang the mouse as a thief and set up two forks on the Gorsedd at Arberth. As he was doing this a clerk appeared, the first human being that he had seen in the land for seven years, except for his companions. The clerk tried to persuade him to let the mouse go, but being unsuccessful went on his way. Next a priest appeared who also attempted to save the mouse without success. Manwydan had tied the string round the mouse's neck, and was about to draw it up, when a bishop appeared with baggage and retinue. The bishop was so anxious to save the mouse that he offered more and more in ransom, but in vain. Finally the bishop asked Manawydan to state what he would require in order to save the mouse. Manawydan said, "Remove the charm and the illusion which is upon the seven cantrefs of Dyfed." The bishop promised, but that was not enough for Manawydan who made sure by every conceivable condition that he should not suffer any further from the enchantment. The bishop confessed that he was Llwyd ap Cil Coed and had caused the enchantment to avenge his friend, Gwawl ap Clud, who had been prevented by Pwyll from marrying Rhiannon (see s.n. Pwyll); that the mouse was his wife, and that was why he was anxious to free it. She had been caught because she was pregnant and could not run fast enough. Llwyd ap Cil Coed removed the spell and finally got his wife back when Manawydan saw Pryderi and Rhiannon safe before him. They had been kept in durance (WM 75-81, RM 54-58). No more is said here of Manwaydan.

Manawydan is associated with Caer Siddi, an otherworld fortress, as we learn from a poem in the Book of Taliesin. Taliesin is represented as saying:

Perfect is my seat in Caer Siddi:
Neither plague nor age strikes him who is therein,
As *Manawyt* and Pryderi know.

(BT 34, ll.8-10). See John Rhys, *Celtic Folklore*, p.678; John Morris-Jones in Cy. 28 (1918) p.236; R.S.Loomis, *Wales and the Arthurian Legend*, pp.148-9.

That Manawydan was considered one of the immortals is suggested by the fact that he appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WN 462, RM 107), and took part in the hunting of the boar Trwyth, being one of the four who clutched the boar and plunged him into the Severn (RM 140-1). He is mentioned in the dialogue between Arthur, Cai and Glewlwyd Gafaelfawr in the poem 'Who is the Porter' in the Black Book of Carmarthen, which tells that he was in Arthur's service and took part in the battle of Tryfrwyd (q.v). Arthur says:

My servants were fierce in defending their rights;
Manawidan ab Llŷr, profound in counsel.
Indeed *Manauid* brought shattered shields from Tryfrwyd.

(BBC 94, ll.9-11 trans. Rachel Bromwich in *The Figure of Arthur* by Richard Barber, 1972, p.70).

The shorter form of the name, Manawyd, which means 'an awl', probably led to the idea in the Mabinogi that Manawydan was a master craftsman (John Rhys, *Hib. Lect.*, pp.665-6 n.4; TYP pp.442-3). The name Manawydan ap Llŷr corresponds to that of the Irish sea-god, *Manannán mac Lir*, who was associated with *Inis Manann*, the Isle of Man. Similarly Ynys Manaw is the Welsh name for the island. There are no traditions connecting Manawydan with the Isle of Man, but *ar vreithel Vanawyt*, 'before

the land(?) of Manawyd', occurs in the Gododdin of Aneirin (CA line 35), perhaps referring to Manaw Gododdin. See further TYP pp.441-3, CO(2) p.79. See also Llŷr Llediaith.

MANDUBRACIUS.

A king of the Trinovantes. His father is called Imanuentius in a late interpolation into Caesar's *De Bello Gallico*, V.20 (T.D.Kendrick, *British Antiquity*, p.90). The father had been slain by Cassivellaunus, king of the Catuvellauni, and Mandubracius succeeded in making his way to Caesar in Gaul, and in securing his protection. When Julius Caesar made his second landing in Britain (54 B.C.) he sent Mandubracius to the Trinovantes. Their hatred of the Catuvellauni enabled Mandubracius easily to persuade them to rise at his summons and submit to Caesar. Caesar accepted their submission and gave them Mandubracius for king. When Cassivellaunus had sued for peace, Caesar ordered Cassivellaunus to keep his hands off Mandubracius and the Trinovantes, and his orders appear to have been obeyed at any rate during the lifetime of Mandubracius (Caesar, *De Bello Gallico*, V.20, 22; John Rhys, CB pp.17-18; Oman, pp.42-48).

For the further history of the Trinovantes see s.n. Dubnovellaunus.

Paulus Orosius (*Hist.*,vi.9) speaks of Andragius (a corrupt form of 'Mandubracius') as the commander of the Trinovantes who surrendered to Caesar, and this was copied by Bede (*Hist.Eccles.*, I.2) who wrote the name Androgeus. In this form it was taken over by Geoffrey of Monmouth for the basis of his fictions. See s.n. Afarwy ap Lludd.

MANOGAN. See Mynogan.

MANSUETUS.

A 'Bishop of the Britons' who attended the Council of Tours in A.D.461. There is no indication that he was a Briton of the Island, and as, immediately after, we find great masses of his countrymen on the spot (see Riothamus), it seems safe to conclude that he was the representative of the Britons of Armorica. This is the first tangible evidence of the presence of Britons in Armorica (Oman, p.237). Armorica was in the archbishopric of Tours (Nora K.Chadwick, *Early Brittany*, p.197).

In *Series Episcoporum Ecclesiae Catholicae*, ed. P.B.Gams, Ratisbon, 1873, the following entry occurs for Vannes (p.649):

c.461-2	Paternus II, in synod. Venetica cons.
461	Mansuetus, ep. sedis Britonum.

It appears that Paternus was the ordinary bishop of the city of Vannes, and that Mansuetus was supposed to be the bishop of the Britons in the neighbourhood of Vannes, i.e. Bro Weroc? The Council of Vannes in which St.Paternus took part was in 465 (G.H.Doble, *St.Patern*, Cornish Saints Series, No.43, p.4).

MAODDYN.

In the Cynddylan Poetry there are two stanzas which mention Maes Maoddyn (CLIH XI):

102	<i>Maes Maodyn</i> , covered indeed with frost, After the destruction of him of good intention, On the grave of <i>Eirinued</i> , thick snow.
103	The mound of <i>Elwithan</i> , wet indeed with rain, <i>Maes Maodyn</i> below it, Cynon ought to lament him.

In *Montgomeryshire Collections* IX.152 it is said that Cyndrwyn had four brothers, Maoddyn, Elwyddan, Eirinwedd and Cynon. It is unknown what authority there is for this statement. The names have probably been taken from these englyns, and the relationship with Cyndrwyn a guess. See CLIH p.241. The graves are perhaps in the vicinity of Llanwddyn in Powys Wenwynwyn. See CLIH pp.lxv,

240-1. Cynon is elsewhere listed as a son of Cyndrwyn. The name Elwyddan occurs in the place-name Bodelwyddan in Tegeingl. See Gwddyn.

MAPONOS. (Celtic divinity).

“Epigraphic evidence for the cult of Mapon(us) in Roman times is confined to north Britain....Five dedications to him dating from the second and third centuries have been discovered.... The equation of Maponus with Apollo appears on four of the five inscriptions.” There is evidence of the cult in Gaul. See TYP p.433. The Welsh word *mabon* means ‘boy or male child’ and from this John Rhys suggested that Apollo Maponos was a Celtic god worshipped as an infant (*Hib. Lect.*, pp.21-22). See also s.n. Mabon ap Modron.

MAR ap CENEU. (435)

He appears as a genealogical link in the pedigrees of the ‘Men of the North’. In Bonedd Gwŷr y Gogledd he is the father of Arthwys (§§3-6 in EWGT p.73) and in a late version of Bonedd y Saint he is given a son Cynllo (§94 in EWGT p.67). Other sons mentioned are Lleenog (JC 36) and Einion (ByA §§14, 28c), but in alternative versions the two latter are made sons of Maeswig Gloff (HG 9 for Lleenog and ByA §28c for Einion). See EWGT pp.48, 88, 91, 10, 91 respectively. It looks as if Mar and Maeswig Gloff are two names for the same person. Later texts often write Mor for Mar.

Gruffudd Hiraethog in Peniarth MS.176 p.70 mentions that Castell Gwernfor was named after Mor ap Ceneu ap Coel Godebog. The place seems to be Rhuthun Castle which is called ‘Y Castell Coch yNgwernfor’ (WATU).

MAR ap GLYWYS. (470)

He is mentioned in the Life of St.Cadog as one of the sons of Glywys, who received Margan [now Margam] as his patrimony (Prefatio in VSB p.24, EWGT p.24). A similar passage in Jesus College MS.20 reads *Mur Margam* (JC §5 in EWGT p.44).

Compare Margan ap Maglawn.

MARCELLINUS, brother of Magnus Maximus. See Macsen Wledig.

MARCH ap MEIRCHION. (Legendary).

Both March and Meirchion are regular Welsh names derived from Latin Marcus and Marcianus respectively. *March* is also the Welsh for ‘horse’, plural *meirch*.

March ap Meirchion corresponds in Welsh legend to the celebrated king Mark of the Tristan romances. See s.n. Trystan ap Tallwch. But there are Welsh legends about March and Trystan, unknown to the French romances, just as the material of the French romances is only partially found in Welsh. The surviving scraps of Welsh legend probably form parts of a saga older than the French romances. See Rachel Bromwich in *Trans.Cym.*, 1953, pp.50-51. As in the French romances March is described as the uncle of Trystan (e.g. TYP no.71). The wife of March and mistress of Trystan is called Epyllt, corresponding to the French Iseult. See Epyllt Fynwen. For stories in which March and Trystan both appear see s.n. Trystan ap Tallwch.

Another triad mentions March ap Meirchion as one of the ‘Three Seafarers’ of Ynys Prydain (TYP no.14). In the tale of ‘Rhonabwy's Dream’ March ap Meirchion is mentioned as the head of a troop of the men of Llychlyn [Norway] and as first cousin to Arthur (RM 151), and later in the same tale he is listed as one of forty-two counsellors of Arthur (RM 159).

Two Welsh stories about March ap Meirchion are told in Peniarth MS.134 pp.131-2 where Gruffudd Hiraethog is quoting from a book of Gwilym Gwyn. It is edited with notes in NLWJ XX (1978) pp.373-6:

.... Egri ap Morien ap Mynac ap March ap Meirchion. He [March] was lord over a part of Gwynedd. He went to war against the pagans and there he was captured and was in prison a long time. The Birds of Llwch Gwin were given to him to teach, and he taught them to fly, coupled

together, by holding a spit of flesh in the air. One Easter Day he wished to display the learning which he had inculcated in the birds, and the sultan told him to perform with them as he wished. He made a chair for himself and got into the chair with a spit of flesh in his hand. He bound the birds to himself and raised the spit. The birds flew [up], wishing to get the flesh, and thus he came homewards. A gryphon is put on his arms because of that.

And he had horse's ears, and nobody knew that except his barber, who did not dare [to reveal it] for the sake of his head. The barber became sick, so that he had to seek a physician who said that a secret was killing him and told him to confess it to the earth. And so he did and became well, and fair reeds grew in that place. At the time of a high feast the pipers of Maelgwn Gwynedd came there and saw the fair reeds. They cut them and made them into pipes and played them before the king. And they played nothing but 'March ap Meirchion has the ears of a horse.' And thereupon arose the saying, 'That is gone on horns and pipes'. [In other words 'the secret has become more than public'].

March ap Meirchion ap Kystenin ap Kynvarch ap Tudwal ...

The tale of March and the birds of Llwch Gwin is a variation of one told of Alexander the Great. See NLWJ note pp.374-5. For more about the Birds of Llwch Gwin see s.n. Drudwas ap Tryffin.

It is evidently his name, March, meaning 'horse' that led to the legend of his having horse's ears, which is a variation of the Midas legend, and was widespread as a folk-tale. See John Rhys, *Celtic Folklore*, pp.572-5, *Arthurian Legend*, p.70; TYP pp.446-7. Bérout, in his Romance of Tristan, tells of a dwarf who by great cunning had discovered a secret about king Marc. The barons had seen him talk secretly with the king, and wanted to know what it was they used to talk about. One day the dwarf, being drunk, told them to come to a certain hawthorn. When they were there the dwarf, hiding his head in the hawthorn, said: 'Hawthorn, to you I speak, not to any vassal, Marc has horse's ears.' He acted foolishly, for on account of that the king later deprived him of his head. (*Le Roman de Tristan par Bérout*, ed. E.Muret, in *Les Classiques français du moyen age*, Paris, 1913, p.41, ll.1306 - 1350). A reminiscence of this may have survived in Malory's *Morte Darthur*, X.27, (ed. Eugène Vinaver, 1967, p.618), where we read of "the lay that sire Dynadan made by kynge Marke, whyche was the worste lay that ever harper songe with harpe or with any other instrument." (Cf. John Rhys, *Arthurian Legend*, pp.357-8).

The genealogy of March, above, (where Cynfarch is an error for Cynfor) agrees with the statement in Rhonabwy's Dream (above) that March was first cousin to Arthur, who is said to be son of Uther ap Custennin ap Cynfor etc. (MG §5, ByA §30 in EWGT pp.39, 93). The Welsh tale, *Ystoria Trystan*, also says that March was first cousin to Arthur. See s.n. Trystan. On the other hand, a note in Llanstephan MS.100 p.19 (17th century) says that Arthur and March were the sons of two sisters, that is, they were cousins through their mothers. This implies that the mother of March was a daughter of Amlawdd Wledig.

The opening sentence in the quotation above gives the supposed genealogy of Egri of Talybolion, patriarch of a tribe in Bodegri in Anglesey. Egri was born in about 1100, which shows that the genealogy is defective. *Morien ap Mynac* should be corrected to *Morien Mynawc*, and we can accept that this legendary hero was regarded as a son of March. See Morien Mynog.

Another tradition concerning March in Gwynedd is referred to by Leland (*Itinerary*, ed. L.T.Smith, III.99):

Ther is a little Water caullid Merach Mirchion, wherby, as sum saie, was Lorde Marach a Mirch[i]ons Place. It is in Henellan [paroc]h.

This brook is now called Meirchion and joins the Elwy opposite the Cefn caves and rocks; there is a house on the brook called Llys Meirchion, ¾ mile west of Henllan [grid ref. SJ 0168].

Tremeirchion, older Din Meirchion, is on the other side of the Vale of Clwyd [grid ref. SJ 0873] (OP II.571).

March was evidently regarded as a powerful king, for Cynddelw (in an *awdl* to Owain Gwynedd composed between 1155 and 1170) compares his patron with March. 'He has a right to Wales and will possess her in honour, as March possessed her after Meirchyawn' (LIH p.87, ll.13-14, quoted in TYP p.444).

The grave of March is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (BBC 67.12), together with those of Gwythur and Gwgon Gledddyfrudd, but the sites are not mentioned (No.44 in SG p.126).

The Breton monk Wrmonoc in his Life of St. Paul of Léon, written in 884, mentions (§8) a king Marcus 'whom they call by another name, *Quonomorius*, a powerful monarch under whose rule lived people of four different languages.' I believe that the identification with 'Quonomorius' who is probably Connor of Brittany, is a mistake on the part of Wrmonoc. See s.n. Connor. But king Marcus may be the historical person behind March ap Meirchion. There is nothing in the Life to indicate where he ruled except that it was probably somewhere between Morgannwg and the south of Cornwall (TYP pp.445-6). The 'four languages' is a bit of exaggeration based on Bede (*Hist. Eccles.*, III.6) and may refer to Marcus or Connor. Marcus wished to strengthen Christianity in his country and called on Paul for the purpose. Paul bowed to the wishes of the king and came to Villa Bannhedos or Caer Banhed (where the king was later buried) and there Paul instructed the king and his people. See further s.n. Paul of Léon.

The inscribed stone at Castle Dore near Fowey in Cornwall which records the resting place of a son of Cunomorus has led some to believe that Castle Dore (rather than Lantyan; see below) was the capital of king Mark, on the basis of Wrmonoc's identification of Marcus with Quonomorius. The idea is now generally rejected. See s.n. Cynfor ap Tudwal.

FRENCH ROMANCE

In the Tristan romances Mark is a king in Cornwall. In the earliest versions his capital was apparently at Tintagel (*Le Roman de Tristan et Iseut* renouvelé par Joseph Bédier, 1900), but according to Béroul (c.1190) the capital of his kingdom was at Lancien (ll.1155 et passim) represented by the present-day farm of Lantyan, grid ref. SY 105572 (AoW 240 and n.49), in the parish of St. Sampson's in Golant on the right bank of the river Fowey. This was pointed out by Joseph Loth who also noticed Kilmarth (for *Kilmarch*, ('March's retreat') near Tywardreath in the same neighbourhood (*Contributions à l'étude des Romans de la Table Ronde*, Paris, 1912, pp.72, 75), and a gate entering Lantyan wood is still called Mark's Gate (Bruce I.184). The use of the place-names, Lancien and St. Sampson's (I.2977), are probably due to Béroul or his immediate source (Rachel Bromwich in *Trans. Cym.*, 1953, p.60 n.121), while names like Kilmarth and Mark's Gate may be later popular inventions suggested by the romances (Bruce I.184-5; TYP p.446 n.1).

In the older versions of the Tristan legend Mark was a sympathetic character and behaved honourably in spite of much frustration. However in the later Prose Romance of Tristan the character of Mark is completely altered. He is a villain and a traitor, an enemy of Arthurian knighthood (Eugène Vinaver in *Arthurian Literature*, ed. R.S. Loomis, p.340). It is Mark who slays Tristan by treachery (Bruce I.490. See s.n. Trystan) and he himself is slain in vengeance by Sir Bellangere (Malory, X.40, XIX.11, ed. Eugène Vinaver, 1967, pp.648, 1150).

In the Post-Vulgate Cycle of Arthurian Romances Mark survives Arthur and after Arthur's death (*sic*), he destroyed Camelot. This is also referred to in the Romance of Palamedes (*Arthurian Literature*, pp.334-5).

MARCH MALEN. (Folklore).

"It is popularly supposed to be an evil deity, which infects the air with a pestilential exhalation, and to it the old proverb refers, - *a gasgler ar varch malen, dan ei dor ydd â*; which is somewhat equivalent in meaning to the vulgar saying among the English, 'what is got on the devil's back is spent

under his belly.’” (John Williams ab Ithel, *The Traditionary Annals of the Cymry*, 1867, p.78, reprinted from *The Cambrian Journal*). John Rhys quoted the same Welsh proverb which he translated, ‘What is collected on Malen's horse's back will find its way under his belly’. Both authors connected the word Malen with *mall*, ‘evil’, *Y Fall*, ‘the evil one’, *Plant y Fall*, ‘the devil's own’. They both refer to the triad by Iolo Morganwg which mentions ‘March Malaen which is called the Depredation of May-day’, one of the ‘Three Calamitous Depredations’ which happened to Ynys Prydain (*Myvyrian Archaiology*, Third Series, no.11; *Trans.Cym.*, 1968, p.306). Rhys also connected March Malen with *Ellyll Malen*, ‘Malen's Demon’, which appears in a triad (TYP no.64) as *Ellyll Melen*, one of the ‘Three Wild Spectres’ of Ynys Prydain. He also pointed out that *Y Fall Felen*, ‘the Yellow Evil’ was another name for the ‘Yellow Plague’. See Fad Felen, Y. (*Hib. Lect.*, pp.607-8 and n.1).

Iolo Morganwg was confused when he called March Malaen ‘the Depredation of May-day’. The depredation of May-day really applies to the second item of his triad, *Draig Prydain*, ‘the Dragon of Britain’, which was the second plague which came to Ynys Prydain in the tale of ‘Lludd and Llefelys’. See s.n. Lludd ap Beli Mawr.

John Davies of Mallwyd in his *Dictionarium Duplex* (1632) mentions the proverb, *Malaen a dyly ei daith*, which he translates ‘A bad messenger (perhaps meaning a devil) deserves his journey’. The word *malaen* was also used as an adjective with the meaning ‘accursed’ (CLIH p.191).

MARCHAN ap CYNWRIG ap CYNDELW GAM. (960)

He appears as a genealogical link in the ancestry of Gwenllïan, the mother of Einudd of Dyffryn Clwyd, patriarch of a tribe in Dyffryn Clwyd. Gwenllïan was the daughter of Rhys ap Marchan (ABT 1c, 8f in EWGT pp.96, 102). Coed Marchon one mile south of Rhuthun may take its name from him.

MARCHELL ferch BRYCHAN.

The wife of Gwrin Farfdrwch of Meirionydd, according to De Situ Brecheniauc (§12(17) in EWGT p.16). Similarly JC 3(3) in EWGT p.43 and corruptly in PB 3(d) in EWGT p.82.

MARCHELL ferch HAWYSTL GLOFF. (500)

The saint of Whitchurch, also called Eglwys Wen and Llanfarchell, the old parish church of Denbigh. She is also the saint of Capel Marchell formerly under Llanrwst (PW 104). Her pedigree is given in Bonedd y Saint (§43 in EWGT p.61) where her mother is said to be Tywanwedd ferch Amlawdd Wledig.

She has nothing to do with Ystrad Marchell, the name of a cwmwd in Powys Wenwynwyn containing the parish of Guilsfield. The two Marchell festivals that occur in Welsh Calendars are those of Marcellus saints (LBS III.438).

MARCHELL ferch TEWDRIG. (380)

The mother of Brychan. Her story is told in the tract De Situ Brecheniauc §§2-6 in VSB p.313 and again in Cognatio Brychan §§2-5 in VSB pp.315-6. She was the daughter of Tewdrig, king of Garthmadrûn. Because of severe cold (DSB) or a pestilence (CB) she was sent by her father to Ireland. On the way she passed the first night at Llansefin (now represented by Glansefin, a *plas* on the brook Sefin, near Llangadog, Ystrad Tywi. OP II.377; LBS I.304; Rhestr), the second night at *Methrum/Madrûm* (probably Meidrim or Meidrum in Dyfed) and the third night at Porth Mawr (by St. David's Head). She left with one hundred men for Ireland where she married a prince named Anlach, and by him became the mother of Brychan. See further s.nn. Anlach, Brychan, Tewdrig.

Caerfarchell in the parish of St.David's (grid ref. SM 7927), is supposed to take its name from her (LBS I.304 n.4).

MARCHLWYD, bishop in Morgannwg. (930?)

He is listed in the Book of Llandaf as a bishop between Gwgon and Bledri, being contemporary with Owain, Idwallon and Cadell sons of Morgan [Hen] (BLD 246). No charters are recorded.

MARCHUDD ap CYNAN. (840?)

Patriarch of one of the 'Fifteen Tribes of Gwynedd', which is placed in Rhos Uwch Dulas. See NLWJ XII pp.230 f (1962). His ancestry is given in the 'Hanesyn Hen' tract (ABT 9a, HL 7a in EWGT pp.103, 116) going back to the legendary Yspwys Mwyntyrrch (q.v.). Two sons are recorded, Carwed, through whom most of his tribe are descended (HL 7b, c, ABT 9a) and Owain, ancestor of Dafydd ap Tegwared of Pentraeth, Môn (HL 7a).

Gruffudd Hiraethog in Peniarth MS.135 p.300 says: *Marchudd, vn o xv llwyth Gwynedd o Gymwd Is Dulas yn Rros, yr hwnn oedd Pro[te]ctor Deffender i Rodri Mawr*. Similarly in Peniarth MS.134 p.133: *Arglwydd Protector i Rodri Mawr*. These references suggest that Marchudd was born c.840, a date which is consistent with the genealogy of his descendant, Edryd (q.v.) ab Inethan ap Iasedd ap Carwed ap Marchudd, who was born c.1000.

Robert Vaughan of Hengwrt calls him 'Lord of Abergeleu', a contemporary of Rhodri Mawr, and says that his home was at Brynffanigl (a township in Abergeleu). See Peniarth MS.101 p.8.

Ieuan Brechfa gives Marchudd the usual pedigree in Peniarth MS.131 p.291, but on p.236 he says: *Marchudd, un o bymthec llwyth Gwynedd ac un o bedwar llwyth Ros [a] Riwiniawc, ap Dorthach Wledic*. Deorthach Wledig was the father of Rhufon Befr (q.v.).

Through Edryd and Ednyfed Fychan Marchudd was ancestor in the male line of the royal House of Tudor.

MARCHWYN ap BRÂN. (610)

Genealogical link in the ancestry of Cillin Ynfyd; father of Gwylfwy (HL §§1a, 2a in EWGT pp.111, 112).

MARCIA. (Fictitious law-maker).

She is mentioned by Geoffrey of Monmouth as the wife of the fictitious British king Guithelinus. She was accomplished in all kinds of learning and, among many other admirable productions of her wit, she was the author of what the Britons call the Martian law, which king Alfred translated and called in the Saxon tongue Merchenelage. Upon the death of Guithelinus the government of the kingdom remained in the hands of this queen and her son Sisillius [Seisyll], who was then but seven years old (HRB III.13).

Merchenelage refers to Offa's 'Mercian Laws' which may have been appended to king Alfred's *Dooms* as being applicable to the Mercian kingdom only. No manuscript of these laws is now known to exist (B.B.Woodward, *History of Wales*, 1853, I.176).

MARCUS, anchorite and bishop.

The supposed editor of one text of the *Historia Brittonum*, namely that contained in the Vatican MS. (Mommensen's M). See s.n. Nennius. The MS. bears the heading *Incipit istoria Brittonum edita ab anachoreta Marco eiusdem gentis sancto episcopo*.

Heiric of Auxerre, who wrote on the *miracula* of St.Germanus in 873, cites as authority for one miracle 'a holy old man Marcus, a bishop of that race' ... 'being by race a Briton educated in Ireland, and having for a long time filled the holy office of a bishop in Britain, he elected to become a pilgrim. Accordingly having come to France, enjoying the munificence of the most pious king Charles [the Bald, 837-877], he follows the life of an anchorite in the monastery of SS.Médard and Sebastian.' [at Soissons]. (*De Miraculis S.Germani*, Bk.I c.8, 80, ed. J.P.Migne. *Patrologia, Series Latina*, Vol.124). This, and two other persons named Marcus, are mentioned by Nora K.Chadwick as possibly identical

with the editor of the Vatican MS. (*Studies in the Early British Church*, 1958, pp.104-9). The miracle concerns a calf like that told in HB §32. See Ifor Williams in *Trans.Cym.*, 1946-47, p.53).

MAREDUDD, king of Dyfed. (Fictitious).

He is mentioned by Geoffrey of Monmouth as Margadud, king of the Demeti, who fought as an ally of Cadfan of Gwynedd and Bledericus [Bledrus] of Cornwall at the Battle of Chester [Caerlleon], i.e. in about 616 (HRB XI.13). Probably the same king is intended when Geoffrey speaks of Margadud, king of the Demeti, advising Cadwallon to 'allow' Penda, king of Mercia, to make war on Oswy, as a result of which Penda was slain (HRB XII.12-13). This was in 655. Brut y Brenhinedd is similar.

MAREDUDD, king of Rheinwg.

He is mentioned in the Life of St.Cadog (§41 in VSB p.112) as *Margedud, rex Reinuc*. He came to Morgannwg with a strong force in order to reign over the country. He ordered his men to collect loot, and they rounded up a hundred oxen. Among them was a fat ox which belonged to the townsmen of St.Cadog. The soldiers cut it up for food but it refused to be cooked. As a result the king ordered all the oxen to be returned to their owners, who praised God for his precious servant Cadog. We hear no more of Maredudd.

There is no indication that this happened during the Life of St.Cadog, so that the event cannot be dated. Rheinwg [Rhieinwg] is probably a region including, or part of, Brycheiniog. See Rhieinwg.

MAREDUDD ab OWAIN ap HYWEL DDA. (d.999).

He succeeded his father as sole king of Deheubarth in 986. In the same year he conquered Gwynedd from Cadwallon ap Ieuaf and retained it for the duration of his life. He was father of Angharad, Cadwallon, Lleucu and perhaps Rhys. See the names. His mother is said to have been Angharad (q.v.) ferch Llywelyn ap Merfyn, supposed heiress of Powys. See further HW 345-6.

MAREDUDD ap PREDRI. (Legendary).

Genealogical link in the legendary ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli. Some versions call him king of Dyfed. He is made father of Meurig, king of Dyfed. See PP 63.

MAREDUDD ap RHAIN, a king in Dyfed.

A notice attached to the Life of St.Teilo in the Book of Llandaf says; 'Margetud son of Rein, king of the Demetic region, being exceedingly excited with fury and cruelty, slew Gufrir, a man of saint Teliavus, while abiding in the refuge of God and before his altar.' In atonement for which Maredudd is said to have made a grant of *Mainaur Brunus* to Teilo [i.e. Llandeilo Rwnws in Llanegwad, Ystrad Tywi]. (BLD 125). There is nothing to suggest that Maredudd ap Rhain was a contemporary of Teilo, and he may actually be Maredudd ap Tewdws ap Rhain who died in 796 (G.H.Doble, *St.Teilo*, p.32).

MAREDUDD ap TEWDWS ap RHAIN. (d.796).

A king of Dyfed whose death is recorded in the *Annales Cambriae* s.a.796:

Offa rex Merciorum & Morgetiud rex Demetorum morte moriuntur.

His genealogy is given in the 'Harleian' genealogies (HG §§2, 13 in EWGT pp.9, 11) where he is given sons Owain and Rhain, respectively. These and another son, Iddon, are listed in HG §14 (EWGT p.11). A daughter, Ceingar, is mentioned in Jesus College MS.20 (JC §12 in EWGT p.45) as the mother of Arthfael. That is, Arthfael ap Gwriad, if we accept JC §9 (in EWGT p.45), but Arthfael ap Rhys ab Ithel if we accept ABT §15 (in EWGT p.105) and drop Gwriad ap Brochwel from JC §9. See s.n. Arthfael ap Rhys.

See also Maredudd ap Rhain.

MARGAN ab ARTHAL. (Fictitious). (195-194 B.C.)

A fictitious king of Britain called Marganus son of Arthgallo by Geoffrey of Monmouth. He succeeded his cousin Regin son of Gorbonianus and held the government in peace. He was succeeded by his brother Enniaunus [Einion] (HRB III.19). Brut y Brenhinedd calls him Margan ab Arthal.

MARGAN ap MAGLAWN. (Fictitious). (805-803 B.C.)

A fictitious king of Britain whom Geoffrey of Monmouth calls Marganus son of Maglaunus by Gonorilla daughter of Leir. He and his cousin Cunedagius [Cunedda ap Henwyn] rebelled against Cordeilla while she was queen of Britain, captured her, and imprisoned her until she committed suicide. After this they divided the island between them, that part north of the Humber going to Marganus, and the south going to Cunedagius. After two years Margan was inspired by some trouble-makers to attempt to seize the whole kingdom on the grounds that his mother was the eldest daughter of Leir. He marched south but was defeated by Cunedagius and driven from place to place until he was slain at a place called after him Margan [now Margam] (HRB II.15). Compare Mar ap Glywys.

Brut y Brenhinedd calls him Margan ap Maglawn and tells the same story, but calls the place where he was slain Maes Mawr. After his death it was called Maes Margan and he was buried in the place where the monastery of Margan [Margam] now stands. Some manuscripts write Morgan. He is made ancestor of Ceiliog Myngrudd in some pedigrees. See PP §66(2).

MARIUS, uncle of Helena. (Fictitious).

See Llywelyn, fictitious father of Macsen Wledig.

MARIUS son of ARVIRAGUS. (Fictitious). (A.D.89-152 Hardyng)

A fictitious king of Britain, mentioned by Geoffrey of Monmouth. A man of admirable prudence and wisdom. In his reign a certain king of the Picts named Rodric came from Scythia with a great fleet, and began to ravage the north part of Britain, called Albania. Marius went against him, killed him in battle and gained the victory. He set up a memorial in stone to the victory, in the province which is called after him Westmaria [Westmorland]. He paid tribute to the Romans, practised justice, law and peace and on his death was succeeded by his son Coillus [Coel] (HRB IV.17).

Some English Chronicles called him Westmer, e.g. William Caxton, *The Cronicles of Englonde*, 1480 Ca.xlj.

In Brut y Brenhinedd he is called Meurig ap Gweirydd. In Brut Dingestow the province is called Wintymar 'and in Welsh *Gwys Meuruc*'. This is not found in other versions and is regarded by Henry Lewis as 'a gloss by the translator' (*Brut Dingestow*, p.224). The intended name seems to be *Gwas Meurig*, 'Meurig's Abode'. Compare 'Guasmoric near Carlisle' said to have been built by Vortigern according to an interpolation in the *Historia Brittonum* (§42). See s.n. Gwrtheyrn, notes.

Marius is said to have been one of the three kings who granted land to the followers of Joseph of Arimathea (q.v.). According to the 14th century *Eulogium Historiarum* (V.30), Marius founded Chester (Rolls edition, II.263).

The origin of Geoffrey's Marius seems to have been a remark by William of Malmesbury who mentions an inscription found on a stone 'triclinium' (dining table) at Carlisle reading MARII VICTORIAE (*De gestis Pontificum*, Prologue to Book 3, Rolls ed. p.209). Every vestige of this triclinium has since disappeared (*ibid.*, note).

Johann Trithem (d.1516), in his fictitious history of the Franks, says that their king Marcomir, son of Odemar, reigned A.D. 127-148 and married Athildis daughter of Marius, king of Britain (*Compendium ... Annalium in Opera Historica*, Frankfurt, 1601, p.19).

MARK. See March, Marcus.

MARTHAERUN ap BRYCHAN. See Papai ap Brychan, Rhun ap Brychan.

MARTRUN (or MAITRUN?), ST.

According to the Vespasian text of Rhygyfarch's Life of St.David, he was a saint of the province of Cedweli who submitted to St.David (§13 in VSB p.154). Not in the better texts edited by J.W.James.

MARUAN, ST. See Breaca.

MARUT ab ELAETH. (930)

Father of Môr and ancestor of Tandreg the mother of Gwalchmai ap Meilir (HL 2g in EWGT p.113). He is probably the same as Morudd ab Aeddan of the line of Rhufoniog. See EWGT p.155.

MARWENNA, ST.

The supposed saint of Marhamchurch near Bude in Cornwall. She is included, as Merewenne, among the children of Brychan in the Life of St.Nectan. See EWGT p.29 and s.n. Brychan, *supra*.

The Life distinguishes her from Morwenna (q.v.) as does the persistence of the *a* in Marwenna. The early forms are Marona-circa (1085), Marwene Cherche (1275), Marwyne-Churche (1290), Ecclesia Sancte Marwenne (1400) (G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, Cornish Saints Series, No.25, 1930, p.11).

The feast at Marhamchurch is on August 12 (LBS III.497).

C.L.Wrenn thought that Marhamchurch took its name from St.Maerwynn, the 10th century abbess of Romsey, in Hampshire. He gives the additional forms, Merewenna(1400), Marwenchurch, alias Sancta Merwenna (1416) (*Trans.Cym.*, 1959, p.67). Her festival is given as February 10 (May 13). (DCB s.n. Merwenna). See also Morwenna, Merryn.

MATERIANA, ST.

The patron of Trevena, the church of Tintagel, and of Minster near Tintagel. William of Worcester called her Matheriana, gave her day as April 9, and said that her body lay at Minster (*Itineraries*, ed. John H.Harvey, 1969, pp.28-30). The festival at Trevena is on October 19 (LBS III.399).

Catherine Rachel John calls her Merteriana. Minster is the mother church of Boscastle, and takes its name from a monastery of Benedictines, established by William of Botreaux (*The Saints of Cornwall*, 1981, p.44).

MATH ap MATHONWY. (Legendary).

Math gave his name to the fourth branch of the Mabinogi. He is there described as lord over Gwynedd, having his court at Caer Dathyl in Arfon. He was uncle of the sons of Dôn, from which it appears that Dôn was his sister (WM 81-82, RM 59). At that time Math could only live while his two feet were in the fold of a maiden's lap, unless the turmoil of war prevented him. The maiden was Goewin ferch Pebin of Dôl Bebin in Arfon, the fairest maiden of her time (WM 81, RM 59).

The peculiarity of Math was that whatever whispering, however low, might be between men, once the wind met it he would know of it (WM 82, RM 60). This peculiarity is also recorded of the Coraniaid (see s.n. Lludd ap Beli Mawr) and by fairies and demons in Welsh folklore (John Rhys, *Hib. Lect.*, p.225, *Celtic Folklore*, pp.195-6).

Gilfaethwy ap Dôn fell in love with Goewin, and Gwydion ap Dôn contrived that he should enjoy her. This incurred the wrath of Math who, with his magic wand transformed the brothers into stags, swine and wolves in turn for a year each; see s.nn. Gilfaethwy and Gwydion (WM 82-92, RM 59-67). Math also used his magic wand to test the virginity of Arianrhod (q.v.) (WM 93, RM 68). Later Math and Gwydion combined their magic powers to produce a maiden from flowers, named Blodeuedd (q.v.) (WM 100-1, RM 73).

Math is mentioned in two poems in the Book of Taliesin: (1) Twice in 'Cad Goddeu' where he is called enchanter and magician (BT 25-26); (2) in 'Echrys Ynys' (BT 68, ll.14-15); see quotation s.n. Iewydd. Also in the Red Book of Hergest where he is called Math Hen; see quotation s.n. Taliesin.

In a triad (TYP no.28) the enchantment of Math ap Mathonwy is called one of the 'Three Great Enchantments' of Ynys Prydain, and in the White and Red Book version it is added that he taught it to Gwydion ap Dôn. Dafydd ap Gwilym mentions 'Math, king of Arfon,' as one of three warriors who knew enchantment (*Gwaith Dafydd ap Gwilym*, ed. Thomas Parry, no.48, ll.35-42). See TYP p.55.

The 'Hanesyn Hen' tract (ByA §26 in EWGT p.90) seems to have known of a different version of the story of Math, for it makes him father of Llew [Lleu] Llaw Gyffes, Dylan ail Ton and Blodeuwedd by Arianrhod ferch Dôn.

See further TYP pp.448-50.

MATHOLWCH. (Legendary).

Matholwch, king of Ireland, plays an important part in the Mabinogi branch of 'Branwen'. He came to Wales seeking an alliance with Brân ap Llŷr, and wedded Branwen, sister of Brân. They returned to Ireland and lived together happily for one year, and Branwen bore him a son, Gwern. But before his return to Ireland Matholwch had received a serious insult from Efnisien, half-brother of Brân, and although this was fully repaid, Matholwch was compelled by the people of Ireland to take vengeance. This vengeance was taken on Branwen and it resulted in the invasion of Ireland by Brân. In TYP no.53 he is called Matholwch Wyddel. See s.n. Branwen.

Matholwch promised to give the kingship of Ireland to Gwern, in an effort to appease Brân. This was accepted by Brân as a part of the terms of peace, but owing to treachery on the part of the Irish, and the behaviour of Efnisien, war broke out again which resulted in the complete destruction of the Irish. No one was left alive of the Irish except five pregnant women in a cave, who later repopled the land, while of the British host only seven survived (WM 38-60, RM 26-43).

An early by-form of the name was Mallolwch which occurs in a fragment of the text of 'Branwen' in Peniarth MS.6 and also in Gogynfeirdd poetry (RBP col.1440, l.1, LIH p.259, l.17). See Rachel Bromwich in *Medium Ævum*, 28 (1959) p.208, TYP p.451.

The name came to be used indiscriminately for any legendary Irish king. For example in the legend concerned with the 'settling' of Welsh and Irish music in the time of Gruffudd ap Cynan. See BBCS I (1923) p.143. Also in the Life of St.Collen, where his mother, wrongly called Ethinen [Ethni] Wyddes, is made the daughter of *Mathylwch*, *arglwydd yn y Werddon* (EWGT p.30).

MATHONWY. (Legendary).

The father (or mother?) of Math ap Mathonwy. Like Math he (or she) appears to have been regarded as a magician, whose magic wand is mentioned in the poem 'Kerdd Daronwy' in the Book of Taliesin (BT 28, ll.26-27): 'The magic wand of Mathonwy'. See TYP p.448.

MATHUTHAFAR. See Yrp Luyddog.

MATÓC AILITHIR. See Santan ap Sawyl Benisel.

MATRONA. See Modron, mother of Mabon.

MAUCANNUS. See Meugan ap Cyndaf.

MAUDETUS. See Mawes.

MAUGANNIUS. (Fictitious bishop).

Geoffrey of Monmouth says that he was made bishop of Silchester by Arthur at the time of his special coronation (HRB IX.15). Brut y Brenhinedd converts the name into Morgant of Caer Fuddai, but it is Meugant in RBB p.204.

MAUGANTIUS. See Meugan(t) (1).

MAUGANUS. See Mawgan.

MAUGHAN. See Machu s.n. Malo.

MAURICIUS son of CARADOCUS. See Caradog, Duke of Cornwall.

MAURICIUS CADORCANENSIS.. (Fictitious).

He is mentioned by Geoffrey of Monmouth as one of four noblemen who were slain in Arthur's war against the Romans (HRB X.5). He is not mentioned in Brut Dingestow, but the 'Cotton Cleoptra' version calls him Meurig ap Cadwr (fo.91). Cadorcensis seems to be an error for Cadurcensis, derived from Cadurcum, the Latin name for Cahors in south-west France, 60 miles north of Toulouse. See G.B.Plech, *Orbis Latinus*, 1972. It was the seat of a bishopric. A Count Cadorcensis appears in the romance of 'Erec et Enide' by Chrétien de Troyes.

MAWAN father of LLEMENIG. See Llemenig.

MAWES, ST.

The saint of St.Mawes, across the Fal, opposite Falmouth. John Leland wrote: "From St.Just pille or creeke to St.Mauditus creeke is a mile dim [=half]." On the latter creek he found "a praty village or fischer town,... cawllid S. Maws; and there is a chapelle of hym, and his chaire of stone a little without, and his welle. They caulle this saint there St.Mandite, he was a bisshop in Britain [=Brittany] and [is] painted as a scholemaster." (*Itinerary*, ed. L.T.Smith, 1.200). In Brittany an abbot, when represented by a statue, was always shown wearing cope and mitre. This is why Leland thought that St.Mawes was a 'bishop in Brittany'.

From this there is no doubt that in the Middle Ages St.Mawes was regarded in Cornwall as the same as the well-known Breton St.Maudez. This is confirmed by the fact that in Latin documents the name of the town is written *Villata de Sancto Maudeto*, Maudetus being the latinized form of the name Maudez which we find in the liturgical books of Brittany (G.H.Doble, *Saint Mawes*, "Cornish Saints" Series No.1., 2nd edition, 1938, pp.2-3).

In 1336 one of the Scilly Islands was called St.Maudut. It is now called St.Martin's (Doble, p.11).

The alternative name of St.Mawes was *Lavausa* (1500) (i.e. Lan-Mause) or Lavowsa (1443, 1500). *Villata de Sancto Maudeto* (1283, 1301), and the saint is called Maudutus (1305), Mawdetus (1381), Mawsy (1427), Madetus (1505), Mawdyt (1433) (Charles Henderson, quoted by Doble, p.23). The old Cornish spelling was probably *Mause*. This would be Anglicized to Mawes. On this assumption there is no difficulty in identifying the Cornish and Breton names (Prof. Max Förster, quoted by Doble, p.28).

In Brittany he was called Maudez but in other parts of France Mandé, evidently due to the misreading of u as n. His festival is generally given as November 18 (Doble pp.8, 13, 21).

There are two Breton Lives of the saint. They are unreliable and say nothing about any visit to Cornwall. They tell us that he had two disciples, Bothmael and Tudy (Doble p.5). He founded a monastery on an island at the entrance to the Bay of Saint-Brieuc called Ile Modez (pp.9-10). Lan-Modez is on the mainland on the west side of the bay. The Life describes him as a 'magister' and Leland says that he was painted as a schoolmaster, which suggests that he was a famous teacher (p.12). According to the Life he died in his monastery on the island on November 18 (p.21).

The cult of St.Maudez spread all over Brittany and to many parts of France (p.12), but the places called after him, except Ile Modez and Lan-Modez are late, due to the spread of his cult, rather than being his foundations (pp.15-16).

See also LBS III.441-9.

MAWGAN, ST.

The saint who gave his name to St.Mawgan-in-Pydar and St.Mawgan-in-Meneage in Cornwall. The former is called Saint Mauchan of Lanhern in 1257, Ecclesia de la Herne (1279), Ecclesia Sancti

Maugani (1288), *Ecclesia beatorum Nicholai et Maugani de Lanherne* (1309). The latter is called Saint Mawan in Domesday.

Nicholas Roscarrock (c.1600) said: "Saint Maugan, saith Rowse in a Catalogue of Brittain Sts. which I have seen, was Bishop of the Iles of Scilly." (G.H.Doble, *The Saints of Cornwall*, II.34). In a Litany of Exeter origin, of the early middle ages, out of 319 saints invoked a bare dozen are Celtic. Among them is *Sancte Maucanne* (vocative). (Doble p.40).

Older Cornish documents give Sancto Maugano (1206) for St.Mawgan-in-Meneage and Ecclesia Sancti Maugani (1291) for St.Mawgan-in-Pydar. The name appears as *Maucan* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.47.

The feast at St.Mawgan-in-Pydar is on July 25, and that at St.Mawgan-in-Meneage on June 18 (LBS III.452).

There is a Bosmawgan in St.Winnow which was written Bodmalgan in 1389. In St.Ives there is Trevalgan, and a Trevelgan in St.Mawgan-in-Meneage (Doble p.37).

In Brittany St.Maugan gave his name to the parish of Saint-Maugan in the old diocese of St.Malo. Here the patronal festival is kept on the Sunday after September 24. The patron of La Méaugon, a parish a few miles west of Saint-Brieuc, is called St.Malgandus, a disciple of St.Brieuc. Here the pardon is on June 19. But Malgandus is mentioned in two Breton Calendars under September 24.

It is noteworthy that St.Meugan is commemorated on September 25 (LBS I.74) and this suggests that he is the same saint. Meugan and Mawgan derive from Moucant and Maucant respectively (A.W.Wade-Evans in *Trans. Dumfries-shire and Galloway Nat.Hist. and Antiquarian Soc.*, Vol.28, p.84).

Joseph Loth said that the original form of the name Mawgan/Maugan was *Malcan* or *Malcant* (Doble p.34). This is somewhat borne out by the names Trevalgan and Malgandus, above (Doble p.37). But the -lg- forms are late. Compare French *mal*, *mau-*. If Loth is correct the name cannot be equated with Welsh Meugan, but I question his etymology (PCB).

MAWGAN ap PASGEN. (430?)

The 'Harleian' genealogies (HG 22 and 27 in EWGT p.12) head the genealogies of Powys with a series of names which are clearly wrong: *Cincen /Cinan* (read *Cincen*) *map Maucanu* (read *Maucann*)/*Maucant map Pascent map Cattegirn map Catell Dunlurc/Catel*. The corresponding pedigree in Jesus College MS.20 (§18 in EWGT p.46) omits Cyngen and continues: *Manogan m. Pascen m. Cadell Deyrllloch*. There is no doubt that the pedigree should go back to Cadell Ddyrnllug and Gwrtheyrn [Vortigern], and that the name of Vortigern has been deliberately suppressed. Pasgen and Cateyrn are known to be sons of Vortigern. It seems probable that Mawgan was a son of Pasgen ap Gwrtheyrn and that he has been foisted into the pedigree. See discussion by A.W.Wade-Evans in *Arch.Camb.*, 85 (1930), pp.337-9, *Nennius*, 1938, p.57 n.1; and in EWGT pp.128-9.

MAWN ap BROCHWEL YSGITHROG. (520)

He is mentioned in Buchedd Beuno (§7) as Mawn vab Brochwel who received Beuno graciously and gave him Aberriw [Berriw] for his soul and the soul of his father (VSB p.17).

MAWN ap CYNGEN. (490)

He appears in Bonedd y Saint as the father of St.Ystyffan (§38 in EWGT p.60). He was thus brother of Brochwel Ysgithrog.

MAWN ap GRUFFUDD. (810)

Probably son of Gruffudd ap Cyngen. See HG §30 in EWGT p.12 and note p.129.

MAWN. See also Mawan.

MAWNAN, ST.

The saint of Mawnan by the Helford river in Cornwall, 3½ miles south-by-west of Falmouth. He is called Sanctus Maunanus in documents from 1281 to 1398 (LBS III.453). The feast at Mawnan is on December 26. The church was re-dedicated to St.Stephen whose day is December 26 (LBS III.457).

MAWRON, a bishop.

In a Glastonbury charter of 601, quoted by William of Malmesbury in *De Antiquitate Glastoniensis Ecclesiae*, the abbot's name is given as Worgret and the bishop's as Mauuron. There are reasons for regarding this charter as genuine, for example, the name of the king of Dumnonia, who is represented as giving five hides of land, was illegible (Clark H.Slover in *Speculum*, X.2 (1935), p.148). See the text edited by Thomas Hearne with Adam of Domerham, 1727, p.48.

MAWRON ap GLOYW. See Gloyw Wallt Hir.

MAXEN, MAXIMUS. See Macsen Wledig.

MECHELL, ST. See Mechyll.

MECHYDD ap LLYWARCH HEN. (550)

Mechydd is the subject of one of the 'Llywarch Hen' poems (CLIH VII). The poem refers to events which were evidently well known to the writer, and were supposed to be well known to the reader. It bears signs of considerable antiquity, but is too scrappy in character to make it possible to reconstruct the story behind it with any certainty.

A band under the leadership of Mechydd appears to be travelling to a battle against Mwng Mawr Drefydd. The guide is a certain Pelis, who claims to have been nurtured by Owain Rheged [i.e. Owain ab Urien Rheged] (VII.18). Mention is made of the horse, Arful Felyn (VII.14), which is elsewhere said to have belonged to Pasgen ab Urien. From this it may perhaps be inferred that Pasgen ab Urien was in the company (CLIH p.181). Pelis is apparently guiding Mechydd and his company to a place called Bryn Tyddwl (VII.14).

Mechydd was slain by Mwng's spearmen (VII.23) and the last stanza is:

VII.25 Mechydd ap Llywarch, intrepid prince,
with a fair mantle of swan's colour,
the first [of my sons?] who tethered his horse.

See Ifor Williams, 'The Poems of Llywarch Hen,' *Proc. Brit. Academy*, 18 (1932) pp.12-13, CLIH pp.lvii-lix, 27-29, 176-186).

His name appears in the list of sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Some versions substitute Morudd for Mechydd, other later ones give both names.

MECHYDD ap SANDDE BRYD ANGEL. (600)

Genealogical link, generally omitted, in the ancestry of Cynddelw Gam; father of Madog (ABT 6i in EWGT p.100). See Madog Madogion.

MECHYLL or MECHELL ab ECHWYS.

The saint of Llanfechell in Anglesey (PW 91). Commemorated on November 15 according to the Welsh Calendars (LBS I.75). His genealogy is given in Bonedd y Saint as Mechyll ab Echwys ap Gwyn Gohoyw and some versions continue by making Gwyn Gohoyw son of Gloyw Gwlad Lydan, etc. (§49 in EWGT p.62).

By 1352 St.Mechyll had been identified with St.Machutus for we find in *The Record of Carnarvon* p.62 (referring to Llanfechell): *Eadem villa simul' cu' hamel predicta tenet' de sancto Machuto*. For Machutus see s.n. Malo where it is proposed that three saints have been mis-identified.

All three are given November 15 for commemoration day. Mechyll makes a fourth. If Mechyll is to be identified with one of the three it would have to be with Machu of Gwent, but doubtful (PCB).

A cywydd to St.Mechell is contained in Llanstephan MS.125 (c.1640) p.206 and is edited in LBS IV.432-3. His descent is given as in the extended version, above. Some of the details seem to be drawn from the Life of Machutus/Malo. It “agrees generally with the Vitae” (LBS III.433), but there are local details. For example, “Thieves turned into stone, and Maelgwn's men and greyhounds, that had acted ‘foolishly’ he put to death. ‘The Lord of the luckless crew he, in his wrath, struck with blindness’, who, on his sight being restored, gave the saint ‘a free gift of land and strong men.’” (LBS III.434).

MEDAN of Bodmin. See Credan.

MEDDFYL (MEDWYL) ferch CYNDRWYN. See Ffreuer, Cyndrwyn.

MEDDWID ferch IDLOES. (580?)

The saint of the parish church of Clocaenog in Dyffryn Clwyd (PW 97 there spelt Meddwyd). Commemorated in the Calendars as Meddwid on August 27 (LBS I.73, III.458). In a will dated 1530 the church is called *Ecclesia Sancte Medwide Virginis* (LBS III.458). Her genealogy only appears in the late ‘Achau'r Saint’ (§18 in EWGT p.69) where she is called *Meddvyth verch Idlos vab Llawvroddedd varchawc*. Here the name Gwyddnabi has dropped out as the father of Idloes.

MEDDYF ferch MAELDAF ap DYLAN DRAWS. (450)

The wife of Cadwallon Lawhir and mother of Maelgwn Gwynedd (ByA 28e, f in EWGT p.91).

MEDEL ap LLYWARCH HEN. (550)

He is mentioned with six brothers in a stanza of one of the ‘Llywarch Hen’ poems (CLIH I.42): ‘Brave men, warlike brothers’. See full quotation s.n. Maen. He also occurs in the list of the sons of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86).

MEDEREI BADELLFAWR. (Legendary).

‘M of the Great Pan’, perhaps ‘Big Knee’(?) (Rachel Bromwich in TYP p.454). One of the ‘Three Amazons’ of Ynys Prydain according to a triad (TYP no.58).

MEDLAN ferch CYNDRWYN. See Ffreuer, Cyndrwyn.

MEDROD ap CAWRDAF. (530)

The father of St.Dyfnog according to Bonedd y Saint (§51 in EWGT p.62).

MEDROD (ap LLEW). (485)

The earliest mention of Medrod is in the *Annales Cambriae* s.a. 537:

Gueith Camlann in qua Arthur & Medraut corruerunt.

In a later text (B of the 13th century) the reading is:

Bellum Camlan in quo inclitus Arthurus Rex Britonum et Modredus proditor suus mutuis vulneribus corruerunt.

The first is all that survives of any information concerning Medrod which is definitely pre-Geoffrey in date, except some references by 12th century poets. T. Gwynn Jones pointed out that the early bardic references to Medrod indicate that he was looked upon as a paragon of valour and courtesy (*Aberystwyth Studies*, VIII pp.43-44). This is reflected in a late triad (TYP App.IV.5) where he is called one of the ‘Three Royal Knights’ of Arthur's Court, noted for their beauty and wisdom in peace, while in war no warrior could withstand them. Otherwise, however, this triad betrays the influence of Brut y Brenhinedd and French romance.

Other triads reflect traditions not found in HRB which are probably pre-Geoffrey in origin. They indicate a feud between Arthur and Medrod. Thus in TYP no.53 (Peniarth 50 version) we are told that Arthur gave Medrod a blow which was one of the 'Three Harmful Blows' of Ynys Prydain. The same triad says that one of the blows was that struck by Gwenhwyfar on Gwenhwyfach. Now Gwenhwyfach (q.v.) is said to have been the wife of Medrod. Triad no.54 tells of the 'Three Unrestrained Ravagings' of Ynys Prydain. The first was when Medrod came to Arthur's court at Celliwig in Cornwall, consumed all the food and drink, dragged Gwenhwyfar from her royal chair and struck a blow upon her. The second was when Arthur came to Medrod's court and left neither food nor drink there. The Pen.50 version adds that Arthur left neither man nor beast alive in the cantref.

These were perhaps some of the preliminaries to the Battle of Camlan according to the pre-Geoffrey legend.

Medrod is mentioned in the tale of 'Rhonabwy's Dream' as the adversary of Arthur in the battle of Camlan (RM 147). (This, however, may derive from Geoffrey). And in TYP no.59 Arthur and Medrod are said to have shared their men three times at the battle of Camlan. That was one of the 'Three Unfortunate Counsels' of Ynys Prydain. According to John Rhys the idea of such a proceeding is borrowed from a tournament, not war (*Arthurian Legend*, p.16). See further s.n. Camlan.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth calls him Modredus, a Cornish or Breton form (TYP p.455), the son of Loth of Lodonesia by Anna, sister of Arthur, and brother of Gualgvanus [Gwalchmai, Gawain] (HRB VIII.21, IX.9). This is the first indication that Modred, like Gawain, was Arthur's nephew.

When Arthur set out for Gaul to make war on the Romans he committed the government of the kingdom to his nephew Modred and to Guinevere [Gwenhwyfar] (X.2). Arthur had defeated the Romans in Gaul and was just about to cross the Alps into Italy when he heard that Modred had set the crown on his own head and had married Guinevere (X.13). Modred, with promises of territories, obtained aid from the Saxons, and also drew assistance from Scots, Picts and Irish. He had collected 80,000 men when Arthur landed at *Rutupi Portus* [Richborough]. A great battle was joined, there was great slaughter, and Modred was forced to retire to Winchester. He was again forced to retire to Cornwall. They met on the river Cambla [Camel, Camlan in Brut] and in that battle Modred was slain and Arthur mortally wounded (XI.1-2).

The two sons of Modred later rose up against Constantine [Custennin ap Cadwr], who had succeeded Arthur. After many battles they fled, one to a monastery in London, the other to a church at Winchester. Nevertheless Constantine caught them and slew them before the respective altars (XI.3-4).

The account given in Brut y Brenhinedd does not differ materially, but Loth becomes Llew ap Cynfarch, and in some versions Anna becomes Gwyar. See the names. Several triads refer to the Galfridian version, for example TYP no.51 which mentions Medrod as one of the 'Three Dishonoured Men' in Ynys Prydain and tells the same story, but adds that Arthur himself slew Medrod.

In Layamon's Brut (l.28742) the son of Modred who was slain at Winchester is called Melyon, and the name also occurs in the French 'Vulgate' *Mort Artu* as Melehan (*Arthurian Literature*, 1959, ed. R.S.Loomis, pp.109, 309).

In some versions of the account of the supposed discovery of Arthur's tomb at Glastonbury, it is said that three coffins were found, those of Guenhavera, Modredus and Arthurus. See *Arthurian Literature IV*, ed. Richard Barber, 1985, pp.37-63.

ARTHURIAN ROMANCE

Modred becomes Mordred in the French romances. In the 'Vulgate' Merlin-continuation a tale is told how Arthur unwittingly committed incest, begetting Mordred by his sister, the wife of Lot (Loth) (Bruce I.395, 441, II.319). This was evidently invented to sharpen the final tragedy (E.K.Chambers, *Arthur of Britain*, p.166). Otherwise he appears sparingly except in the Vulgate *Morte Artu*. Here

Mordred is no longer the adulterer, but Lancelot. While Arthur is in Gaul Mordred pretends that Arthur has been mortally wounded. He is made king and requests Guinevere for wife, but she objects and shuts herself up in a tower. Arthur returns to Logres and a great battle is fought on Salisbury plain in which Arthur and Mordred wound each other mortally (Bruce II.374-8).

SCOTTISH FICTIONS

Hector Boece in his *Scotorum Historia*, 1527, made Modred a Pictish king like his father Loth, and exalted him in comparison with Arthur and Guinevere. Anna is mistakenly made the sister of Ambrosius and aunt of Arthur (IX.5). (See s.n. Loth). Since Arthur was illegitimate Loth's marriage with Anna made Modred the rightful heir. The war in which Arthur and Modred both died was due to the breach of Arthur's promise to recognise Modred as his heir; and the final battle in which the kings fell is placed on the Humber (IX.11). Boece also says that the wife of Modred was a daughter of Gawolane, a great prince of the Britons (IX.6), perhaps meaning Cadwallon Lawhir? (PCB) but see s.n. Cwyllog.

Several place-names apparently involving the name Modred are found in Cornwall. Rosemodres in the parish of St.Buryan has been interpreted as meaning Modred's Heath. There is Tremodret in Roche (a Domesday manor) and another Tremodret (now Tremadert) in Duloe (Henry Jenner in *The Journal of the Royal Institution of Cornwall*, LVIII (c.1911) pp.60, 76). In the parish of Kenwyn near Truro we find Carveddras which in 1296 was *Kaervodred juxta Tryvero* and in 1250 *Carvodret*. Such occurrences show that Modred was a Cornish name, and need not have anything to do with the Arthurian character (C.L.Wrenn in *Trans.Cym.*, 1959, pp.60-61). See also TYP p.455.

MEDWIN. (Fictitious).

According to the Book of Llandaf *Meduwinus* was sent with *Eluanus* [Elfan] by king Lucius to pope Eleutherius at Rome in the year 156, asking that, according to his admonition, he might be made a Christian (BLD 26, 68; LBS III.357). John Bale, (*Scriptorum ... Catalogus*, 1557, p.22) called him Medwinus Belgius, because he was said to have been born in the region around Wells, which was formerly called Belga. [Wells was called *Fontes Belgae* - G.B.Plechl, *Orbis Latinus*]. See further s.n. Elfan, Lucius.

MEDWYL (MEDDFYL) ferch CYNDRWYN. See Ffreuer, Cyndrwyn.

MEDYR ap MEDREDYDD. (Fanciful).

A person mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court. It is said of him that 'from Celliwig he would hit a wren on Esgeir Oerfel in Ireland, exactly through its two legs' (WM 469, RM 112). In the translation by Gwyn Jones and Thomas Jones, the name is translated 'Aim son of Aimer' (Everynman edition p.106). In 'Araith Iolo Goch' in Mostyn MS.133 part 2 he is called *Mydr vab Mydrydd* (D.Gwenallt Jones, *Yr Areithiau Pros*, p.14). Compare similar 'fanciful' persons such as Clust, Drem, etc.

MEFIN. See Melchin.

MEIGANT.

An early poet to whom three poems have been attributed (LBS III.480): (1) a poem in the Black Book of Carmarthen (BBC pp.7-8, see W.F.Skene, *The four Ancient Books of Wales*, II.323), (2) an elegy on Cynddylan ap Cyndrwyn, edited by Ifor Williams in CLIH XIII and discussed by him in BBCS 6 (1933) pp.134-141, (3) a poem in MA² 122-3. According to Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed., p.14, Meigant was bard to Cadwallon ap Cadfan. If so he could have written the elegy on Cynddylan, c.658 ? See also Meugant(t) (1).

MEIGEN ap RHUN.

The grave of Meigen ap Rhun, 'lord of a host', 'lord of a court' and 'lord of right' is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (nos. 17-19). Sons of Meigen are mentioned in later stanzas, namely, Alun Dyfed (25), Eiddew and Eidal (46, 47). See SG pp.120, 122, 126.

MEILIG ap CAW. (500)

The saint of Llowes in Elfael (PW 43) called in the Book of Llandaf *Lann Meilic ha Lygues* (BLD 255), Llanfeilig a Llywes (WATU). In the Breton Life of Gildas (§2) we are told that one of the sons of Caunus [Caw] was *Mailocus* who had been consecrated by his father to sacred literature. After renouncing his paternal patrimony he came to *Luyhes* [Llowes] in Elfael. There he built a monastery in which, after serving God earnestly, he rested in peace, distinguished for his virtues and miracles.

The site of his monastery is still called Croes Feilig (LBS III.403). According to the Welsh Calendars Meilig is commemorated on November 12 or 14 (LBS I.75).

It is to be noted that the Breton Life of Gildas is inaccurate in its spellings of names: Caw becomes Caunus, Eugrad Egreas, Gallgo Alleccus, Huail Cuillus, Peithien Peteova, and it is not surprising to find Meilig becoming Mailocus [Maelog]. It has been said that the names are equivalent (LBS III.401), but it appears that this is not strictly so. The list of the sons of Caw in the tale of 'Culhwch and Olwen' mentions Meilig (WM 462, RM 107) but neither Meilig nor Maelog appears in the 'Hanesyn Hen' list (ByA §3 in EWGT p.85), nor does either occur in Bonedd y Saint. It seems that Henry Rowlands was the first to include Maelog among the sons of Caw, (taking a hint from the Life of Gildas?), but adopting him as the saint of Llanfaelog in Anglesey (*Mona Antiqua Restaurata*, 2nd. ed., 1766, p.154). Compare Maelog disciple of St.Cybi. It then got into the 'Alphabetic Bonedd' compiled by Lewis Morris in BL.Add.MS.14,928 and so into the Myvyrian Archaiology (MA¹ II.47, MA² 428-9): *Maelog ap Caw o Frydain*, and finally into the Iolo MSS. It is significant that in an Ode to King Henry VII, Meilig and Maelog appear as different saints (Iolo MSS. p.314, LBS III.401).

MEILIR, ST.

Meilir or Meilyr is given as the patron of Llys-y-frân in Dyfed (LBS III.460; PW 30). Here the name is now spelt Meyler (WCO 219). According to LBS III.407 Meilyr was Latinized as Maglorius, and A.W.Wade-Evans says "Maglorius seems to be Meyler" (WCO 219). The identity is questionable although the origins of Maglorius were in Dyfed (PCB).

MEILIR ERYR GWYR GORSEDD. (760)

'M. eagle of the men of the Gorsedd'. Genealogical link in the ancestry of Cillin Ynfyd; son of Tydy, and father of Peredur Teirnoe (HL 1a, 2a in EWGT pp.111, 112).

MEILIR MALWYNOG ap BRWYN. (Legendary).

His grave is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen:

The grave of Meilyr Malwynawg ever mean-minded,
router in terror successful,
son to Brwyn of Brycheiniog.

(No.23 in SG pp.122/3).

MEILIR MEILIRION ap GWRON. (460)

He appears in Anglesey pedigrees as a son of Gwron ap Cunedda, father of Cynyr and ancestor of Cillin Ynfyd (HL 1a, 2a in EWGT pp.111, 112). He and his brothers Cynyr and Yneigr are said to have gone with their cousin Cadwallon Lawhir to expel the Gwyddyl from Môn (ByA §29(15) in EWGT p.92).

Yneigr appears to have given his name to Rhosneigr, a village in Llanfaelog, Môn (WATU, E. Phillimore in Cy. 10 (1889) p.87 n.5). The *Annales Cambriae* s.a. 902 say 'Igmund came and held *Maes Osmeliavn*', i.e Maes Osfeilion or Ysweilion, a place near Llan-faes in Anglesey (See OP I.296). But Brenhinedd y Saesson (903) reads *Mays Meleriaun* (See *Brut y Tywysogyon, Peniarth 20 version*, translated by Thomas Jones, p.139). This is perhaps Maes Meilirion, to be identified with Maes Osfeilion, and named after Meilir ap Gwron. Maes Ysweilion is believed to be named after Ysfael ap Cunedda but no descendants are recorded and the inheritance perhaps went to Meilir ap Gwron (PCB).

MEIRCHION ap CASWALLON ap BELI MAWR. (Legendary).

Father of Mordu and ancestor of Ceindrech, a wife of Maccsen Wledig. (JC §4 in EWGT p.44).

MEIRCHION ap CUSTENNIN [GORNEU]. Father of March (q.v.) ap Meirchion.

MEIRCHION ap GWRGAN FRYCH. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Meurig (MP 3 in EWGT p.122). Compare Meirchion Wyllt.

MEIRCHION ap TANGED. Father of Ioe. See Paen ap Ioe.

MEIRCHION FAWD-FILWR ab OWAIN. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Goruc (MP 3 in EWGT p.122).

MEIRCHION GUL ap GWRWST LEDLWM. (460)

'M. the Lean'. One of the 'Men of the North'. He is mentioned in the genealogies as father of Cynfarch Oer, Elidir Lydanwyn and Idno. Llŷr Marini is said to be his son in some genealogies. See the various names for authorities.

Meirchion is from Marcianos and may have become popular as a proper name after the emperor Marcianus who ruled A.D.450-457 (H.M.Chadwick, *Early Scotland*, p.143; TYP p.456). The date of birth of Meirchion Gul was probably about A.D.460.

MEIRCHION [WYLLT]. (470?)

He appears in the Life of St.Illtud where he is called *rex Merchiaunus, cuius prenomen Uesanus*, 'king Meirchion, surnamed the Wild' (§8), [*rex*] *Glatmorcanensium*, 'king of Gwlad Morgan [Glamorgan]' (§17), *Meirchiauni Vesani regis* (§21). The cognomen Vesanus corresponds exactly to the Welsh *gwyllt*, 'mad, wild, savage', whence the use here in the heading (PCB).

Illtud had settled in a beautiful wooded valley called Hodnant, and had already built a habitation there where afterwards Llanilltud Fawr stood. This was on the land of Meirchion the Wild, who only discovered the fact when he was out hunting one day. He was very angry that the land had been settled without his permission. However he respected the obvious piety of the saint, and was well entertained by him. He granted Illtud the land on which he had settled and promised not to offend him (§§8-10).

However on two occasions Illtud had trouble with Meirchion's servants, who behaved badly towards Illtud without the knowledge of the king. Each time the servant disappeared. The first time Meirchion, in a rage, came with soldiers to take revenge. We are not told what happened except that Illtud retired to a secret cave (§§17-18). The second time when Meirchion came with soldiers to the gate of the monastery, 'the earth absorbed the manevolent man' (§§20-21).

One of the 'Llancarfan Charters' attached to the Life of St.Cadog (§57) tells how Ieuan Fwr slew two sons of his sister. Cadog and Illtud came and cursed him. In order to redeem the crime of homicide two kings, Catlon and Meirchion, gave land to Cadog and Illtud, respectively. Catlon, Cadfan, Cethij, Eudeyrn, Finnian and Meirchion were among the witnesses to the charter. A.W.Wade-Evans had no doubt that this Meirchion was Merchianus Vesanus of the Life of Illtud (*Arch. Camb.*, 87 (1932) p.154).

It is evident that Meirchion was a petty chief of a small district in the neighbourhood of Llanilltud Fawr, although in one place (§17) he is called 'king of Glamorgan'. Compare Meirchion ap Gwrgan Frych.

MEIRION, fictitious king of Britain. (Second century B.C.)

Called Merianus by Geoffrey of Monmouth who makes him 12th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Gurgintius and was succeeded by Bledudo [Bleiddud]. Nothing is said of his reign (HRB III.19). The 'Cleopatra' version of Brut y Brenhinedd, in defiance of chronology, makes him son of his predecessor (Gwrwst) and father of Bleiddud. Similarly in a late pedigree (MP 1 in EWGT p.121).

MEIRION ap CEREDIG. See Cynfelyn ap Meirion.

MEIRION ap HYWEL[†] ap RHUFON. (710)

Genealogical link in the line of princes of Rhos in Gwynedd, father of Caradog ap Meirion. See HG 3 (Hywel omitted), JC 39 (Meirchawn), ABT 25 in EWGT pp.10, 48, 108.

MEIRION ap LLEUDDOGW.

Apparently a prince of Penllyn. He appears in the 'Harleian' genealogies as [M]eriaun map Loudogu, and that is all (HG §21 in EWGT p.12). He appears again as Meirion ap Llevodeu in the expanded 'Hanesyn Hen' tract being the last of a long line described as *Gwehelyth Penllyn*, 'the Lineage of Penllyn' (ABT §22 in EWGT p.107). The pedigree is carried back 18 generations to an unknown Pebid Penllyn. Nothing seems to be known about the persons of this line nor are they mentioned elsewhere than in this tract.

One late version of the tract (in Peniarth MS.128 p.62) quotes Llyfr John Wynn Unllawiog for saying that Meirion 'was wont to be called Y Blaidd Rhudd o'r Gest'. That is Y Gest in Dolbenmaen/Ynyscynhaearn, Eifionydd (WATU). Y Blaidd Rhudd, whose real name was apparently Cillin, was father-in-law of Bleddyn ap Cynfyn, and probably born in c.1000. See ABT 1d, 8b in EWGT pp.96, 102. The identification is unlikely as Meirion must have been living before, or at the time of, the composition of the Harleian pedigrees, that is before 988. See EWGT p.9.

MEIRION ab OWAIN DANWYN. (470)

The saint of Llanfeirion, formerly Merthyr Meirion, in Llangadwaladr, Môn (PW 91, WATU). A.W.Wade-Evans thought that he was also the saint of Cricieth in Eifionydd. See PW 95 n.2 (1910), *Arch.Camb.*, VI.18 (1918) pp.80-88). LBS III.460 (1911) agreed, but Wade-Evans changed his view later (*Revue Celtique*, 50 (1933) p.25 n. J.E.Lloyd also refuted the idea, see BBCS 12 pp.26-27 (1946). Meirion's pedigree is given in Bonedd y Saint (§9 in EWGT p.56). His festival is on February 4 (LBS I.70), or 3 (LBS III.461).

MEIRION ap TYBION. (420)

In the 'Harleian' genealogies we are told that Tybion ap Cunedda died in Manaw Gododdin, before Cunedda and his other sons migrated to Wales. It goes on: *Meriaun filius eius diuisit possessiones inter fratres suos* (HG 32 in EWGT p.13). This is to be interpreted: 'Meirion his [Tybion's] son divided the possessions among his [Tybion's] brothers'. The use of *eius* and *suos* is erratic, and there is no mention of Meirion's having taken his own portion. This is copied in the Second Life of St.Carannog (§2) with the same defects. See VSB p.148, EWGT p.26. The expanded 'Hanesyn Hen' tract puts it accurately: 'Meirion Meirionnydd ap Tybion ap Cunedda distributed [the possessions] among his uncles, and the cantref which is called from his name, that is Meirionnydd, came as his own portion' (ByA §29(1) in EWGT p.92).

The confusion in the 'Harleian' genealogies is compounded by the fact that in §18, the line of princes of Meirionnydd, Meirion is made son of Cunedda, omitting Tybion. This is corrected in later

versions (JC 41, ByS 8, ABT 23 in EWGT pp.49, 55, 108). His sons were Cadwaladr, Cadwallon and Bleiddud. See the names.

Meirion ap Tybion is said to have slain Beli (q.v.) ap Benlli Gawr.

MEISIR ferch CYNDRWYN. (570)

There are three stanzas in the Cynddylan poetry which mention daughters of Cyndrwyn (CLIH XI.107-109). In No.109 Heledd is represented as saying:

Sisters were also mine,
I have lost them, every one,
Gwledyr, Meisyr and Ceinfryd.

Dyffryn Meisir is mentioned in XI.37:

The eagle of Eli, how oppressive tonight.
Dyffryn Meisir is honoured!
The land of Brochwel long-troubled.

Bryn Cae Meisyr is to the southeast of Manafon (*Montgomeryshire Collections*, iii.219), in the parish of Aberriw (Berriw), Cedewain, Powys Wenwynwyn. There are various forms of the name in the 17th century (*ibid.*, vi.265, vii.200, 222, xviii.245). Ifor Williams suggested that Dyffryn Meisir was here rather than at Llysfeisir, the Welsh name for Maesbury, in the parish of Oswestry (CLIH p.209).

Gwledyr, Meisir and Ceinfryd are listed as daughters of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85).

MELANGELL, ST. (570)

The saint of Pennant Melangell in Powys Wenwynwyn (PW 110). Her festival is variously given but May 27 seems to be the most probable (LBS I.72, III.465-6). According to Bonedd y Saint she was the daughter of Rhicwlff ap Tudwal Tudclyd by Ethni Wyddeles [Ethni the Irish woman] (§53 in EWGT p.62).

A Latin life of her is extant in which she is called Monacella. There are various copies, all late. See LBS III.463. Her father is said to have been Iowchel, a king of Ireland, who wished to marry her to an Irish nobleman. But she had vowed celibacy and ran away to the hills of Pennant, now Pennant Melangell, where she lived in seclusion. One day Brochwel Ysgithrog, king of Powys, was hunting a hare when he came upon Melangell in a thicket with the hare under the folds of her garments. The hounds retired howling and the huntsman's horn stuck to his lips. As a result Brochwel gave her those lands for the service of God. She founded a convent there and the hares around her were always quite tame (LBS III.463-4).

It is impossible for a grand-daughter of Tudwal Tudclyd to be contemporary with Brochwel Ysgithrog (PCB). Melangell became the patroness of hares, which were popularly called *Wyn Melangell*, 'Melangell's Lambs' (LBS III.465).

MELAN(I)US, ST. See Mellon.

MELCHIN. (Fictitious British seer).

The supposed author of a curious prophecy in Latin, beginning 'Insula Avallonis', concerning the supposed grave of Joseph of Arimathea at Glastonbury. It is given by John of Glastonbury (fl.1400) (*Chronica sive Historia de Rebus Glastoniensibus*, ed. Thomas Hearne, Oxford, 1726, pp.30 and 55). In the latter he says: *in libro Melkini qui fuit ante Merlinum*. Armitage Robinson called it "a queer piece of semi-poetical prose, intended to mystify and hardly capable of translation into English". Nevertheless he translated it (*Two Glastonbury Legends*, 1926, pp.30-31). See further s.n. Joseph of Arimathea.

John Leland (d.1552) (*Commentarii de Scriptoribus Britannicis*, ed. Antony Hall, 1709, Ch.25 pp.41-42) says that Melchinus was once renowned for erudition and wisdom, but his glory has been forgotten and there is little hope of discovering material for a Life of Melchinus. He reminds the reader

that in more than one place John Hardyng had called him Mevinus in his metrical History. Nothing more comes to mind, he says, except that according to a short notice he flourished before the time of Merlin.

John Bale (*Scriptorum ... Brytannie ... Catalogus*, 1557 ed., pp.54-55) mentions *Melkinus Avalonius, Brytannicus uates (aliqui Meuinum appellant) ... Inter Brytannicae antiquitatis sidera istum numerant Capgrauus, Hardingus & Lelandus*. 'Melkin of Avalon, a British prophet. Some call him Mevin. ... Capgrave, Hardyng and Leland count him among the stars of British antiquity.'

The possibility of Melchin's identity with Mevin, an equally fictitious person, is academic. Mewyn is mentioned by John Hardyng (d.1465?) (*Chronicle*, ed. Henry Ellis, 1812). On p.86 "Mewynus, the Bryton chronicler", and (p.132) "Mewyn's booke", which tells of Joseph of Arimathea, Galahad and the Grail. Edmund Prys (1544-1623), in a cywydd sung in a contest with William Cynwal, mentions, among others, Melchin and Mefin. See G.J.Williams in *Llên Cymru*, 4, p.21 (1956). Similarly Edward Jones wrote Melgin and Mevin (*Musical and Poetical Relicks of the Welsh Bards*, 1794 ed. p.13). These suggest that Mevin and Melchin were different persons. I suspect that Meuinus is a corrupted form of the name Nennius. Lewis Morris thought that Mevin was a corruption of Aneurin (*sic*) (*Celtic Remains*, p.309 s.n. Mevinus).

MELDRED. See s.n. Llallogan.

MELERI ferch BRYCHAN. Wife of Ceredig (q.v.) ap Cunedda Wledig.

MELGA. See Melwas.

MELGIN. See Melchin.

MELIANUS. See Meliau.

MELIAU, prince of Cornouaille. (500)

He is called Meliavus in the Life of St.Melor, from which most of our information is derived. According to the Life he was the son of Budic, prince of Cornouaille, son of Daniel. He reigned in Cornouaille for seven years (c.530 - 537). His wife was Aurilla daughter of Iudoc, a petty prince ('count') of Domnonée, by whom he was the father of Melor. He was treacherously slain by his brother Rivold in about 537. (Dates from De la Borderie, *Histoire de Bretagne*, 1896, I.580).

Meliau perhaps had his residence at Plounevez-Porzay near Quimper, during his father's life, as tradition asserts. The church there claims him as patron (LBS III.468).

In the Life of Melor published by Dom Plaine Meliavus is said to have wrought miracles, and he is honoured as a saint at Plounevez-Porzay (above), Plou-miliau and Gui-miliau. The last two places are in Léon. There is an Ile de Miliau off the coast, and Meliau is patron of Trébeurdin in the same area (LBS III.469). But G.H.Doble thought that in the role of 'saint' Meliau had probably replaced an earlier missionary from Britain (*The Saints of Cornwall*, III.37).

Meliau is accounted a martyr and receives a cult on October 25 (LBS III.469).

In the Life of St.Malo by Bili (Ch.34) we are told that Meliau, a chieftain of a district of Domnonée surrounding Aleth, gave land to St.Domnech, which Domnech later gave to St.Malo (LBS II.353, III.422; G.H.Doble, *The Saints of Cornwall*, III.37). This is probably a different person (PCB).

Some versions of the Life of Melor spell the name of his father Melianus. Among these is that in bishop Grandisson's *Legendarium*, II. fo.154 (1366). He imagined that Domnonia and Cornubia meant Devon and Cornwall rather than Domnonée and Cornouaille. See LBS III.473 for the Latin text, and G.H.Doble, *The Saints of Cornwall*, III.25-26 for a translation. Similarly the Life in Capgrave's *Nova Legenda Anglie*, ed. Carl Horstman II.183-5, and translated by Doble (III.20-25). This has led to the idea that Melian was the saint of Mellion in Cornwall (LBS III.472). But see s.n. Mellon.

MELLON, ST.

There was evidently a Celtic saint of this name, probably of the 5th-6th century. St.Mellon's is a parish four miles north-east by east of Cardiff, also called Llaneirwg (WATU. See Lleirwg). The patron

is said to be Melanus (PW 75). Called Ecclesia Sancti Melani (1254). Here the feast was on October 10 (LBS III.467).

St.Mellion in east Cornwall was called Ecclesia Sancti Mellani (c.1290). Both here and at Mullion in the Lizard area (called Eglosmeylyon in 1243), the patron has become St.Melanius (G.H.Doble, *The Saints of Cornwall*, II.113, 115). There is also a chapel of Lamellion in Liskeard, Cornwall (LBS III.467). See also s.n. Meliau.

The first bishop of Rouen was said to be Mellonius of whom there is a semi-fictitious Life of the 17th century, given by the Bollandists, *Acta Sanctorum*, October ix. 570-4 (Oct. 22). Here he is said to have been born at Cardiff (LBS III.466). DCB (s.n. Mello) gives 256-c.280 for his years as bishop.

On St.Melanius, bishop of Rennes, see G.H.Doble, *ibid.*, 109-119. P.B.Gams gives 511-530 for his years as bishop (*Series Episcoporum Ecclesiae Catholicae*, 1873, p.606). Melanius is commemorated on Januray 6 and November 6 and his 'translation' on October 11 (Doble, *ibid.*, p.113).

MELLTU (ferch Brychan). (Fictitious). See Brychan.

MELOR, ST. (530)

A popular boy-prince martyr. The Life of St.Melor is found in the Bollandists' *Acta Sanctorum* under January 3 but this date has no authority (LBS III.472). Their Life is reprinted from that by John of Tynemouth in Capgrave's *Nova Legenda Anglie* ed. C. Horstman, II.183-5 (LBS III.468), which is translated by G.H.Doble, *The Saints of Cornwall*, III.20-25. A better and fuller Life is that published by Dom Plaine in *Analecta Bollandiana*, V (1886) pp.166-176. The additional matter is provided by Doble in footnotes (*ibid.*, p.32).

Melor was the son of Meliau, a prince of Cornouaille in Brittany. His mother was Aurilla, daughter of Iudoc, a count in Domnonée. Meliau was slain by his brother Rivold when his son Melor was aged seven years. Rivold wished to slay the boy but was dissuaded. Instead, in order to make him unfit to succeed, Rivold had Melor's right hand and left foot cut off. Melor had a silver hand and brazen foot made for him, and was brought up in a monastery in Cornouaille. His silver hand miraculously grew like a natural hand. His sanctity and miracles became famous until, when he was fourteen, Rivold persuaded Cerialtan, the boy's guardian, to have Melor slain. But the wife of Cerialtan helped Melor to flee to Meliau's sister who was living with count Commorus [Conmor] her husband in Domnonée, in his castle in the country of Ploucastel which is called Bocciduus [i.e. Beuzit, about a mile west of Lanmeur]. Conmor gave the castle to Melor. When Rivold discovered where Melor was he persuaded Cerialtan to go after the boy. This he did, treacherously slew the boy while he was sleeping and cut off his head. This was in 544 (De La Borderie, *Histoire de Bretagne*, I.580).

Lanmeur is between Lannion and Morlaix in Domnonée (LBS III.471), on the north coast of west Brittany. The commonest dates for the commemoration of St.Melor are October 1 or 2 (LBS III.472).

A saint Melor is the patron of Mylor near Falmouth and Linkinhorne between Launceston and Liskeard. The former is called Ecclesia Sancti Melori (1223) and the latter Ecclesia Sancti Melori de Lankynhorn (1419). The name appears as Meler in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. The name is also found in a farm called Barrimaylor near the church of St.Martin-in-Meneage (Helston), anciently Merther Meylar (1331). This form seems to go back to Pennhal Meglar (977) and probably indicated another saint [Maglorius?]. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.46-47. See also the report by C.G.Henderson in G.H.Doble, *St.Melor*, "Cornish Saints" Series, No.13, pp.54-55. This report is not included in the reprint in *The Saints of Cornwall*, Part III.

The church of Linkinhorne is only a mile from Southill, dedicated to St.Samson. This strongly suggests that the Melor of Linkinhorne is Maglorius, the cousin of Samson. See G.H.Doble, *The Saints of Cornwall*, V.94 (1935).

Doble (1927) thought that there was an earlier St.Melor who was identified with the later boy-prince martyr owing to the popularity of his legend. The saint Melor of Mylor and Linkinhorne was "a

pan-Celtic abbot-bishop, the same as the S.Melor, Bishop, who is still honoured at Tremeloir [near St.Brieuc] in Brittany and was honoured in many other places in that country until displaced by the popularity of the legend of the little prince.” “At Mylor the feast used to be on August 21 while at Trémeloir the pardon is still on the last Sunday of August.” (G.H.Doble, *The Saints of Cornwall*, III.33-34).

This matter is covered in detail by René Largillière in an essay translated by G.H.Doble (*ibid.*, pp.38-52). The Breton localities are listed and he concludes that there were “at least three distinct personages with identical or similar names - S.Magloire of Dol, S.Melar, the martyr-prince, and Meloire, Bishop, who was honoured both in Britain and in Brittany.” The centre of the cult of the boy-martyr, Melor or Melar, was at Lanmeur, which was called Lanmeur Meler. He suggests that the murder of St.Melar at Lanmeur, and the presence of his relics there, were the cause of the addition of 'Meler' to the place-name (pp.47-49). Melor the boy-martyr is the co-patron of Amesbury in Wiltshire which is said to have received some of his relics (p.32).

MELWAS. (Legendary).

He is celebrated for the story of his abduction of Guinevere [Gwenhwyfar]. The story has only survived in two dressed up versions, which probably differ considerably from a lost older form, and a few obscure or indefinite references.

The earlier of the stories occurs in the Life of Gildas by Caradog of Llancarfan. In §10 we are told that Melvas, king of the Summer Country (*aestiva regio*, Gwlad yr Haf, Somerset), violated and carried off Guennuvar, Arthur's wife, and brought her for protection to the monastery of Glastonia [Glastonbury], ‘that is *Urbs Vitrea*,’ [the Glassy City]. After a year's search Arthur discovered her whereabouts and besieged the place. But the abbot of Glastonia and Gildas stepped in between the armies and persuaded Melwas to restore the queen.

The second version is told by Chrétien de Troyes in his romance of ‘Lancelot’. Here Melwas becomes Meleagant, ‘a tall and powerful knight’, son of Baudemagus, king of Goirre, the land whence no stranger returns. It is to this land that Meleagant, having overthrown Keu [Cai] in a wood, carried off Guenièvre. She was ultimately rescued by Lancelot (*Arthurian Literature*, ed. R.S.Loomis, pp.176-7).

Chrétien had already in ‘Erec et Enide’ (ed. Foerster, II.1946-51) mentioned Melwas as ‘Maheloas, a great baron, lord of the Isle de Voirre [Isle of Glass]. In this island no thunder is heard, no lightning strikes, nor tempests rage, nor do toads or serpents exist there, nor is it ever too hot or too cold’. He says no more about him, but the mention of glass is reminiscent of Caradog of Llancarfan's story with a more mythical flavour. See Avallan.

Although there is no extant Welsh version of the story of the abduction of Gwenhwyfar by Melwas, some such story was known to the Welsh as is witnessed by references in Welsh poetry, but they seem to imply versions rather different from those outlined above.

Thus Dafydd ap Gwilym (14th century) speaks of a window and compares it with another:

A window like this ... through which Melwas formerly came at *Caerlleon*, from great love, without fear ... near the house of the giant Ogrfan's daughter [Gwenhwyfar].

(Thomas Parry, *Gwaith Dafydd ap Gwilym*, No.64, ll.20-26. See TYP p.382). Another poem attributed to Dafydd ap Gwilym refers to *hun Melwas dan y glas glog*, ‘the sleep of Melwas in the green cloak.’ This occurs in BL.MS.14,866 p.283 by David Johns (1587) where the following note appears:

Melwas a fu mewn clog unlliw ar dail yn disgwyl Gwenhwyfar gwraig Arthur ai llawforwynion ar dduw calanmai r bovd i ddyfod i geisio bedw i groesaw yr haf. Medd ystori ef aith a hi gantho dros amser. Gwr o Scotland o un or Brutanieid a thwysog ... yno oedd ef.

Melwas was in a cloak of the same colour as the leaves, waiting for Gwenhwyfar and her handmaidens on May-day. They had come to seek birch to welcome the summer. The story says that he went away with her for a time. He was a man of Scotland, one of the Britons, and prince ... there.

William Morris gave the story a little differently in his *Celtic Remains*, p.220 s.n. Gwenhwyfar:

Arthur left her at home, and she having a former intimacy with Melwas, a prince of North Britain, they continued it so that she with her maids of honour went to the wood a-Maying, where Melwas was to lie in wait for her among the bushes with a suit of clothes on him made of green leaves of trees. When the queen and her maids came to the place appointed, Melwas started up and carried the Queen away in his arms to his companions; and all the maids of honour ran away in a fright, taking him to be a satyr, or wild man of the wood.

There is another reference by Dafydd ab Edmund:

Melwas, the thief that by magic and enchantment took a girl to the end of the world: to the green wood that deceiver went.

(*Barddoniaeth Dafydd ap Gwilym*, ed. Owen Jones and William Owen (Pughe), 1789, p.106). See TYP p.383; John Rhys, *The Arthurian Legend*, p.67.

Melwas is frequently mentioned by the poet Tudur Aled (*Gwaith*, ed. T.Gwynn Jones, XXXV.41, XXXVIII.50, XLI.5, XLVII.24, XC.65).

There is a Welsh poem in the form of a dialogue of which there are fragments in two versions: **A** in Wynnstey MS.1 p.91 and **B** in Llanstephan MS.122 p.426. Both versions mention Gwenhwyfar and Cai, and A 2 mentions Melwas of Ynys Wydrin. The speaker of B 2 says 'green is my steed of the tint of the leaves.' It is difficult to deduce a story from the rather obscure pieces of dialogue but it would appear that Cai and Melwas are opposing each other and that Gwenhwyfar is commenting on their respective qualities. It is generally accepted that the dialogue refers to the abduction of Gwenhwyfar by Melwas. This was assumed by the editors of B in MA² p.130. They headed the poem 'Dialogue between king Arthur and his second wife Gwenhwyfar. This was the girl carried off by Melwas, a prince from Alban.' Arthur's name does not appear in either version. But the editors of B in MA caused some confusion by inserting Arthur's name as that of one of the speakers and also in a gap in the text. They were partly on the right track, although, curiously enough, their version does not mention Melwas. What reason they had for asserting that the girl was Arthur's second wife is not known.

The mention of Cai points to a connection with the story as told by Chrétien de Troyes, and the mention of Ynys Wydrin [the Welsh name for Glastonbury] suggests a connection with the version by Caradog of Llancarfan, while the mention of a green steed connects with the poetic references. See texts and discussions by Evan D.Jones in BCS 8, (1936-7) pp.203-8 and Mary Williams in *Speculum* 13 (No.1), (1938) pp.38-51. See also a suggested interpretation by K.H.Jackson in *Arthurian Literature*, ed. R.S. Loomis, pp.18-19, and another by Patrick Sims-Williams in AoW pp.58-60.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth supplies evidence of a legend in which Melwas is coupled with an otherwise unknown Gwynwas. This appears in two separate accounts - the first is the story of St.Ursula who with her companions fell into the hands of Guanius, king of the Huns, and Melga, king of the Picts

(HRB V.16). Later these two kings are represented as leading harassing expeditions of Picts, Scots, etc. from Ireland after the departure of the Romans (VI.3). In *Brut y Brenhinedd* they are called Gwynwas and Melwas. Again in the list of princes attending the special coronation of Arthur we meet with Malvasius, king of Iceland, and Gunvasius, king of the Orkneys (IX.12). In the Red Book version of ByB (p.201) these become Melwas and Gwynw[as]. It is noteworthy that Melwas and Gwyn ap Nudd are both associated with Glastonbury. Compare John Rhys in *The Arthurian Legend*, pp.338-346.

MELYD or MELYDYN, ST.

(1) The saint of Meliden (or Alltmelyd, WATU) in Tegeingl. In 1291 it was called Allt Meliden (or Melydyn). In 1699 Edward Lhuyd entered under the parish of Meliden "Ffynnon Velid in Gallt felid township". The festival of Melyd or Melydyn is given in the Welsh Calendars as May 9 (LBS I.72, III.474 and note 2). A.W.Wade-Evans gave no dedication but noted that Browne Willis ascribed the church to a St.Melid (*Par.Anglic.*, 219; PW 101).

(2) In *Achau'r Saint* (§34 in EWGT p.70) is the entry 'Melyd, bishop of London, a man from the country of Rome.' This is Mellitus, an abbot of Rome, who came to England to assist St.Augustine in 601, became bishop of London in 604, succeeded Laurentius as archbishop of Canterbury in 619, and died in 624. His commemoration is on April 24 (LBS III.474).

MELYN ap CYNFELYN. See Belyn of Llŷn.

MELYON son of MODRED. See Medrod (ap Llew).

MEMBYR ap MADOG. (Fictitious). (1026-1006 B.C.)

A fictitious king of Britain, called Mempricius son of Maddan by Geoffrey of Monmouth, who tells us that he and his brother Malim [Mael] quarrelled for the kingdom after their father's death, and that Mempricius slew Malim treacherously under the pretence of making peace with him. He ruled with great tyranny, put away his wife and addicted himself to sodomy. Having reigned twenty years he was devoured by wolves while separated from his companions during a hunting expedition. He was succeeded by his son Ebraucus [Efrog] (HRB II.6). A 16th century annotation to a transcript of HRB in Corpus Christi College Cambridge MS.110 says that the death of Mempricius occurred at Wolvercote near Oxford (T.D.Kendrick, *British Antiquity*, p.25 n.3). According to John Rous (1411-91) Mempricius founded a city which was called after him *Caer Memre*, but later *Caerbossa*, and then *Ridohen* [Rhydychen] and finally *Oxonia* or *Oxford* (*Historia Regum Angliae*, ed. Thomas Hearne, 1716, p.21).

In *Brut y Brenhinedd* the name becomes Membyr or Mymbyr ap Madog. He is listed as Membyr in the tract on the 'Twenty-four Mightiest Kings'. Here he is said to have founded *Caer Fembyr*, later called *Caer Foso*, and finally *Rhydychen* in Welsh and *Oxford* in English. See *Études Celtiques*, 12 (1968-9) p.169.

MEMPRICIUS son of MADDAN. See Membyr ap Madog.

MENEDUC. See Nennocha.

MENEFRIDA, ST.

The saint of the parish of Minver near Padstow estuary in Cornwall. In the Life of St.Nectan she is listed as Menfre, a daughter of Brychan. See s.n. Brychan. William of Worcester, who visited Bodmin in 1478, found in the Kalendar of the Antiphony of the church, under the date November 24: *Sancta Menefreda virgo non martir* (*Itineraries*, ed. John H.Harvey, p.88).

Nicholas Roscarrock (c.1600) said "Of St.Menfre, Miniuer, Menefride and also Wenefred ... She lived an austere life in Trigg hundreth in Cornwall, in the verie same Parish wch now beareth her name. ... And there is also a well of her name, where it is sade the Ghostlye Aduersarie coming to molest her as she was combing her head by the said well, she, slinging her combe at him, inforced him to flye...

Her ffeast is on the 23rd of Nouember.” (G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, “Cornish Saints” Series, No.25, pp.29-30).

Minver is perhaps the saint of Minwear [Mynwar] in Dyfed, on a creek of Milford Haven, whose church has now no dedication (PW 32). See OP II.348; LBS III.475; Doble, *ibid.*, p.29).

MENW, ST. See Iddog, St.

MENW ap TEIRGWAEDD. (Legendary).

John Rhys translated ‘Little, son of Three-Cries’ (*Celtic Folklore*, p.510 n.1). He was an enchanter and shape-shifter appearing in the tale of ‘Culhwch and Olwen’ as one of the seven sent by Arthur in search of Olwen. He was chosen so that ‘should they come to a heathen land he might cast a spell over them, so that none might see them and they see everyone.’ (WM 472, RM 114). In the same tale Menw is sent by Arthur to see if certain treasures, which were required for the wedding of Culhwch and Olwen, were truly between the ears of the boar Trwyth, because otherwise it would be a waste to attack the boar. To achieve his end Menw transformed himself into the guise of a bird. He alighted on the lair of the boar and tried to snatch one of the treasures from him, but without success. The boar shook himself so that some of his poison caught Menw, and after that Menw was never without scathe (RM 135).

Menw ap Teirgwaedd was the father of Anynnog, one of those at Arthur's Court in the same tale (WM 462, RM 107).

In the tale of ‘Rhonabwy's Dream’ Menw ap Teirgwaedd is included in a list of 42 counsellors of Arthur (RM 160).

In the triads he is mentioned as one of the ‘Three Enchanters’ of Ynys Prydain (TYP no.27), and is said to have learnt his magic from Uthr Bendragon (TYP no.28, WB and RB version). In TYP App.IV no.4 he is mentioned as one of the ‘Three Enchanter Knights’ of Arthur's Court. They changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them.

He is mentioned by the poets, Dafydd ap Gwilym (TYP p.55), Iolo Goch (TYP p.458), and by Cynddelw as *Mynw* (LIH p.131, l.3).

MENWAEDD of Arllechwedd. (Legendary).

He is mentioned in a triad (TYP no.26) as having been given a wolf by Coll ap Collfrewy. The wolf had been dropped in Arfon by the sow Henwen and became known as Menwaedd's Wolf. See s.n. Coll ap Collfrewy. He is also called one of the ‘Three Battle-Horsemen’ of Ynys Prydain in TYP no.18, and in another version (18W) he is called Menedd, one of the ‘Three Favourites’ of Arthur's Court and one of the ‘Three Battle-Horsemen’.

John Rhys proposed that the correct modern form of the name should be Menwaedd rather than Menwaed (*Celtic Folklore*, p.507 n.1). The name is reminiscent of Menw ap Teirgwaedd which suggests that the two are ultimately identical (TYP p.458). Thus, following John Rhys (see s.n. Menw), Menwaedd can be translated ‘Little-Cry’ (PCB).

MENWYD ab OWAIN DANWYN. (465)

Apparently another name for Hawystl ab Owain Danwyn by comparison of two versions (F and G) of Bonedd y Saint (§43 in EWGT p.61).

MENWYD ap RHIRID. (530)

The father of Mael, lord of Pennardd in Arfon. See s.n. Mael ap Menwyd.

MEPURIT ap BRIACAT. (470)

Genealogical link in the line of princes of Buellt and Gwrtheyrnion; father of Pawl (HB §49 in EWGT p.8). The name is spelt Meuprit in the Vatican text (Cf. Meubred). In the Jesus College version the name becomes Idnerth ap Rhiagath (JC 14 in EWGT p.46).

MERCHWYN, disciple of Dyfrig. (480)

He appears in the Book of Llandaf as one of the many disciples of Dubricius (BLD 80). He was a witness, with Dubricius, to a charter in the time of his namesake, Merchwyn ap Glywys, concerning Porth Tulon in Gŵyr (BLD 76).

He is also listed as one of the three clerics, all disciples of Dubricius, who took part in the 'election' of Oudoceus to succeed Teilo, the others being Elwredd and Gwnwyn (BLD 131-2). These three are not likely to have lived to the time of Oudoceus (PCB).

MERCHWYN ap GLYWYS. (480)

In the Book of Llandaf there is a charter that says: *Regnante Merchguino filio Gliuis*, 'In the reign of Merchwyn ap Glywys', Guorduc gave Porth Tulon to Dubricius in expiation for slaying his own daughter. *Merchguinus rex* is a witness, as well as Dubricius and another Merchwyn, his disciple (BLD 76). Porth Tulon is in Gower (LBS II.370).

Merchwyn the king is probably the person mentioned among the sons of Glywys in Jesus College MS.20, where the name is corrupted to Meirchyawn (JC §5 in EWGT p.44). He is not mentioned among the sons of Glywys in the Life of St.Cadog (Prefatio in VSB p.24, EWGT p.24).

MERDDIN. See Myrddin.

MEREDDON ferch CADWR WENWYN. Wife of Idwal Foel (q.v).

MEREDUDD. See Maredudd.

MERERID. (Legendary).

Mererid is old Welsh for 'pearl' from Latin *margarita*, and like the Latin was used as a proper name (John Rhys, *Celtic Folklore*, p.384). The common modern Welsh forms of the name are Marared, Marfred, Margred, Maredd, etc.

The name Mererid appears in a poem in the Black Book of Carmarthen (BBC pp.97-99) as that of a damsel who seems to have been responsible, in some way, for allowing the sea to submerge Maes Gwyddno. See s.n. Gwyddno Garanhir.

MEREWENNE, ST. See Marwenna.

MERFYN ap RHODRI MAWR. (d.904).

According to *Annales Cambriae* (MSS. B and C) and *Brenhinedd y Saeson* he was slain [by the 'gentiles', AC MS.C, i.e. probably the Norsemen]. The corrected date is 904. See *Brut y Tywysogyon, Peniarth MS.20 version*, translated by Thomas Jones, p.140. Merfyn is mentioned by Giraldus Cambrensis in *Descriptio Kambriae*, I.2, where we are told that he received North Wales as his lot. This and other statements in this chapter are certainly wrong. See HW 326 n.27. Later authorities say that Merfyn received Powys (see s.n. Rhodri Mawr) and that this inheritance went through his son Llywelyn to his grand-daughter Angharad the wife of Owain ap Hywel Dda. See EWGT p.141 note to JC §27.

The genealogies mention him, e.g. JC 20, ABT 7a in EWGT pp.46, 101. Two other sons, Iarddur and Tryffin, are recorded. See the names.

The place-name (or tribal name) Merfynion appears in Welsh poetry. For example, Cynddelw in LIH 126, l.7, 134, l.3; Einion Wan in LIH 192, l.19 of poem. From the context of the poetry it appears that Merfynion was Powys or a part of Powys (Sir Idris Foster, personal communication).

MERFYN FRYCH ap GWRIAD. (d.844).

‘M. the freckled’. A prince of Gwynedd and father of Rhodri Mawr. His genealogy first appears in the ‘Harleian’ genealogies where he is said to be the son of Eryllt ferch Cynan [Dindaethwy] ap Rhodri (HG §1 in EWGT p.9), similarly in Jesus College MS.20 (JC §22 in EWGT p.47). The latter also implies that his wife was Nest ferch Cadell ap Brochwel of Powys (JC §18 in EWGT p.46). Although these manuscripts have considerable authority they are contradicted by all later authorities which make Eryllt his wife (GaC 1, 2, MG 1, ByA 27c, ABT 1a in EWGT pp.36, 38, 91, 95) and Nest his mother (ABT §6k in EWGT p.100). J.E.Lloyd preferred the earlier version which makes Eryllt the mother of Merfyn. As Eryllt was apparently heiress to the line of Gwynedd, this would have given Merfyn a hereditary claim to the crown if he was her son, but the claim (if it existed), “would probably have been of little account had it not been backed by personal force and distinction” (HW 323). Although both versions are chronologically possible the latter version which makes Eryllt the wife of Merfyn is preferable as according to *Annales Cambriae* Cynan Dindaethwy died in 816 while Merfyn died in 844, so that Cynan is more likely to have been the father-in-law of Merfyn rather than grandfather.

His father was Gwriad ab Elidir (GaC 2, JC 17, 19, ABT 1e in EWGT pp.36, 46, 96). Merfyn Frych may “be supposed to have come on the scene to put an end to the confusion which ensued on the death of Hywel” [in 825] (HW 324). See Hywel Farf-fehinog.

The poem *Cyfoesi Myrddin a Gwenddydd i chwaer* in the Red Book of Hergest speaks of *Meruin vrych o dir Manaw*, ‘Merfyn Frych from the land of Manaw’ (RBP col.5 _78). This has been taken to mean that he came from Manaw Gododdin, but there is plenty of evidence in favour of the tradition that he came from Ynys Manaw, the Isle of Man. This tradition appears in David Powel’s *Historie of Cambria*, 1584, 1811 reprint p.20: “This Merfyn [Frych] was king of Man.” Similarly in Wrexham MS.1 (1590-1) p.179: “Essillt nupsit Merwino Regi Eubonie.” It has been confirmed by the discovery of an inscription apparently to Merfyn’s father Gwriad in the Isle of Man (HW 324 n.14). See s.n. Gwriad ab Elidir.

The inheritance of the throne of Gwynedd through Eryllt is referred to in a triad ‘The three times that the Lordship of Gwynedd came by the distaff’: ‘The third was Eryllt ferch Cynan Dindaethwy, wife of Merfyn Frych, mother of Rhodri Mawr’ (ByA §27 in EWGT p.91, compare TYP pp.256-7).

In the *Historia Brittonum* (§16) mention is made of ‘the fourth year of king Merminus’. This occurs in all the best texts. If Merfyn’s reign is assumed to begin in 825 then his fourth year would be 828-9. This suggests the probable date of compilation of the basic text. See s.n. Nennius.

The *Historia Brittonum* (§25) says that Cair Segeint [Caer Saint = Caernarfon] was also called Minmanton (Harleian text). But the name appears as Mirmantun, Mirmanton in two Cambridge texts (Mommson’s D, L). A.W.Wade-Evans took this to stand for ‘Merfyn’s Town’ (*Nennius*, pp.14-15, 49 n.3).

There is evidence that the court of Merfyn Frych and his son Rhodri Mawr was the centre of a heightened intellectual activity, fostered partly perhaps by the fact that it was a stopping place for Irish scholars travelling to and from the continent. It was at this time and in this region that bishop Elfodd flourished, that Nennius and perhaps Marcus edited editions of the *Historia Brittonum*. See Nora K.Chadwick in *Studies in the Early British Church*, 1958, 79f, 94-96, 118-120, *Celtic Britain*, 1963, p.73.

Cilmin Droed-ddu, son of Cadrod a brother of Merfyn Frych, is said to have come to Gwynedd with his uncle Merfyn. See Cilmin Droed-ddu.

Under the year 844 the *Annales Cambriae* say: ‘Merfyn dies. The Battle of Cetill’. ByT says: ‘The Battle of Cedyll took place. And Merfyn died.’ The latter might be taken to imply that Merfyn died at the battle of Cedyll, and so it was stated by David Powel who said that “as some doo write” Merfyn was slain in battle at Kettell, by Burchred, king of Mertia (*Historie of Cambria*, 1584, reprint of 1811, p.23). This is a good example of the way in which the writer (presumably Humphrey Llwyd) supplied

the lack of material by pure invention. Cf. HW 324 n.16. Burhred was king of Mercia 852-874 (Oman p.653). Nothing is known about the Battle of Cedyll.

MERFYN MAWR. (d.682)

His pedigree is given in HG 4, JC 19, ABT 6 l in EWGT pp.10, 46, 100, which may be written Merfyn Mawr ap Cynin(?) ab Anllech(?) ap Tudwal ap Rhun. The cognomen, Mawr, and Cynin are omitted in HG, and the names Cynin and Anllech are doubtful owing to their variations in the three texts. The line goes back to Ednyfed ab Annun ap Macsen Wledig. See Dyfed ap Macsen Wledig.

It is probably this Merfyn who is mentioned in the Annals of Ulster s.a. 681 (= 682):

Iugulatio Muirmin in Mano

This refers to Belfast or the Isle of Man. Merfyn was the father of Anarawd Gwalch-crwn and ancestor, through a female link, of Merfyn Frych. All this suggests that the line ruled in the Isle of Man (see OP II.210), but H.M.Chadwick suspected that earlier generations belonged to Galloway (*Early Scotland*, p.146).

According to Bede Edwin of Northumbria (617-633) conquered the Isle of Man (*Hist.Eccles.*, II.5), but by the end of the century the island had been occupied by expelled British princes who took to raiding the Ulster and Leinster coasts (F.J.Byrne, *Irish Kings and High Kings*, 1973, p.112).

See also Bedwyr L. Jones in *Trans.Cym.*, 1990, pp.41-44.

MERIADOC, ST.

The saint of Camborne in Cornwall. In 1329 the rector was *Persona Ecclesie Sancti Meriadoci de Cambron*, and in 1426 the church was still *Sancti Mereadoci*. In 1497 we find *Rector ecclesie parochialis Sancti Meriadoci de Cambron*. Nevertheless in 1448 and 1449 we already begin to find the church of *Sancti Martini*. (G.H.Doble, *The Saints of Cornwall*, I.131).

At the end of the sixteenth century Nicholas Roscarrock wrote:

There is a chappell in the parish of Camburn in Cornwall dedicated to a saint called Marazaack in Cornishe....There is a well called St.Marazaack's well. Besides there were three particular feasts kept in memorie of this Saint. The first on 9 of November, the second on the Fridaie in Easter week and in the Whitson week as I have been informed.... there is a feast besydes kept in the honour of this Saint the first fridaie in June.

One of the feasts, November 9, is near that of St.Martin of Tours (November 11), and that may explain the transference of the patronage to St.Martin. (Doble, pp.131-2).

Edward Lhuyd, in some random notes made by him in Cornwall c.1700, now at the Bodleian, says of *Cambron*:

The Parish day is first Friday in June, which is called Maradzock day, and the feast day and fair day St.Martin. (Doble, p.132).

The famous Cornish miracle play *Beunans Meriasek*, discovered in 1869 and published by Whitley Stokes with translation in 1872, was written in 1504. It claims to tell the Life of Meriasek and is based mainly on a Breton Life. The Breton saint was generally known as St.Meriadec, though latinised Meriadocus. The Breton Lives know nothing of their saint having visited Cornwall. The Cornish play simply adds that he visited Camborne in Cornwall, built a church there in spite of opposition from a heathen tyrant named Teudar (see Teudur), and then returned to Brittany. On his death-bed he announced that his festival should be on the first Friday in June (Doble, pp.111-6). The names of Margh [March] and Massen [Macsen] are brought into the play incidentally.

The feast of Meriadec in the Breton lives is put on June 7 (Doble pp.118, 135). Doble discovered a seventeenth century copy of a lost fifteenth century Life in the National Library at Paris. He gave the full Latin text on pp.135-9 and an English summary on pp.124-6. This forms the basis of the

later Life by Albert Le Grand, translated by Doble pp.118-121. The Life actually tells us nothing about him, being only the usual platitudes and empty formulae, except that he was born in Brittany of a noble family, lived in a hermitage near Pontivy and ended up as bishop of Vannes. Tenth bishop of Vannes. 7th century (DCB).

The only sure thing is that the principal centre of the cult of St.Meriadec was Pontivy [in Morbihan, 52 km. north by west of Vannes]. In the great parish of Pluvigner (i.e. Parish of Gwinear) [in Morbihan] is a chapel of St.Meriadec. Doble noted that in Cornwall the parish of Gwinear adjoins that of Camborne (p.130). On these grounds he thought that Meriadoc and Gwinear were a pair of Welsh missionaries working together and that they may later have gone to Brittany (pp.133-4). See further s.n. Gwinear. R. Morton Nance, however, thought that there was possibly a local saint at Camborne of the same name as the Breton saint, and that the life of the Breton saint was borrowed for the miracle play (Doble, p.116 n.14).

MERIANUS. See Meirion, fictitious king of Britain.

MERIN ap MADOG ap RHUN. (595)

Genealogical link in a line of princes, probably of Powys; father of Tudwal (JC §16 in EWGT p.46).

MERIN ap SEITHENNIN.

The saint of Bodferin, formerly under Llaniestyn in Llŷn (PW 87). Commemoration on January 6 (LBS III.476). His parentage is given in Bonedd y Saint (§40 in EWGT p.60). See Seithennin. Compare Merryn.

MERLIN. See Myrddin.

MERRYIN, ST.

The patron of St.Merryin in Cornwall two miles west by south of Padstow. It was called the church of Sancta Marina from 1259 to 1396 and the feast is on July 7. There was a Bithynian Saint named Marina who is commemorated in the Roman Martyrology on June 18 and December 4. (LBS III.477). She had an extraordinary vogue throughout Christendom during the Middle Ages (G.H.Doble, *The Saints of Cornwall*, IV.53), but the commemoration dates argue against the identification. Nicholas Roscarrock said "I have heard St.Morwenna spoken of as S.Merina of S.Merrin" (LBS III.477). See Morwenna.

G.H.Doble pointed out that there was a Welsh St.Merin and a Lan-merin in Brittany. He therefore proposed that Merryin was Merin, a male Celtic saint of Wales, Cornwall and Brittany who had been supplanted at St.Merryin by the world-famous St.Marina (pp.53-54).

MERTERIANA. See Materiana.

MERWYDD. (Legendary).

One of the 'Three Men who produced costly feasts', according to a poem by Gutun Owain. Merwydd gave his feast in Môn (E.Bachellery, *L'Oeuvre poétique de Gutun Owain*, xxix, ll.19-24). His feast is mentioned by other poets. See TYP pp.223-4. Another version of the triad substitutes Emrys Wledig for Merwydd. See Edward Jones, *Musical & Poetical Relicks of the Bards*, augmented edition, 1794, p.80.

MERWYDD ap MORFYNYDD. (700?)

One of the line of princes of Glastonbury; father of Cadfor (HG 25, ABT 19 in EWGT pp.12, 106).

MERYRAN ap CERAINT. See Morfran ap Cerint.

METEL ap GLYWYS. (470)

One of the sons of Glywys [ap Solor] said to have given his name to *Crucmetil* [i.e. Crugfedel?] according to the Life of St.Cadog (Prefatio, in VSB p.24, EWGT p.24). The place was presumably regarded as a part of Glywysing, but has not been identified.

MEUBRED, ST.

The saint of Cardinham, 3½ miles east by north of Bodmin. Early spellings of the name were Meubere (1439) and Meubredus (1473) (G.H.Doble, *St.Meubred, Cardynham, "Cornish Parish Histories"* Series, No.6, 1939, p.6). William of Worcester (1478) wrote:

Saint Mybbard, hermit, son of a king of Ireland, otherwise called Colrogus. His body lies in a shrine in the church of Kardynan. ... He was born in the parish and his day is kept on the Thursday before Whitsun.

(ed. John H.Harvey, *Itineraries*, p.96/7). Later he said that Saints Wyllow, Mancus [Manaccus] and Midbard were companions with festivals on the same day (*ibid.*, p.98). Nicholas Roscarrock (c.1600) called the saint "Mever alias Meber" (Doble p.6). He thought the saint was a woman. He said:

There is a Sainct of Cardinham of this name. The Feast kept on Thursday before Whitsun.... In the windo of which church St.Meber is painted, as I have been tolde, with 2 heades, one in her hand the other on her shoulders. (Doble p.7).

According to LBS III.478 the saint is represented in one of the windows of the neighbouring church of St.Neot carrying one head and with another head on his shoulder wearing a yellow cap. The inscription is "Sancte Mabarde ora pro nobis". Compare Doble (p.6) who mentions the window at St.Neot (dated 1523) and gives the inscription as "Sancte Meberede, Ora pro nobis". LBS and Doble supply reproductions of the window, showing the two heads, but without the inscription. From this it may be deduced that Meubred was supposed to have been beheaded. Thus LBS calls him 'Martyr' (III.477).

MEUGAN(T) (1). (Fictitious).

Called Maugantius by Geoffrey of Monmouth and Meugant in Brut y Brenhinedd. Vortigern called for him in order to obtain advice on the possibility of the tale told about the conception and birth of Merlin [Myrddin Emrys]. Maugantius said that such events had been known to happen (HRB VI.18). William Salesbury mentions him in his introduction to *Oll synnwyr pen kembero ygyd* (c.1547) as Maugant, one of those regarded in every age as wise, learned and skilled. See s.n. Ystudfach. He is mentioned by John Leland (d.1552) as Magantius (*De Scriptoribus Britannicis*, ed. Antony Hall, 1709, Ch.28 p.49) and by John Bale as Maugantius (*Scriptorum ... Catalogus*, 1557 ed. p.47).

Edmund Prys (c.1580) mentions him as Maygant in a cywydd sung in a contest with William Cynwal (*Llên Cymru*, 4 (1956) p.21). See also Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed., p.13. A proverb is credited to Meugant in 'Englynion y Clyweid' (No.5 in BBCS 3 p.10). See also Meigant.

MEUGAN(T) ap CYNDAF.

He appears in a late version of Bonedd y Saint, (Peniarth MS.127 (c.1510), §75 in EWGT p.65) where we find:

Mevgant ap Kyndaf, gwr o'r Ysrael

Meugan's most important foundation was at 'St.Meugan's in Cemais'. The name survives at Llanfeugan, an extinct chapel in the parish of Llanfair Nant-gwyn, formerly under Whitechurch or Eglwys Wen, in Cemais, Dyfed. Pistyll Meugan, Cwm Meugan and Dyffryn Meugan are all in the same

area less than three miles south of the river Teifi. The chapel was pulled down in 1592 by order of the Privy Council because of the 'superstitious pilgrimages' to his shrine. A great fair, called Ffair Feugan, was held at Eglwys Wrw on the Monday after Martinmas (November 11) and is still held on the Monday after November 22 [owing to the change of Calendar Style]; another fair was held at St.Dogmael's, both in Cemais. There was a Capel Meugan in the parish of Bridell, in Emlyn, Dyfed, which is mentioned as a pilgrimage chapel used for solemn processions on holy days (PW 58, 56; LBS III.479-480; A.W.Wade-Evans, "Who was Ninian?" in *Trans. Dumfriesshire and Galloway Natural History and Antiquarian Society*, 28 (1951) p.85, WATU). The letter from the Privy Council is printed by G.H.Doble, *The Saints of Cornwall*, II. 35-36.

Other churches or chapels where Meugan is patron are Llanfeugan (Llanfigan) in Brycheiniog, Llan-rhudd (or Llanfeugan) in Dyffryn Clwyd, and Capel Meugan, extinct, in Beaumaris, formerly under Llandegfan, Môn (PW 39, 97, 94, WATU). Doble (p.35) also mentions Capel Meugan in Cilymaenllwyd, Dyfed. There may be more than one Meugan among these dedications. A fair at Capel Meugan [in Bridell?] was held on November 18, and the Demetian Calendar gives the day of Meugan, bishop and confessor, on November 15. But September 25 is the favoured day in the Calendars and this applies specifically to Llandegfan and Llan-rhudd according to Browne Willis, while he gives September 23 (by mistake for 25?) for Llanfigan. Two Calendars give September 26, and one gives April 24. (LBS I.75, 74, 71, III.480).

A.W.Wade-Evans thought that the place called Maucanni Monasterium and Depositum Monasterium [Monastery of the Deposit] in Rhygyfarch's Life of St.David (§2) was a monastery of Meugan. According to the Life, Sanctus, [Sant], a prince of Ceredigion, who was to become father of St.David, was instructed by an angel to set aside the honeycomb from a bee-hive, and portions of a fish and a stag and send them to the monastery, to be preserved there for a son who would be born to him. The place is not mentioned again. Wade-Evans identified the site of the Monastery of Maucannus with Capel Meugan in Bridell (*The Life of St.David*, 1923, pp.58-62). The identification with Meugan is plausible.

Less plausible is Wade-Evans's identification of Meugan with saint Ninian, the saint of Whithorn in Galloway (WCO 58-59, "Who was Ninian?", *loc.cit.*). The saint is variously called Monennus, Nennio, Maucenus, and Mugint at the Monastery of Rosnat or Candida Casa. See s.n. Ninian.

See also Mawgan, St.

MEURIG, King of Dyfed. (Legendary).

This king appears in Brut y Brenhinedd where Geoffrey of Monmouth speaks of Stater, king of the Demeti. According to Geoffrey, Stater was one of the kings present at Arthur's solemn coronation at Caerleon-on-Usk (HRB IX.12) and the king of the Demeti (un-named) was one of the four kings whose right it was to bear four golden swords before Arthur, which they did at this celebration (IX.13). Brut y Brenhinedd calls him Meurig, king of Dyfed, in both places.

This must indicate that Meurig was familiar to the Welsh translators as a king of Dyfed while Stater was not. However there is no independent evidence for a king of Dyfed named Meurig in the time of Arthur in history or legend.

This Meurig appears in late pedigrees as the ancestor of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli. Here he is made the son of Maredudd, king of Dyfed, and father of Sawyl Felyn. Some versions of the pedigree include the statement that he was 'one of the four horsemen who bore one of the four golden swords before the emperor Arthur at the great feast in Caerllion on Whitsunday' (PP §63).

Another Meurig, called 'brenin Dyfed' appears as a patriarch of a small tribe in Dyfed. See Peniarth MSS.131 p. 268; 133 p.158; and WG 1 Vol.4 p.716. The genealogies point to c.1100 for his date of birth.

MEURIG, uncle of Helena.

See Llywelyn, fictitious father of Macsen Wledig.

MEURIG ab ARTHFAEL, king of Gwent and Glywysing. (d. 874).

He is mentioned in the 'Harleian' genealogies as father of Brochwel (HG 29 in EWGT p.12) and is evidently the Meurig, father of Brochwel and Ffernfael, kings of Gwent, mentioned by Asser (Ch.80). In the Book of Llandaf he is described as *patrueilis* to Hywel ap Rhys, king of Glywysing (BLD 213) which is probably to be translated 'uncle'. This means that Meurig was probably brother to Rhys ab Arthfael, the father of Hywel. See *Trans.Cym.*, 1948, pp.283-4.

In the Book of Llandaf he appears as witness to charters in the time of bishops Cerenhir (BLD 200) and Nudd (BLD 225) in both of which he is mentioned with his sons Brochwel and Ffernfael. Also in the time of Cerenhir is probably the same Meurig wrongly called Meurig ab Ithel, king of Glywysing (BLD 214), and Meurig, king of Morgannwg (216b).

It is probably again the same Meurig who appears as a contemporary of bishop Grecielis (BLD 169-171) in charters dealing with Ergyng.

His death is recorded in 873 (AC), *recte* 874. J.E.Lloyd gives his floruit as c.870 (HW 275). Wendy Davies puts his reign 848-874 (LICH p.77). He probably succeeded Ithel ab Athrwys, king of Gwent.

MEURIG ap CADELL. (870)

He is recorded in Brut y Tywysogion as having slain his brother Clydog ap Cadell in 920. He appears in the expanded 'Hanesyn Hen' tract as a son of Cadell ap Rhodri (ABT 7h, l in EWGT p.101).

MEURIG ap CADWR. See Mauricius Cadorcanensis.

MEURIG ap CARADOG.

Genealogical link in the ancestry of Odwin ap Teithwalch of Ceredigion; father of Einion. See PP §45.

MEURIG ap DINGAD. (500)

Genealogical link in the line of princes of Dunoding. (HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108). He was father of Eifion (HG), wrongly Einion (JC), missing (ABT).

MEURIG ap DYFNWALLON. (780)

A prince of the line of kings of Ceredigion (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100). He was father of Gwgon, apparently the last of the line (HG 26), and of Angharad the wife of Rhodri Mawr (JC 20, 21, 42(corrected), ABT 6j).

MEURIG ab ELAETH. (570)

The last prince of the line of Dogfeiling according to the pedigree given in Jesus College MS.20 (JC 50 in EWGT p.49). In the expanded 'Hanesyn Hen' tract the name Cynwrig is substituted (ABT 27 in EWGT p.108).

MEURIG ab ENYNNY. (470?)

In the Life of St.Cadog (§25) we are told that Rhain ap Brychan had invaded Gwynllŵg and had been defeated and besieged by the men of Gwynllŵg. Then Cadog evidently felt the need of a monarch who should defend the land. He therefore prayed to the Lord, 'and Meurig son of *Enhinti* was given to him, and he gave to him his aunt, *Dibunn*, with all the country except Gwynllŵg'. Cadog said to Meurig, 'Protect my country and inheritance of Gwynllŵg', and Meurig entered into an agreement with him. Jesus College MS.20 (JC 5 in EWGT p.44) mentions among the children of Glywys *Donwn*, *gwreic Meuric mab Emminni merch Kynvarch m. Meirchion*, etc. Donwn would be the aunt of Cadog. The name should evidently be corrected to Douun and corresponds to Dibunn, while Emminni corresponds to Enhinti of the Life of Cadog. The modern forms of the names would be Dyfwn (OP II.323) and Enynny (ABT 15 in EWGT p.105).

The Life of Cadog (§46b in EWGT p.25) agrees with JC 5 that Meurig was the son of *Henninni* daughter of Cynfarch ap Meirchion, etc. Meurig was the father of Erbic (L.Cadog 46b, JC 9, ABT 15 in EWGT pp.25, 45, 105). The father of Meurig appears from JC 9 to be Caradog Freichfras, but the cognomen 'Freichfras' may be doubted.

The parentage of Henninni/Emminni makes her the sister of Urien Rheged, and would put her birth in about A.D.500. The date of St.Cadog is too uncertain to enable us to judge on the possibility of this. Egerton Phillimore suggested that Enynny's name is preserved at Llys Nini, near Penlle'r-gaer in Gower (OP II.323), and it may be noted that there were medieval legends which connected Urien with Gower. See s.n. Urien Rheged.

Some 16th century South Wales genealogical manuscripts say that the mother of Meurig ap Tewdrig was *Henfyn* ferch Cynfarch ap Meirchion (Harleian MS.2414 fo.59v, Mostyn MS.212b p.59).

The Life of St.Cadog §46b contains at least two mis-identifications and it is possible that Henninni/Emminni daughter of Cynfarch has been mis-identified with Enhinti/Enynny the mother of Meurig, there and in JC 5. No parentage is given to Enhinti/Enenni/Enynny in L.Cadog §25, JC 9, ABT 15. This distinction was suggested by A.W.Wade-Evans in *The Emergence of England and Wales*, 1956, pp.33, 34, 132, although other guesses of his are unsupportable.

MEURIG ap FFERNFAEL. (740)

He is mentioned in two charters in the Book of Llandaf (BLD 203) as the son of king Ffernfael ab Ithel, and a contemporary of bishop Terchan. Wendy Davies dates the charters c.752, 758 (LlCh p.116).

MEURIG ap GWEIRYDD. See Marius son of Arviragus.

MEURIG ab IDNO. (520)

Son of Idno ap Meirchion (ByA §13) and father of St.Elaeth Frenin by Onnengreg ferch Gwallog ap Lleenog (ByS §48). See EWGT pp.88, 62.

MEURIG ab IDWAL FOEL. (930)

A prince of Gwynedd. According to *Annales Cambriae* (MS.B) and *Brut y Tywysogion* he was blinded in 974. His sons were Idwal and Ionafal. He appears in the genealogies as ancestor of Gruffudd ap Cynan. See JC 26, ABT 1a, 7c, g in EWGT pp.47, 95, 101.

MEURIG ab ITHEL (1). (720)

He is mentioned many times in the Book of Llandaf as the son of Ithel ap Morgan. First as a son of Ithel, king of Glywysing, in the times of bishops Berthwyn and Terchan (BLD 175, 179, 183, 186-7, 191, 202) and later as king himself in the time of Terchan (BLD 204). It appears that Meurig and his brothers Ffernfael, Rhodri and Rhys ruled simultaneously in different parts of Glywysing and Gwent. J.E.Lloyd puts Ffernfael in Gwent and the rest in Glywysing (HW 274-5).

Wendy Davies suggests that these four brother-kings were active c.745-775 (LlCh p.76).

This Meurig is perhaps the Meurig, father of Tewdwr, who appears in one of the Llancarfan Charters appended to the Life of St.Cadog (§55 in VSB pp.124-6). See *Trans.Cym.*, 1948, pp.294-6.

MEURIG ab ITHEL (2).

Mentioned in the Book of Llandaf as a king of Glywysing and a contemporary of bishop Cerenhir (BLD 214). This is almost certainly a mistake for Meurig ab Arthfael, king of Gwent. See Wendy Davies, LlCh p.119.

MEURIG ap MAREDUDD. See Meurig, king of Dyfed.

MEURIG ap MEIRCHION. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Creirwy (MP 3 in EWGT p.122).

MEURIG ap RHODRI MAWR. (850)

Mentioned in lists of the sons of Rhodri Mawr (JC 20, ABT 7a, p in EWGT pp.47, 101). In the last reference we are told that he fell from his horse [to death, according to one MS.] in Ystrad Meurig [in Ceredigion], and he had no heirs.

MEURIG ap TEWDRIG. (590)

A king of Glywysing and Gwent (HW 274). He is frequently mentioned in charters in the Book of Llandaf as the son of Tewdrig, 'king and martyr', and the father of Athrwys, Idnerth and Ffriog. His wife was Onbrawst ferch Gwrgan Fawr. See BLD 140, 143, 144, 148, 150. All these charters are represented as being in the time of bishop Oudoceus. None of his sons is described as king of Glywysing and as Morgan ab Athrwys is the next king mentioned, still in the time of Oudoceus, it appears that Meurig was succeeded, after a long reign, by his grandson, Morgan. Wendy Davies dates the Charters c.620-665 (LlCh pp.97-98).

Meurig is also mentioned in two of the Llancarfan Charters attached to the Life of St.Cadog (§§65, 68 in VSB pp.132-6). Although his parentage is not stated his identity is proved by the witnesses.

Meurig's name has been omitted from the earliest text of the line of kings in the 'Harleian' genealogies (HG 28) but is correctly given in JC 9, ABT 15 and MP 3. See EWGT pp.12, 45, 105, 122. Late 16th century MSS. give the mother of Meurig as Henfyn ferch Cynfarch ap Meirchion, that is, a sister of Urien Rheged. See s.n. Meurig ab Enynny. This is impossible if we accept the above date for Meurig.

According to the Book of Llandaf Meurig began to reign when his father Tewdrig retired to live a solitary life. But Tewdrig was prevailed upon to aid his son against the Saxons, and he was slain in the battle (BLD 141-2).

MEURIG TRYFFRWYDR. (Legendary). (900)

Supposed ancestor of Rhirid of Dinmael, patriarch of a tribe in Dyffryn Clwyd, who flourished c.1230. Meurig is made the son of Tegonwy ap Teon and father of Owain (PP §51). The line is chronologically defective.

MEUTHI or MEUTHIN, ST.

The saint of Llanfeuthin, formerly under Llancarfan, Morgannwg (PW 66). See further s.nn. Cadog, Tathyw.

MEVA, ST.

Joint patron with St.Issey of Mevagissey, in Cornwall, 4½ miles south of St.Austell. The place-name occurs as Meffagesy c.1400, Mavagisi 1410; Mevegysy (1440) ('Meva hag Ysy') in the vernacular, and in Latin as *Sanctarum Meve et Ide* in 1429 and 1435. The name appears as Memai (=Mevai) in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191.

She is not the same as Mewan who appears as Megunn in the same list. This confirms G.H.Doble who suspected that the saints of St.Mewan and Mevagissey were different. See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.62. Compare LBS III.331, 485.

MEVEN, ST. (510)

The Life was printed by Dom Plaine in *Analecta Bollandiana*, III (1884) pp.142-158. It was perhaps by Ingomar, a clerk of the 11th century, who wrote a Life of St.Iudicael (G.H.Doble, *The Saints of Cornwall*, V.36). The following is based on the analysis of the Life by Doble (*loc.cit.*, pp.37-41):

- §2. *Conaidus Mevennus* was born in *Orcheus pagus* in the province of Gwent. His father was *Gerascenus*. The mother of St.Samson was a native of the same province.
3. He was a relative of Samson and became his disciple. When Samson decided to go to Letavia [Armorica] Meven resolved to accompany him.
5. They began to erect a monastery at Dol.
6. To get help in building his basilica Samson sent Conaid on an embassy to Count Gueroc. On the way he stayed the night with a man named Cadvon.
7. Cadvon offered Conaid land suitable for a monastery. Conaid accepted the offer and continued his journey. He was well received by the count who gave him generous gifts. On his return he visited Cadvon and the two made a league together. Then Conaid Meven returned to Dol.
8. Conaid Meven, desiring to lead a more solitary life, got leave from Samson to depart.
9. He returned to Cadvon who gave him all things necessary for building a monastery.
10. The monastery flourished.
11. Count Iudicael enriched the monastery and eventually became a monk there himself.
19. When Meven was about to die, his godson, Austolus [Austell] was inconsolable. The saint prophesied that Austolus would die seven days later. This came to pass. Meven died on June 21, and Austolus on June 28.

NOTES ON THE LIFE

§2. No explanation seems to have been given for the additional name 'Conaid'. *Orcheus* is generally agreed to be Ergyng (LBS III.484, Doble p.43). LBS makes a number of assumptions, mainly based on the Iolo MSS., identifying Gerascen with Geraint ap Garannog, who had nothing to do with Ergyng. Geraint is then traced to Cadell Ddyrnllug of Powys, using a pedigree of no value (PP §9(3),(5)) so that Meven is said to be of the royal family of Powys (LBS III.50, 484; Nora K.Chadwick, *Early Brittany*, 1969, p.209). This is quite baseless (PCB).

3. Meven's mother was perhaps a sister of St.Samson. One of Samson's sisters is said to have been indisposed to embrace a religious life (Life of Samson, I §§29, 45; LBS III.484-5).

6. This must have been Weroc I of De la Borderie, if we accept his existence. See s.n. Weroc. Cadvon's abode was apparently in the Forest of Brocéliande (Doble pp.43-44, 48; Chadwick pp.248-9).

9. The site of the original monastery founded by Meven is disputed. There is Saint-Méen-le-Grand, 4 km north of Gaël, but some think that the original monastery was at Gaël (Doble pp.48-49), 40 km west of Rennes.

11. LBS (based on De la Borderie) puts the period of Iudicael's retirement to Meven's monastery from 605 to 610. This was perhaps after the death of Meven.

A large number of places in Brittany bear the name of Meven, or Méén as he is called by French speakers (pronounced like French *main*, 'hand'). See Doble pp.51-52 and further 53-56).

CORNWALL

The Life says nothing about St.Meven in Cornwall, but the fact that St.Mewan in Cornwall is adjacent to St.Austell, and not far from St.Samson in Golant, points to the conclusion that Meven and Austell were in Cornwall with Samson (LBS III.485, Doble pp.33, 45-46).

Nicholas Roscarrock said (1580):

They hold by tradition that St Austell and St.Muen were great friends whose parishes joyne and enjoye some priviledges together and thet they lived here together. The feast of St.Muan is Nov. 19th (Doble p.35).

The name appears as *Megunn* (probably for *Meguinn, 'Mewinn') in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis 191. We find Mewinni in the Exeter Martyrology. "Curiously, the earliest spellings for the name of the Cornish parish are at variance with the authentic forms, showing Sancti Maweni (1245), and Sancti Mawani (1291)". But Sanctus Mewanus (1297, 1305, etc.) and vernacular Seynt Mewen (1398, etc.) are compatible with the form of the List, and with Breton forms. See B.L.Olson and O.J.Padel in CMCS 12 (1986) pp.59-60.

Meva (q.v.) is a different saint.

MEVIN. See Melchin

MEWAN, ST. See Meven.

MEWYN. See Melchin,

MEYLER, ST. See Meilir, St.

MIL DU ap DUGUM. (Legendary).

A person referred to in the tale of 'Culhwch and Olwen' as having been slain in the past by Arthur (WM 457-8, RM 104).

Milldu was the name of a giant mentioned in the Life of St.Malo. Machutes, during a sea-voyage with St.Brendan, came upon the giant buried under a huge cairn and brought him to life (LBS III.417, CO(2) p.60).

MILLO ap CAMUIR. (470)

He appears as father of Cynin in an otherwise unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

MINOCANNUS. See Mynogan.

MINOG ap LLEU. See Lleu Llaw Gyffes.

MINVER, ST. See Menefrida.

MISER ap CUSTENNIN. See Tryffin, king of Dyfed.

MODRED. See Medrod.

MODRON, mother of Mabon.

The name of Mabon's mother is given as Modron whenever he is mentioned, but never the name of his father. For other examples see Dôn, Gwyar, Iwerydd, Sefin.

On the etymology of the name, see John Rhys, *Hib. Lect.*, p.29; TYP p.458. Compare Madrun.

MODRON ferch AFALLACH. (Legendary).

The mother, by Urien Rheged, of the twins Owain and Morfudd according to a triad (TYP no.70) commemorating the 'Three Fair Womb-Burdens' of Ynys Prydain. The triad is also referred to in a genealogy in Jesus College MS.20 (§3(5) in EWGT p.43).

According to a legend recorded in Peniarth MS.147 pp.10-11 (dated 1556) the mother (unnamed) of Owain and Morfudd is said to be the daughter of the king of Annwn. This agrees with the 'otherworld' character believed to belong to Afallach. According to this legend a destiny was laid on her that she should be compelled to wash at a certain ford until she had a son by a Christian. The ford was

called Rhyd y Gyfarthfa, ('The Ford of the Barking'), because the dogs of the country would come there to bark; it was in the parish of Llanferres, [Iâl]. No one would venture to go and see what was there until Urien Rheged came. He found the woman and had intercourse with her. She told him to return after a year, and when he did so he received a boy and a girl, Owain and Morfudd. For the text and translation see TYP p.459.

Compare Gwallwen ferch Afallach.

MOELYN. See Bledrus y Moelyn.

MOFOR, ST. See Gofor.

MOLING, ST. See Myllin.

MONACELLA, ST. See Melangell.

MÔR ap BREICHIOL. (870?)

Member of a line of princes, probably of Rhufoniog; father of Aeddan (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). See further s.n. Breichiol. Probably the same as Ifor, the father of Elaeth, mentioned in HL §2g in EWGT p.113.

MÔR ap CENEU. See Mar ap Ceneu.

MÔR ap LLYWARCH. (930)

Genealogical link in a line associated with Abergwili, father of Bledri. See JC 33 in EWGT p.48.

MÔR ap MARUT. (970)

He appears as a link in the ancestry of Tandreg the mother of Gwalchmai ap Meilir; father of Selyf (HL 2g in EWGT p.113). Probably the same as Môr ap Morudd of the line of Rhufoniog. See EWGT p.155.

MÔR ap MORUDD. (970?)

The last of a line of princes, probably of Rhufoniog, mentioned in HG 20 ([?I]mor), JC 46 (Amor), ABT 26 (EWGT pp.12, 49, 108). Probably the same as Môr ap Marut.

MÔR ap MYNAN.

Genealogical link in the ancestry of Marchudd (q.v.); father of Elfyw (ABT 9a, HL 7a, b in EWGT pp.103, 116).

MÔR ap PASGEN. (870)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Rhirid (PP §24(2)).

MÔR MAWRHYDIG. (Legendary).

'M. the Majestic'. A warrior mentioned in the 'Stanzas of the Graves' (No.22) in the Black Book of Carmarthen:

The grave of Môr Mawrhydig, staunch chieftain,
pillar in the swift-moving battle,
son of Peredur Penweddig.

(SG pp.122/3).

MORAN, ST.

The saint of Lamorran in Cornwall, four miles east-south-east of Truro. The church was dedicated in 1261 by Bishop Bronescombe to St. Morenna the Virgin (*Cornwall*, by Arthur L. Salmon, revised by H. Ronald Hicks, 1950, p.93). Nicholas Roscarrock calls him (*sic*) Moran or Morwene, and says that his day, as observed at Lamorran, was the Tuesday before All Saints' Day (LBS III.499).

According to LBS Moran was Moderan, bishop of Rennes, who died c.730. Commemorated on October 22. His cult is said to have been brought to Cornwall by Breton immigrants (III.499-501).

MORDAF, bishop of Bangor. See Morlais.

MORDAF HAEL ap SERWAN. (530)

'M. the generous'. He is mentioned in a story told in the Welsh Laws as one of the Men of the North who invaded Arfon to avenge the death of Elidir Mwynfawr. They were defeated and driven out by Rhun ap Maelgwn. See s.n. Rhun ap Maelgwn. He is mentioned in the triads (TYP no.2) as one of the 'Three Generous Men' of Ynys Prydain.

His ancestry is given in Bonedd Gwŷr y Gogledd (§9 in EWGT p.73).

MORDDU ap MEIRCHION.

Father of Eledi and ancestor of Ceindrech the mother of Owain [Finddu] ap Macsen Wledig (JC 4 in EWGT p.44).

MORDDWYD TYLLION. See Echel Fordwyd-twll.

MORDEYRN (ab EDERN?).

The saint of Nantglyn (WCO 191) and Mordeyrn's Chapel formerly in Nantglyn, Rhufoniog, Gwynedd. His festival was on July 25, the same day as that of St. James the Great, the Apostle, who has replaced Mordeyrn as patron. All that is known of him is contained in a cywydd in his praise by the 16th century poet Dafydd ap Llywelyn ap Madog. Here he is called 'countryman of Cunedda Wledig' (l.6), 'of the same blood as St. David' (l.7) and 'offspring of the blessed Edeyrn' (l.43). (III.502-3. See text in IV.433-4). Another text, less accurate, is that in the 16th century manuscript *Gwyneddion 3*, ed. Ifor Williams, p.110. Mordeyrn is mentioned by Dafydd ap Gwilym in two of his poems (LBS III.502 n.7).

MOREIDDIG. See Moriddig.

MORENNA, ST. See Moran.

MOREWENNA, (daughter of Brychan). See Morwenna.

MORFAEL ap CYNDRWYN. (570)

The name appears in the list of children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). It also appears in the poem called 'Marwnad Cynddylan' in Panton MS.14, but in BL.Add.MS.14,867 the name is Moriael. See CLH XIII, l.54.

According to Ifor Williams *Moriael* is a mistake for *Moruael* (BBCS 6 (1932) p.140), but Geraint Gruffydd takes Morial to be correct (*Bardos*, 1982, pp.25-26) and translates ll.54-55:

Before Caerlwythgoed Morial bore
fifteen hundred cattle from the end of the battle.

Some versions of Bonedd y Saint write Morfael instead of Cerfael ap Cyndrwyn for the father of the three saints Aelhaearn, Llwhaearn and Cynhaearn (§36 in EWGT p.60). One late manuscript, Cardiff 4.22 (1716), writes *Morfael als Moryal* for the father of the saints (p.60) and in the list of the sons of Cyndrwyn (p.56). See Morial.

MORFAEL ap GLAST. (500?)

Genealogical link in the line of princes of Glastonbury; father of Morien (HG 25 in EWGT p.12).

MORFAWR ap GADEON. See Gwrfawr.

MORFRAN ap CERINT.

Genealogical link in the pedigree of Llŷr Llediaith; father of Arth (ByA §33 in EWGT p.94). The name becomes Meryran ap Ceraint in a later form of the pedigree (MP 3 in EWGT p.122).

MORFRAN ail TEGID. (Legendary).

In the tale of 'Culhwch and Olwen' he appears as one of the three persons at Arthur's Court who survived the battle of Camlan. Of him it is said that 'no man placed his weapon on him at Camlan, so exceedingly ugly was he; all thought he was a devil helping. There was hair on him like the hair of a stag' (WM 462, RM 108). In a triad (TYP no.24) he is described as one of the 'Three *ysgymyd aeruaeu*' of Ynys Prydain, translated 'Slaughter-Blocks' by Rachel Bromwich. Perhaps 'Supporters of Slaughter' (PCB). Another triad (TYP no.41) tells us that his horse was called Gwelwgan Gohoywgein, one of the 'Three Lovers' Horses' of Ynys Prydain. But in the White Book version this horse is said to have belonged to Ceredig ap Gwallog. A late triad (TYP App.IV no.7) includes Morfran ap Tegid as one of the 'Three Offensive Knights' of Arthur's Court because it was repugnant for anyone to refuse them anything, in the case of Morfran because of his ugliness.

In the tale of 'Rhonabwy's Dream' Morfran ail Tegid is included in a list of twenty-four counsellors of Arthur (RM 159).

According to 'Hanes Taliesin' Morfran was the son of Ceridwen and Tegid Foel of Penllyn, and in the version by Elis Gruffydd he was also called Afagddu, 'extreme darkness', because of his ugliness. See further s.n. Afagddu.

MORFRYN. The father of Myrddin Wyllt (q.v.).

MORFUDD ferch GWROLDEG. See Gwroldeg.

MORFUDD ferch URIEN RHEGED. (530)

From a triad (TYP no.70) we learn that Morfudd was twin sister of Owain ab Urien, their mother being Modron ferch Afallach. This is called one of the 'Three Fair Womb-Burdens' of Ynys Prydain. This triad is also referred to in a rather corrupt passage in Jesus College MS.20 (JC 3(5) in EWGT p.43).

In another triad (TYP no.71) we are told that she was loved by Cynon ap Clydno [Eidyn].

She is mentioned in the tale of 'Culhwch and Olwen' as one of the ladies at Arthur's Court (WM 470, RM 112). This is an anachronism, and it is noticeable that her brother Owain does not appear in this tale although from the time of Geoffrey of Monmouth Owain and Urien were wrongly brought into the Arthurian orbit.

MORFYNYDD ap MORHEN. (670?)

One of the line of princes of Glastonbury; father of Merwydd (HG 25, ABT 19 in EWGT pp.12, 106). Morfynydd is the spelling of ABT but HG reads Moriutned [= ?Moruddnedd].

MORGAN father of RHAHAWD. See Rhahawd.

MORGAN ab ATHRWYS. (650)

A king of Gwent and Glywysing. He appears to have succeeded his grandfather Meurig ap Tewdrig, and was succeeded by his son Ithel (HW 273-4). He appears in the genealogies (HG 28, 29, JC 9, ABT 15, MP 3 in EWGT pp.12, 45, 105, 122), and these are confirmed in the Book of Llandaf,

especially BLD 148. Most of our information about him is gleaned from the Book of Llandaf, which preserves a number of charters in which he figures. He is called king of Glywysing (BLD 155), and reigned in the times of bishops Oudoceus and Berthwyn. In one deed we find him giving land to the church in expiation for his slaying of his uncle Ffriog ap Meurig (BLD 152, 155). He owned lands in Gower (145), Glywysing (155), and Gwent (156).

Morgan also appears in the Llancarfan Charters attached to the Life of St.Cadog (§§62, 67 in VSB pp.130, 134). In §62 Morgan is said to have had a foster-son, (*alumnus*,) named Gwengarth. This Gwengarth appears also in BLD 156, 180b. In the time of bishop Berthwyn Morgan appears with his son, Ithel, and his brother Gwaidnerth (BLD 176a, 190b).

From the Book of Llandaf (p.190) it appears that the wife of Morgan was named Rhiceneth, but the meaning of the text is ambiguous and she may have been the wife of his son Ithel:

a Morcante rege et a filio eius Iudhail et ab uxore eius Ricceneth.

Wendy Davies dates the BLD charters c.670-710 (LlCh pp.99-113).

Iolo Morganwg called Morgan ab Athrwys 'Morgan Mwynfawr' for which he had no authority. This misled J.E.Lloyd and others. See EWGT p.139.

MORGAN ap BOTAN. (600?)

One of the line of princes of Glastonbury; father of Morhen (HG 25, ABT 19 in EWGT pp.12, 106). Perhaps the Morgan who died in 665 (AC) as suggested by Nikolai Tolstoy (*Trans.Cym.*, 1964 p.310).

MORGAN ap COLEDDOG or CLYDOG. (580)

The last of a line of princes in North Britain according to the genealogies; grandson of Morgan Fwlch (q.v.). (HG 10, JC 37, ByA 15 in EWGT pp.10, 48, 88). Molly Miller suggested that this line ruled in Gododdin, a kingdom including Edinburgh, and that it ended with this Morgan when Edinburgh [Dinas Eiddyn] fell to the Angles, at the siege of Edinburgh, *obsessio Etin*, c.638, according to the Irish Annals (BBCS 26 (1975) p.266).

MORGAN ap GWRGAN. (600)

He is mentioned in the Book of Llandaf with his brother Caradog in a charter recording a grant by his father Gwrgan ap Cynfyn, king of Ergyng, in the time of bishop Inabwy (BLD 163-4).

MORGAN ap RHODRI MAWR. (Error?)

He is apparently mentioned as a son of Rhodri Mawr in Jesus College MS.20 (JC 20 in EWGT p.47), but this is probably a mistake for Morgan [Hen] ab Owain who seems to have been a grandson of Rhodri Mawr, i.e. son of Nest ferch Rhodri. See EWGT p.141.

MORGAN FWLCH ap CYNGAR. (520)

Probably a prince of North Britain, being descended from Coel Hen according to the genealogies; father of Coleddog or Clydog (HG 10, JC 37, ByA 15 in EWGT pp.10, 48, 88). He is probably the Morgan, mentioned in the *Historia Brittonum* (§63), who is said to have warred against Hussa, king of Bernicia (585/6 - 592/3) and later to have caused the death of Urien [Rheged], while he was campaigning, out of envy, because he possessed so much superiority over all the kings in military science.

It is doubtless the same Morgan, the slayer of Urien, who is mentioned in one of the 'Llywarch Hen' poems, which purports to be an elegy on Urien by Llywarch Hen. Llywarch is represented as saying:

Morgan and his men planned
to exile me and burn my lands.
A mouse, scratching at a cliff!

(Ifor Williams, "The Poems of Llywarch Hên", *Proc.Brit.Academy*, 18 (1932) p.25, CLIH III.41 and pp.17, 137-8). As a result of this internecine warfare, Rheged was laid waste. See s.n. Llywarch Hen.

Again a king named *Morken* is mentioned in the Life of St.Kentigern by Jocelin of Furness, as having persecuted that saint. A place named Thorp-morken is there said to have been named after him. The identity of this king with the Morgan who slew Urien was suggested by Lady Charlotte Guest (*The Mabinogion*, Everyman ed. p.356 n.1). The same identification was made by H.M.Chadwick, who remarked that although Jocelin says that Morken lived on the Clyde the incident took place in the early part of Kentigern's life, when his home was probably at Hoddum, near Annan. "So it is perhaps legitimate to suggest that Morcant's territories really lay in Dumfriesshire." (*Early Scotland*, p.144).

Molly Miller suggested, on the other hand, that the dynasty to which Morgan Fwch belonged reigned in Gododdin, a kingdom including Edinburgh, and that it ended with his grandson Morgan ap Coleddog (BBCS 26 (1975) p.266).

Compare Morgan Mawr ap Sadyrnin, Morgan Mwynfawr.

MORGAN HAEL. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of those present at Arthur's Court. Nothing more is said of him (WM 464, RM 109).

MORGAN HEN ab OWAIN. (d.974).

He appears in the Book of Llandaf as a contemporary of bishop Gwgon: 'Morgan Hen son of Owain, king of Morgannwg, contemporary with Edgar king of the English.' (BLD 240). He succeeded his father Owain in about 930 to the kingdom of Glywysing, but his brother, Gruffudd, was king in Gower (BLD 239-40) and another brother, Cadwgon, was lord of the region of Margam in about 940 (BLD 224-5). See HW 338 n.66. He frequently appeared in the English Court as a witness to royal grants of land between 931 and 956, generally in company with Hywel Dda (HW 336, 348, 353).

His death is recorded in Annales Cambriae and Brut y Tywysogion. The corrected date is 974. He is said to have died at a patriarchal age (HW 338 n.66) but there seems to be no good evidence for this except the use of the cognomen 'Hen'. He probably lived to the age of 85 or so. In William Wynne's *History of Wales*, 1774 ed. p.58 he is said to have died aged one hundred years. Iolo Morganwg went further. For example the 'Gwentian Brut' (MA² p.693) puts his death in 1001 at the age of 129!

The following sons are mentioned in the Book of Llandaf: Owain, Idwallon, Cadell and Cynfyn. They are given in this order in BLD 246, 252. See the names.

It is probably from Morgan ab Owain that the kingdom came to be called Morgannwg as stated by Egerton Phillimore (OP I.208), not from Morgan ab Athrwys as J.E.Lloyd thought (HW 274, 281). See EWGT p.139; J.K.Knight in *Glamorgan County History*, Vol.2, 1984, p.367.

His pedigree first appears in Jesus College MS.20: 'Morgan ab Owain ap Hywel ap Rhys', etc. (JC §9) and again in ABT 15 and MP 3 in EWGT pp.45, 105, 122. He is called Morgan Mawr in ABT 15, but a late text changed this to Morgan Mwynfawr, and this latter incorrect cognomen is retained in MP 3.

Morgan's mother is said to have been Nest ferch Rhodri Mawr according to two genealogical MSS. of c.1600, Mostyn MS.212b p.58 and Llyfr Baglan p.95. This is probably also intended in Jesus College MS.20 (JC 20 in EWGT p.47). See note in EWGT p.141.

A tale is told in the Book of Llandaf (p.248) about a dispute between Morgan Hen and Hywel Dda over the commots of Ystrad Yw and Ewias. Hywel Dda wanted to take them from Morgan. Edgar, king of England, summoned Hywel, Morgan and Morgan's son, Owain, before him and gave judgement in favour of Morgan. It was agreed that the districts should go to Owain ap Morgan.

The chief objection to this story is that Hywel Dda died c.950 while Edgar was not king till 959. See John Rhys and David Brynmor Jones, *The Welsh People*, pp.153-5. Another objection is that Owain ap Morgan was probably only about 20 years old when Hywel Dda died. The dispute could perhaps have occurred in 949 when Hywel Dda and Morgan were at the court of king Edred. See HW 338 n.66, 353. (PCB).

MORGAN MAWR ab OWAIN. The same as Morgan Hen (q.v.).

MORGAN MAWR ap SADYRNIN. (530?)

In the prophetic poem 'Cyfoesi Myrddin a Gwenddydd' in the Red Book of Hergest, Rhydderch Hael [of Strathclyde] is said to have been followed by a king named *Morgant Mawr uab Sadyrnin*, and he is said to have been followed in turn by Urien (RBP col.577). The poem is one of the sources of the tract called 'Disgyniad Pendefigaeth Cymru' (NLWJ 16 (1970) pp.253-263), where the same list is given. Here the king is called *Morgan ap Satvrnin* (§1 p.257).

It is certain, however, that Urien died before Rhydderch Hael, and it is possible that the order of these three should be reversed, in which case the order would be Urien, Morgan Mawr, Rhydderch Hael. Urien and Rhydderch Hael ruled different kingdoms and Morgan Mawr may have ruled yet another region. But it is tempting to suppose that the list, in reverse order, gives those who held greatest power among the British kingdoms in the North. We know that Urien was slain by a chieftain named Morgan and in the Life of St.Kentigern a king Morken appears in §§21, 22, while Rhydderch Hael does not appear until §30, after the death of Morken. Hence this Morgan Mawr may be the chief who slew Urien and may be the Morken of the Life of St.Kentigern. Robert Vaughan of Hengwrt thought that Morgan Mawr ap Sadyrnin was the Morken of the Life of St.Kentigern, but that the slayer of Urien was Morgan Mwynfawr (Lewis Morris's notes in BL Add.MS.14,924 fos.9r-v). Compare Morgan Fwlch and Morgan Mwynfawr.

MORGAN MWYNFAWR ap TUDWAL TUDCLYD. (540)

He is mentioned in the 'Hanesyn Hen' tract as son of Tudwal Tudclyd and brother of Rhydderch Hael (ByA §18 in EWGT p.89). According to a triad (TYP no.20) he was one of the 'Three Red Ravagers' of Ynys Prydain. For a year neither grass nor plants would spring up where they had walked.

He was the owner of one of the 'Thirteen Treasures of Britain', a car which would immediately take anyone who was in it to the place he desired. See *Llên Cymru*, V (1958) pp.56-57; TYP App.III.4; *Études Celtiques*, X (1963) p.465.

Lewis Morris refers to Robert Vaughan of Hengwrt for the idea that it was this Morgan who was responsible for the death of Urien Rheged (BL.Add.MS.14,924 fo.9). Compare Morgan Fwlch and Morgan Mawr ap Sadyrnin.

The cognomen 'Mwynfawr' was sometimes wrongly given to Morgan Hen ab Owain. Iolo Morganwg gave the cognomen to Morgan ab Athrwys without any good authority.

MORGAN TUD.

He appears in the romance of 'Geraint and Enid' as the chief physician of Arthur. He was called by Arthur to heal Edern ap Nudd (WM 406, RM 261). No such physician is mentioned in the corresponding part of 'Erec et Enide' by Chrétien de Troyes. Later in the Welsh tale Morgan Tud attended to Geraint's wounds (WM 440, RM 286-7). In 'Erec' it is Morgan, Arthur's sister, who produced a plaster which cured Erec. In Chrétien's 'Yvain' mention is made of a certain Morgan the Wise, whose ointment was such that there was no delirium of the head which could not be cured by it. This ointment was used to cure Yvain of madness. The corresponding passage in the Welsh romance of 'Owain and Luned', however, does not mention the name of the maker of the ointment (WM 251, RM 184).

Joseph Loth has shown that the word 'tud' (*tut* in the text) corresponds to the word *tuthe* used in the 11th century Life of St. Maudez [see Mawes]: *quidam daemon quem Britomes 'tuthe' appellant* (*Revue Celtique*, XIII (1892) pp.496-7). It thus means some kind of supernatural being, in fact, a fairy. It is evident, therefore, that Morgan Tud means Morgan the Fairy, that is, Morgain la Fée of French Arthurian Romance. See Morgen. The spelling having become 'Morgan' led the Welsh writer to treat Morgan Tud as a man (John Rhys, *Celtic Folklore*, pp.372-5).

MORGAN. See also Margan.

MORGEN. (Morgain la Fée).

She appears in the Vita Merlini by Geoffrey of Monmouth (c.1149) as Morgen, one of the nine sisters in Insula Pomorum (equivalent to the Isle of Avallion) who received Arthur when he was carried thither after the battle of Camlan. She surveyed his wound and gave hope of recovery after a long period of healing (ll.916-938).

She is next mentioned in the Roman de Troie (composed c. 1160) as a fairy who hated Hector because he did not return her love, although here in most MSS. the name (Morgain) is disguised by mutilation (Bruce I.79 n.85). See further R.S.Loomis in *Wales and the Arthurian Legend*, p.106.

In the romance of 'Erec et Enide' by Chrétien de Troyes (c.1168) she is mentioned as Morgan la Fée, the mistress of Guigomar, lord of Avalon (l.1957) and probably again as Morgan, Arthur's sister, highly skilled in healing (ll.4216 ff). It is probably she who appears in Chrétien's 'Yvain' as Morgan the Wise, whose ointment could heal any delirium of the head.

Layamon in his 'Brut' (between 1189 and 1205) seems to know of her under the corrupted name Argante. Arthur, after he has received his mortal wound, says to Constantine son of Cador:

'And I shall fare to Avalun, to the fairest of all maidens, to Argante the queen, an elf most fair, and she shall make my wounds all sound; make me all whole with healing draughts.'

Giraldus Cambrensis in *Speculum Ecclesiae*, II.9 (c.1216) said:

'After the battle of Kemelen ... Arthur having been mortally wounded there, his body was carried away to the isle of Avalonia, which is now called Glastonia, by a noble matron, of his own kin, called Morganis. ... On account of this the fabling *Britones* [Welsh? or Bretons?] and their singers are wont to pretend that a certain fairy goddess (*dea quaedam phantastica*), forsooth, called Morganis, carried away Arthur's body to the isle of Avallonia to heal his wounds.'

A similar statement is made by Giraldus in *De Instructione Principum*, Distinctio i. See E.K.Chambers, *Arthur of Britain*, pp.121-2, 270, 272-3; Bruce I.77-79.

In the 'Vulgate' cycle of Arthurian Romances (1215 onwards) she is called Morgan, Morgain, Morgue le Fée, the youngest daughter of Hoel, Duke of Tintagel [i.e. Gorlois of HRB, see Gwrlais], and half-sister of Arthur. Later she is mis-identified with Urien's wife, who is also said to have been a sister of Arthur, but is elsewhere called Brimesent or Hermesant (Sommer II.165). Her character deteriorates, and she becomes less a goddess and more a jealous sorcerer, 'a designing and wicked person' (John Rhys, *Celtic Folklore*, p.374).

The Welsh account of the Birth of Arthur in Llanstephan MS.201 (15th century) is based on some version of the 'Vulgate' Merlin, but modified to some extent to suit Welsh traditions. Here we find a half-sister of Arthur, Dioneta, daughter of Gwrlais and Eigr, whom Uthr caused to be sent to Ynys Afallach. This Dioneta evidently corresponds to Morgen of Avallion. It is noteworthy that the name 'Morgan' is avoided. See Cy. 24 (1913) pp.247f.

There is a Welsh version of the account given above by Giraldus Cambrensis in Llanstephan MS.4 (c.1400), fo.507r:

The bards of Ynys Prydein and its storytellers used to imagine that it was *Margan dwywes o Annwfn* ['Margan a goddess of Annwn'] that had hidden him [Arthur] in Ynys Afallach to heal him of his wounds; and that when they became whole, he would return again to the *Brytanyet* to defend them as was his wont.

(Trans. by Timothy Lewis and J.Douglas Bruce in *Revue Celtique*, 33 (1912) p.443). Similarly in BL. MS.Vitellius C.ix pp.155-7 where she is called *Morgan, dwyssoges o Annwn* [Morgan, princess of Annwn].

Mary-Morgant is said to be a common name for a fairy on the island of Ouessant, off the coast of Brittany (John Rhys, *Celtic Folklore*, p.375). The name was carried to Sicily where *Fata Morgana*, 'Fairy Morgana', was the name given to the mirage which appears in the strait of Messina (E.K.Chambers, *Arthur of Britain*, p.222).

The name Morgen is derived from older *Morigenos* or *Morigena* and could belong to a male or female. The modern form is Morien which is found as a man's name. In French it became Morgan or Morgain, but did not have the definite male connotation that *Morgan* would normally have in Welsh. See *Celtic Folklore*, pp.373-4. See also Morgan Tud.

MORGENEU, bishop of Mynyw. (d.999).

He was slain by the 'heathen' [Danes] when they pillaged Mynyw in 999 (AC, ByT). According to Giraldus Cambrensis he was the first of the bishops of Mynyw to eat flesh. He followed Eneurus and was followed by Nathan (*Itin.Kamb.*, II.1; HW 352).

MORGYNHOR ap CYNFAN.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Rhun. See PP §25(1).

MORHAEARN, ST.

The saint of Trewalchmai, formerly under Heneglwys, Môn (PW 91). Commemorated on November 1. Nothing else is known about him (LBS III.504).

MORHEN(?) ab EDNYFED. See Tudwal Tudclyd.

MORHEN ap MORGAN. (630?)

One of the line of princes of Glastonbury; father of Morfynydd (HG 25, ABT 19 (Morith) in EWGT pp.12, 106).

MORIAL. (Legendary).

The name occurs in the Book of Aneirin in stanza 56 of the Gododdin (CA II.661-3):

The worthy lord does not come to terms with provocation,
Morial does not endure reproach in the pursuit,
he with the steel blades ready for bloodshed.

(Trans. Kenneth Jackson in *The Gododdin*, 1969, p.138). The word *moryal* occurs in the Book of Taliesin (BT 65 I.2) as an adjective meaning 'of great valour' (CT p.104). It also occurs as an adjective(?) in BT p.48 I.25.

The grave of Morial is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen. Here he is mentioned in conjunction with Gwrien and Morien:

The graves which the thicket covers,-
they were not slain unavenged:
Gwrien, Morien and Morial.

(No.2 in SG p.118/9). All these three are names which occur in the Gododdin. On Gwrien see also Gwriad, king of Strathclyde.

Another Morial occurs in the 'Cynddylan' poetry (CLIH XI.77):

The sod of Ercal covers fierce warriors
of the race of Morial.
After nourishing it grinds to dust.

(Trans. Ifor Williams, *Lectures on Early Welsh Poetry*, Dublin. 1944, p.47).

According to Edward Lhuyd Bryn Morial was north-east of Oswestry (CA p.238).

Morial seems to have been regarded by some as a brother of Cynddylan ap Cyndrwyn, and identified with Morfael. Thus Edward Lhuyd writes *Moryal, Condolani frater* (*Archaeologia Britannica*, 1707, p.261). See further s.n. Morfael.

MORIDDIG ab OWAIN. (930)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Morien (HL 7a in EWGT p.116).

MORIEN ap CADWR. (800?)

A prince of the line of Glastonbury (HG 25, ABT 19 in EWGT pp.12, 106); father of Idnerth (HG) or Ednyfed (ABT).

MORIEN ap FFEROG.

A person mentioned in the 'Gododdin' of Aneirin, stanzas 34, 35, 43A, 54A in CA. The only stanza which says anything about him is no.35 where he seems to be called the son of Fferog. He was 'a worthy successor to Caradog ...Whose hand was mighty, who set fire under the fleeing horseman, brave in the tumult; ... before the army of Gododdin his shield was shattered, he was steadfast in affliction.' (Trans. Kenneth Jackson in *The Gododdin*, 1969, p.131).

He is probably the same as the Morien whose grave is mentioned in the 'Stanzas of the Graves'. See s.n. Morial.

MORIEN ap IAEN. (Legendary). See Iael.

MORIEN ap MORFAEL ap GLAST. (530?)

One of the line of princes of Glastonbury; father of Botan (HG §25 in EGWT p.12). In ABT §19 (in EWGT p.106) he is called Morien Glas without parentage.

MORIEN ap MORIDDIG (or CEREDIG). (970)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Hyfaidd (HL 7a in EWGT p.116).

MORIEN MYNOG. (Legendary).

'M. the Noble'. He and his son Bradwen appear as warriors of Arthur's Court in the tale of 'Culhwch and Olwen' (WM 460, RM 106). He is also included as one of 42 counsellors of Arthur in the tale of 'Rhonabwy's Dream' (RM 159). According to Peniarth MS.134 he was the son of March ap Meirchion and father [*recte* ancestor] of Egri, patriarch of a small tribe in Talybolion, Môn. See PP §58.

The name Morgen-munuc appears in Brittany. See Joseph Loth, *Chrestomathie Bretonne*, 1890, p.153. (CA p.157).

MORLAIS, bishop of Bangor. (d.944) (ByT).

Perhaps the same as Mordaf, bishop of Bangor, said to have gone to Rome with Hywel Dda in 929. See further s.n. Lunberth.

MORUDD ab AEDDAN. (930?)

Member of a line of princes, probably of Rhufoniog; father of Ifor(?) or Môr (HG 20, JC 46, ABT 26 in EWGT pp.12, 49, 108). Probably the same as Marut ab Elaeth.

MORUDD ap DAN. (Fictitious). (274-257 B.C.)

A fictitious king of Britain, called Morvidus by Geoffrey of Monmouth. He was the son of Danius [Dan] by Tangustela [Tangwystl], a concubine, and succeeded his father. He would have been a prince of extraordinary worth had he not been addicted to immoderate cruelty (HRB III.14). A king of the Moriani [of Moryan] invaded Northumberland [y Gogledd] but was defeated and all his army were killed, some being flayed alive. Then a monster from the Irish sea continually devoured the people of the coast. Morvidus ventured to encounter it alone, but he was at length swallowed by the monster like a small fish (III.15). He had five sons all of whom succeeded him in turn: Gorbonianus [Gorbonion], Arthgallo [Arthal], Elidurus Pius [Elidir War], Iugenus [Owain] and Peredurus [Peredur] (III.16-18).

Brut y Brenhinedd says the same about Morudd with the equivalent names shown in [].

MORUDD ab ELDAD. (630)

A prince of the line of Buellt and Gwrtheyrnion; father of Gwyddaint (HB §49 in EWGT p.8). JC §14 in EWGT p.46 writes Morvo m. Elaed.

MORUDD ap LLYWARCH HEN. See Mechydd.

MORVIDUS son of DANIVS. See Morudd ap Dan.

MORWENNA, ST.

The saint of Morwenstow, six miles north of Bude in Cornwall. She is the Morewenna listed as one of the children of Brychan in the Life of St.Nectan (EWGT p.29). William of Worcester called her *Sancta Morwinna, virgo* (*Itineraries*, ed. John H.Harvey, p.26). The church is now dedicated to St.John the Baptist with commemoration on June 24 (LBS III.497).

Compare Marwenna, Merryn, Moran.

MORWETHA, ST. (Fictitious).

The saint of Morvah near Penzance on the Cornish coast. According to Thomas Tonkin (d.1742) "Morva signifies *Locus maritimus*, a place near the sea, as this parish is. The name is sometimes written Morveth, implying much the same sense." The church was dedicated on 7 April 1409 to St.Morwetha (A *Complete Parochial History of the County of Cornwall*, 4 Vols., Truro, 1867-72, III.374).

Compare Welsh *morfa*, 'sea-marsh'. Morwetha is evidently an example of a fictitious saint invented to explain a place-name. Compare Germochus.

MUGNACH GOR. The father of Fflur. See Cassivellaunus.

MUNGO, ST. Name of St.Kentigern. See Cyndeyrn Garthwys.

MWNG MAWR DREFYDD. (Legendary).

'M. of the Great Towns'. He is mentioned three times in the 'Llywarch Hen' poetry as having been responsible for the death of Mechydd ap Llywarch Hen (CLIH VII.20, 23, VIII.7).

In a portion of Peniarth MS.118 which tells tales of various giants, it says (p.832), referring to Aberysgir, that *Mwghmawr drebhi* lived in the Caerau which land now belongs to Rosser Howel of Y Gaer (Ed. and trans. Hugh Owen in Cy. 27 (1917) pp.134/5). Y Gaer = Caer Fenni = Benni, grid ref. SO 0029. The old Welsh name for Y Gaer, recorded by Hugh Thomas (c.1700) was *Caer Fawr Fong Brefi* (or *Frefi*). Mwng was the traditional hero of Benni at Aberysgir (OP II.322, 332).

His name also occurs in late versions of Bonedd y Saint (§§70+71 in EWGT p.64) in the pedigree of St.Oswald. Here he is made the son of 'Offa' Cyllellfawr [see Osla Gyllellfawr] and father

of 'Gwynbei' Drahog [see Gwibei Drahog]. The implication is that Mwng was a Saxon, but he cannot be identified with any name in the true ancestry of Oswald. See EWGT pp.144-5.

MWRCHATH (MWRTHACH).

The name occurs in a triad (TYP no.15) as *Murthach*, the father of Solor (q.v.). In the Red Book version the name is *Urmach*. More properly it should be Mwrchath, being the Welsh form of the Irish name Murchad, as e.g. in Hanes Gruffudd ap Cynan (GaC §4 in EWGT p.37) *y Vwrchath vrenhin Laine*. See further TYP p.467 and 2nd ed. p.558. See also Blathaon ap Mwrheth.

MWROG, ST.

The saint of Llanfwrog, under Llanfaethlu, Môn (PW 90), and Llanfwrog in Dyffryn Clwyd (PW 98). According to a short poem called Teulu Cybi Sant he was a disciple of that saint. Here he is called Mwrog *haeldeg*, 'the bounteous-fair'. See s.n. Cybi. In most of the Welsh Calendars his festival is given as September 24, but Browne Willis gives January 6 for the festival at Llanfwrog in Môn, and January 16 at Llanfwrog in Dyffryn Clwyd. These latter dates are perhaps due to confusion with some other saint [the difference being due to change of calendar?]. (LBS I.74, III.506). There is a cywydd to 'Mwrog Sant' in Llanstephan MS.167 (c.1692) p.334, edited in LBS IV.435.

MWTHWL. See Gwrthwl.

MWYNWEN ferch BRYCHAN.

See s.n. Brychan. No church is known to be dedicated to her.

MYFOR, ST. See Gofor.

MYFYR GAWR. See Rhuddwyn Gawr.

MYLLIN, ST.

The saint of Llanfyllin, Mechain, Powys Wenwynwyn (PW 110). Commemorated June 17 (LBS I.72). His date of commemoration makes it reasonably certain that he is the Irish saint Mo-Ling Luachra who has the same day (OP II.641, LBS III.487). He was the founder of the monastery of Tech Moling, St.Mullins, on the Barrow in Ireland and died c.695. There is no evidence that Moling ever visited Wales, but in the Dublin copy of the Annals of Tigernach (s.a.697) he is said to have died *inter Britones* (LBS III.488; DCB).

MYNACH NAWMON. (Legendary). See Elidir Mwynfawr.

MYNAN ab YSPWYS MWYNTYRCH.

Genealogical link in the ancestry of Marchudd (q.v.); father of Môr. (ABT 9a, HL 7a, b in EWGT pp.103, 116).

MYNNO, ST.

The forgotten saint of Moylgrove or Trewyddel in Cemais, Dyfed. (OP II.307, LBS III.509, PW 57).

MYNOGAN. (Legendary).

The name first appears in the form Minocannus, in a rather corrupt passage in the *Historia Brittonum* (§19). Here it tells how Julius Caesar fought with the 'proconsul to the British king, who was called Bellinus, and was the son of Minocannus who held all the islands of the Tyrrhene Sea'. Heinrich Zimmer (*Nennius Vindictus*, Berlin, 1893, pp.271-3) suggested that the name was derived from a series of misreadings as follows:

1. Adminio, Cynobellini Brittannorum regis filio.
(Suetonius, *Caligula*, Ch.44).
2. Minocynobellinum Britannorum regis filium.
(Orosius, *Historia adversus Paganos*, vii.5.5).
3. Bellinus, filius Minocanni.
(HB §19).

This was accepted by John Rhys (*The Welsh People*, 4th ed. 1906, p.41). So also by W.J.Gruffydd (*Math vab Mathonwy*, 1928, p.174) who described *Mynogan* as a “ghost” name; and A.W.Wade-Evans (*Nennius*, 1938, p.46 n.1).

Rachel Bromwich, however, regarded *Mynogan* as a genuine Celtic proper name. The early form *Monocan* is found in the Cartulary of Redon, and the name MINNACCANNI appears on an ogham inscription (SEBH p.131 n.2); so also in TYP p.282.

Mynogan or *Manogan* appears as the father of *Beli Mawr* in the *Mabinogi* branch of ‘*Branwen*’ (*Mynogan*, WM 38, RM 26), ‘*The Dream of Macsen Wledic*’ (*Manogan*, WM 186, RM 88), and the tale of ‘*Lludd and Llefelys*’ (*Manogan*, WM 191, RM 93). Also in *Brut y Brenhinedd* we find Geoffrey of Monmouth’s *Heli* son of *Cligueillus* son of *Capoir* (HRB III.19-20) replaced by *Beli Mawr ap Manogan ap Capoir*. The earliest pedigree of *Beli Mawr*, that in ‘*Hanes Gruffudd ap Cynan*’, gives *Beli Mawr m. Manogan m. Eneit* (GaC §2) similarly *Beli Mawr ap Mynogan ap Enaid* (ABT 1a). See EWGT pp.36, 95). In all these appearances, except HB §19, *Mynogan* or *Manogan*, like *Cligueillus* of HRB, is a mere name.

Although Geoffrey’s *Heli* is almost certainly a mistake for *Beli*, it is evident that he did not take his *Heli/Beli* from *Nennius* §19 or he would surely have made him son of *Minocannus*. It seems that Welsh writers recognised *Minocannus* as a Welsh name, *Mynogan*, and, getting a hint from HB, made him father of *Beli Mawr*. This could have been pre-Geoffrey, and was sufficient for the translators of HRB to substitute *Manogan* for Geoffrey’s *Cligueillus* in the ‘*Brut*’ (PCB). This suggestion is more or less of a compromise between two positions. Compare John T.Koch who says: “The point is that legendary history has not been generated out of scribal blunders, which is to say out of nothing, but out of Welsh tradition asserting itself upon scribal blunders.” (CMCS 14 p.23).

MYNYDD AGNED.

According to the version of the *Historia Brittonum* in Harleian MS.3859 the eleventh of Arthur’s victories against the Saxons was *in monte qui dicitur Agned*. The version in Vatican MS. Reg. 1964 gives *in monte qui nominatur Breguoin*. See Brewyn. Other versions compress *Agned* and *Breguoin* into one (A.W.Wade-Evans, *Nennius*, p.24). If *Agned* is not the same place as *Breguoin* it has not been satisfactorily identified.

Geoffrey of Monmouth does not mention *Mons Agned* in connection with Arthur’s wars, but he says that the fictitious British king *Ebraucus* [Efrog] who founded *York* also founded *Alclud* [Caer Alclud] (*Dumbarton*) and the town of *Mons Agned* [Mynydd Agned] which was also called *Castellum Puellarum* [Castell y Morynion], ‘*Castle of the Maidens*’, and *Mons Dolorosus* [Mynydd Dolurus], ‘*Sorrowful Mount*’ (HRB II.7). Forms in [] are the corresponding names in *Brut y Brenhinedd*.

John Fordun (14th century) said that *Agned* was an old name for *Edinburgh* (*Scotichronicon*, II.26). In the Welsh tract on ‘*The Twenty-four Mightiest Kings*’ (15th century), *Castell y Morynion* is identified with *Carlisle*. See *Études Celtiques*, XII (1969) p.169).

MYNYDDOG MWYNFAWR.

‘*M. the Wealthy*’. Our chief information concerning this chieftain is derived from the ‘*Gododdin*’ of *Aneirin*, which describes the raid on *Catraeth*. *Mynyddog* is implied to be lord of *Eidyn*. Although this is never distinctly stated in the *Gododdin* a triad (TYP no.31, see below) makes this clear. He therefore probably succeeded *Clydno Eidyn* and it would appear that this succession was regarded as legitimate as we find *Cynon ap Clydno Eidyn* among his retinue.

It appears from the poem that Mynyddog nursed the desperate and foolhardy ambition of recovering the land of Catraeth which Urien had conquered and which had since been lost to the Angles. He collected a retinue of three hundred youthful warriors (CA stanzas 8, 21, 61, 90, 91) and feasted them royally (8a, 13, 15, 17, 25, 34-37, 61) in his hall at Caer Eidyn (13, 17) for a full year (6, 11, 21, 32). Mead was the warriors' pay (8, 21, 31, 32); they were paid in advance. During the year-long feast they had wine and mead without stint (8, 11, 21, 31-32, 39, 41, 59-61, 64, 89). At the end of the year Mynyddog sent them on the expedition to Catraeth (11, 21, 32). Only one survived (60, 61, 77, 90) or three in a later version (21). (Ifor Williams, 'The Poems of Llywarch Hen', *Proc. Brit. Academy*, 18 (1932) pp.4-5). We do not hear of Mynyddog's personal presence on the expedition (TYP p.468). See further s.n. Catraeth.

In a triad (TYP no.31) the retinue of Mynyddog is called one of the 'Three Noble Retinues' of Ynys Prydain. Here he is called Mynyddog Eidyn.

By comparing lines 44-45 (stanza 4) with lines 1168-1169 (stanza 95), Ifor Williams suggested that Mynyddog was the son of Ysgyrran (CA p.81):

Stanza 4 Through the stratagem of the son of Ysgyrran
 their shields would be broken.

95 Through Mynyddog's policy
 shields had gone rolling.

(Trans. Kenneth Jackson, *The Gododdin*, pp.117, 106). Ifor Williams also suggested (CA p.274) that the wife of Mynyddog was the daughter of Eudaf Hir. This was based on lines 828-30, stanza 68:

The expedition of Mynyddog, the lord of hosts,
and of the daughter of Eudaf the tall, the oppressor of Gwanannon,
who was clothed in purple.

Gwanannon was a region. (Jackson, *ibid.*, p.142).

Mynyddog Eidyn is given a son Dyfnwal (q.v.).

MYRDDIN (MERLIN).

General remarks.

The earliest extant appearance of the name is in the prophetic poem 'Armes Prydein' in the Book of Taliesin (BT 13.2). The original composition is dated by Ifor Williams c.930 (*Armes Prydein*, 1955, p.xvii). Here Myrddin is referred to as a prophet of future victory: *Dysgogan Myrdin*, 'Myrddin prophesies' (l.17). He is also mentioned in the 'Gododdin' of Aneirin (CA l.466, stanza 43A): *gwenwawt Mirdyn*, 'the blessed inspiration of Myrddin', but the date of this is uncertain, perhaps as early as 930. It seems probable that the name Myrddin was manufactured from the place-name Caerfyrddin by false etymology. (Caerfyrddin, Carmarthen, derives from the Roman name of the place, Maridunum, and this from Brythonic *Moridunon*, 'Sea-fort'). Myrddin seems originally to have been regarded as a prophet associated with Dyfed, as in the 'Ymddiddan' (see below s.n. Myrddin Wylt). Later he was associated with the North and took over the role which originally belonged to Lailoken (see Llallogan and below s.n. Myrddin Wylt).

Another early reference is that in the tract *Enweu Ynys Prydein*, (before the 12th century, TYP p.cxxiv) which says that the Island of Britain was called *Clas Merdin*, 'Myrddin's Precinct', before it was taken or settled (TYP App.I no.1).

When Geoffrey of Monmouth wrote his *Historia Regum Britanniae* (1136) he knew of Myrddin's association with Caerfyrddin and Dyfed, and his reputation as a prophet, but no more (see s.n. Myrddin Emrys). Later he learnt more of the Myrddin/Lailoken legends and realised that he had misdated and to some extent mis-placed him. He incorporated his new information, which was still hazy (or inaccurate), in his *Vita Merlini* (1150-51). See A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, 1951,

pp.44-48, in *Arthurian Literature*, ed. R.S.Loomis, 1959, p.29, and in Chapter 13 of *Astudiaethau ar yr Hengerdd*, ed. R.Bromwich and R.Brinley Jones, 1978; TYP p.470.

Geoffrey of Monmouth used the form *Merlinus*, possibly because the Latinisation 'Merlinus' would have been reminiscent of the Latin word *merda*, French *merde*, 'dung'. (Gaston Paris in *Romania*, XII (1883) p.376, Bruce I.129; *Arthurian Literature*, p.91 n.1). 'Merlinus' had already appeared as a proper name in 1128 in Italy (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, p.91 n.1).

There is ample evidence in the *Vita Merlini* that Geoffrey intended his *Merlinus* to be the same as that of the *Historia*. Evidently chronology was not a consideration, for his life, from Vortigern to Rhydderch Hael, would have to cover about four generations. But there were those who sought to distinguish them, and they had some good reasons - the difference of his character in the later work, and the later period and different locality, on the whole, of his activities. The distinction was first made in a library catalogue shortly after the composition of the *Vita* (See *Speculum*, 18 (1943) p.272; *Arthurian Literature*, p.93 n.3). Giraldus Cambrensis (c.1220) said:

There were two Merlins, the one called Ambrosius, who prophesied in the time of king Vortigern, ... the other Merlin, born in Scotland, was named Celidonius, from the Celidonian wood in which he prophesied, and Silvester, because, when engaged in martial conflict, he discovered in the air a terrible monster, and from that time grew mad, and taking shelter in a wood, passed the remainder of his days in a savage state. This Merlin [i.e. the former] lived in the time of king Arthur, and is said to have prophesied more fully and explicitly than the other.

(*Itin.Kamb.*, II.8). The two are also mentioned in *Descriptio Kamb.*, I.16. It is noteworthy that the cause for Merlin's madness given by Giraldus is not found in the *Vita* nor in the Welsh poetry, but occurs in the story of Lailoken. See s.n. Llallogan.

The idea that there were two Merlins was later adopted by the Welsh. Thus in a late triad (TYP no.87) we are told that the 'Three Skilful Bards' at Arthur's Court were Myrddin ap Morfryn, Myrddin Emrys and Taliesin. Myrddin ap Morfryn corresponds to *Merlinus Caledonius* and was also called by the Welsh Myrddin Wyllt. See s.n. Myrddin Wyllt. Again Rhys Goch Eryri (early 15th century) mentions 'Merddin ... son of Morfryn Frych ... Gwyllt, ... the other Merddin, rational his gift, humble grandson of the king of Dyfed, ... who was in Dinas Emrys with the dragon' (*Cywyddau Iolo Goch ac Eraill*, ed. Henry Lewis, et al., 1937, No.61 ll.13-24).

The distinction between the two Myrddins is convenient for some purposes but cannot be strictly adhered to, because, fundamentally, there is only one Myrddin, and some of the later legends cannot be consistently classified as appropriate to one rather than the other. In the following pages, however, an attempt is made to classify the legends, as far as possible, under the heads of Myrddin Emrys = *Merlinus Ambrosius*, and Myrddin Wyllt = Myrddin ap Morfryn = *Merlinus Caledonius* = *Merlinus Silvester*.

MYRDDIN EMRYS

The history of this Merlin seems to be essentially the invention of Geoffrey of Monmouth, although he draws on a legend in the *Historia Brittonum* for the account of his birth and discovery. According to HB Vortigern had retired from St.Germanus [Garmon] into Gwynedd and found a place in Eryri [Snowdonia] where he planned to build a citadel. But when the material was brought together, it disappeared during the night, and this happened three times. When he questioned his magicians they told him, 'Unless you find a child without a father, and he is put to death, and the citadel sprinkled with his blood, it will never be built.' (§40). After much searching, messengers came to *Campus Elleti* in Glywysing and heard two boys quarrelling. One said to the other, 'O fellow without a father, no good will ever happen to you.' The messengers made close enquiries and asked the boy's mother. She denied that she had ever known a man, and swore that the boy had no father. So he was taken to Vortigern (§41).

When the boy discovered that he was going to be killed he asked for the magicians to be brought to him, and exposed their ignorance by foretelling what would be found under the pavement in that place, while they could not. It turned out as he had said. Under the pavement there was a pool. In the pool were two vases. Between the vases was a tent and in the tent were two *vermes*, 'serpents' [dragons], one white and the other red. They began to fight. The white prevailed at first but was at length driven out by the red dragon. The child interpreted the meaning of the omen, saying that the red dragon signified Vortigern's people and the white represented the Saxons. The struggle indicated that at length the Saxon race would be driven away across the sea to the place whence they had come. He advised Vortigern to build his citadel in another place (§42).

Then a curious inconsistency appears. The king asked the boy his name and he said, 'I am called Ambrosius' (HB adds 'that is Embreis Guletic' [Emrys Wledig]), 'one of the consuls of the Roman nation is my father.' There is confusion in the story due to the combination of a tale about the boy without a father, and a tradition about the site of the proposed citadel which was evidently Dinas Emrys in Snowdonia, although not stated in HB. The tradition was presumably that Dinas Emrys was named after Emrys Wledig. The site is made clear in the story of 'Lludd and Llefelys' which tells of the burying of the dragons at Dinas Emrys (See s.n. Lludd ap Beli), and the triad (TYP no.37) which tells of the 'Three Fortunate Concealments' and the 'Three Unfortunate Disclosures' of Ynys Prydain, the second concealment being the dragons which Lludd ap Beli concealed in Dinas Emrys, and the disclosure, that by Gwrtheyrn Gwrtheneu (Vortigern).

Geoffrey of Monmouth knew the story and saw the bungling. He adapted it by dropping any reference to Emrys Wledig (his Aurelius Ambrosius). The youths who quarrelled are called Merlin and Dinabutus [Myrddin and Dunod in Brut Dingestow]. They were discovered in the city of Kaermerdyn [Caerfyrddin]. Merlin's mother was a daughter of the king of Demetia [Dyfed]. She had become a nun and had ghostly visits from a young man. He had had intercourse with her and left her with child. Vortigern consulted Maugantius [Meugant] who confirmed the possibility of such a story, saying that the young man would be a spirit, partly man and partly angel (HRB VI.17-18). Further on Geoffrey defers to the *Historia Brittonum* to the extent of including the phrase 'Merlin, who was also called Ambrosius' (VI.19), and in VII.3 he writes *Ambrosio Merlino*. Corresponding to this, Brut y Brenhinedd occasionally uses the expression Myrddin Emrys (e.g. *Brut Dingestow*, p.207, 'Cleopatra' version, fol.61v). Names in [] are those found in ByB.

At this point Geoffrey introduces 'Merlin's Prophecies' which occupy the whole of Book VII. It seems to have been mostly his own invention but he took hints from already existing Welsh prophetic literature. Merlin's association with Caerfyrddin and Dyfed, his prophetic powers and perhaps some of his supposed prophecies, seem to be the only information that Geoffrey of Monmouth had about the Myrddin of Welsh tradition at this stage. See *Arthurian Literature*, p.76.

After prophesying to Vortigern Merlin appears to have retired to the 'Fountain of Galabes' in the country of the Gewissi [Ewias in ByB] where he was later sought by Aurelius Ambrosius [Emrys Wledig] for advice on building a monument in memory of the Britons slaughtered by the Saxons at the monastery of Ambrius [Amesbury]. Merlin advised him to send for the 'Giants' Dance' from mount Killaraus in Ireland. Merlin and Uther Pendragon went to Ireland and when Uther had defeated the Irish king, Merlin devised mechanical contrivances with the aid of which they succeeded in removing the stones, brought them by ship to England and set them up at Stonehenge (HRB VIII.10-12).

After the death of Aurelius Ambrosius Merlin served Uther Pendragon by enabling him to visit Igera [Eigr] the wife of Gorlois [Gwrlais] in disguise, and thus beget Arthur (VIII.19-20). After this there is no further mention of Merlin, except for references to his prophecies.

Anap y Lleian

The 'Cleopatra' version of Brut y Brenhinedd (fol.61v) when introducing the name of the boy without a father says: *Ac An ab y Lleian y gelwit y mab kyn no hynny, ac o hynny allan y dodet*

arnaw Merdyn o achos y gaffael yNgkaer Vyrbyn. 'Before that the boy was called An son of the Nun, and after that he was given [the name] Merdyn, because he was found in Caerfyrddin.'

Lewis Morris in his *Celtic Remains* (p.323 s.n. 'Myrddyn Emrys'), says: "The poets call him *Anap y Lleian*, that is, 'the mischance of the nun';, which Dr. Davies, in his Catalogue, mistook for a proper name, and wrote it *An ap y Lleian*." Thus, in the 'Stanzas of the Graves' in Peniarth MS.98B, stanza 17 begins: *Bedd Ann ap lleian ymnewais fynydd*, and the whole stanza is translated by Thomas Jones:

The grave of Ann son of a nun on ... mountain
Causing gaps in a host, lion of Emraais;
Chief magician of Merddin Embrais.

(SG pp.136-7). It seems that 'of' should be omitted before 'Merddin Embrais', i.e. Chief magician - Myrddin Emrys.

Gruffudd Hiraethog in Peniarth MS.176 p.39 wrote a note on a local feature at Llysan in the parish of Llanfihangel Glyn Myfyr, which may be translated:

Maen [read *Main*] *y Bardd* [The Bard's Stones] is on the road between Cadair Dinmael and the chapel above the fields (*cayav*) within the township of Llys An vab y lleian. And within those stones is a little round tomb [where] was found *An ab y lleian*; and *Murddyn y lleian* [the nun's ruin] is below that, near the place called Y Llysidir.

The word *murddyn*, 'ruin', looks like a play on the name Myrddin.

Gruffudd Hiraethog seems to have become interested in *An ap y lleian*. In *Bonedd y Saint* (§42 in EWGT pp.60-61) some late manuscripts add Ananan as a daughter of Helig ap Glannog, but Gruffudd Hiraethog substituted *Anan ap y lleian nai vabchwaer*, 'Anan son of the nun, nephew, sister's son' [i.e.son of a daughter of Helig?]. See further Patrick Sims-Williams in BBCS 28 (1978) pp.90-93.

Later legends

Edward Lhuyd in his *Parochialia*, (III.26 s.n. Caermarthen) entered the report: "We have a Tradition that Merlin was born in Priory-Street, the house of his nativity is yet shown there."

A sequel to the story of Myrddin Emrys at Dinas Emrys is told as follows:

After the departure of Vortigern, Myrddin remained himself in the Dinas for a long time, until he went away with Emrys Ben-aur [i.e.Emrys Wledig, q.v.]. Before he went away he put all his treasure and wealth into a gold cauldron and had it in a cave in the Dinas, and in the mouth of the cave he rolled a huge stone which he covered up with earth and sods, so that it was impossible for anyone to find it. He intended this wealth to be the property of some special person in a future generation, and it is said that the heir to it is to be a youth with yellow hair and blue eyes. When that one comes near to the Dinas a bell will ring to invite him to the cave, which will open of itself as soon as his foot touches it.

(*Y Brython* for 1861, p.329; John Rhys, *Celtic Folklore*, p.470).

Arthurian Romance

In French Romance the importance of Merlin was much magnified by Robert de Boron, through his verse romance of 'Merlin', written probably c.1190. The poem only survives in fragments but there is a complete prose version which forms the 'Merlin' part of the 'Vulgate' cycle of Arthurian Romances. Robert developed the story of Merlin's conception, combining it with a *motif* drawn from popular notions concerning Anti-Christ in the Middle Ages. On Merlin's advice Uther Pendragon founded the Round Table, and Arthur was brought up by Antor [see Cynyr Ceinfarfog]. Again, Merlin

played a prominent part when Arthur was chosen king through the miraculous appearance of an anvil with a sword fixed therein. Robert de Boron also introduced some *motifs* from the Vita Merlini, for example, the 'Triple Death' (Bruce I.144-5, II.316-9).

The next part of the cycle, the 'Vulgate' Merlin continuation, (c.1230) is a pseudo-history of Arthur's reign down to the appearance of Lancelot on the scene. Merlin appears from time to time as a *deus ex machina* who is continually supervising Arthur's affairs and giving him advice (Bruce I.147). The most important episode in this continuation is that of Merlin and Viviane. Merlin met Viviane by a fountain in the forest. He astounded her by his magical powers and she promised him her love on condition that he would teach her some of his tricks of magic (Bruce II.320). Later, through blandishments, Viviane induced Merlin to impart to her secrets of witchcraft by which she would be able to imprison a man for ever. The first use she made of this knowledge was to put Merlin himself under the spell. He imagined that he was in a bed in a beautiful tower, and remained there for ever under the spell in this spot, in the forest of Broceliande, and Viviane henceforth constantly visited him (Bruce II.323). This was based on an earlier but less developed, version of the same story which had appeared in the next section of the cycle, the 'Lancelot' (Bruce I.147-8, II.325).

MYRDDIN WYLLT

The Vita Merlini is written in Latin hexameters and contained in a unique manuscript, Cotton MS.Vesp. E iv (13th century). It is edited with translation by Basil Clarke, *The Life of Merlin*, Cardiff, 1973. The following is a rough analysis:

1. Merlinus is a king of the Demetae in South Wales. He has a wife Guendoloena, and his sister Ganiada [cf.Gwenddydd] is the wife of Rodarchus [cf.Rhydderch Hael] king of the Cumbri. After the battle of Camblanus [Camlan] Merlinus and Thelgesinus [Taliesin] had gone under the guidance of Barinthus, bearing the wounded Arthur to the *Insula Pomorum* [cf. Avallion]. This island was ruled by Morgen and her eight sisters (II.908-930).

2. Merlin had already lived an indefinite age when war broke out between Peredurus, *Dux Venedotorum*, and Guennolous [cf.Gwenddoleu], king of Scotia. Merlin and Rodarchus were with Peredur. The Scots were routed, but Merlin lost three brothers in the battle. This misfortune plunged Merlin into grief and madness and he fled to the desert. There he became a wild man, *silvester homo*, lived on fruits and filled the Caledonian forest, *nemus Calidonis*, with his lamentations.

3. Rodarchus, his brother-in-law, tried to bring him back to court. This was at last effected by a messenger who sang to a 'cithara' the woe's of Merlin's wife on account of her absent husband. The music healed him of his madness and he allowed himself to be brought back to the court of Rodarchus. But his madness soon returned, and to prevent his escape Rodarchus had him put in bonds.

4. He used his powers of second sight to foretell the fortunes of those about him. Then comes the story of the adultery of the queen disclosed by a leaf in her hair, and the theme of the 'Triple Death'. These are drawn directly from the stories about Lailoken, but with some variations. See s.n. Llallogan.

5. Merlin returned to the forest and gave his wife, Guendoloena, permission to marry another man, but before the wedding Merlin was infuriated by the man and killed him with the antlers of a stag. He was captured again and was again released under similar circumstances in order to explain his laughter.

6. He returned to the wilderness and allowed his sister, Ganiada, to bring him food in the cold season. He persuaded her to build him a house with 70 doors and 70 windows so that he could sit therein and predict the future by watching the skies. Ganiada decided to live with her brother. Thelgesinus joined them and there is a long dialogue between Taliesin and Merlin in which Taliesin describes the *Insula Pomorum quae Fortunata vocatur* and Merlin predicts, among other things, that Conan of Brittany and Cadwallader will come and expel the Saxons from Britain. Merlin was restored to reason by drinking from a spring.

7. A madman arrives whom Merlin recognizes as Maeldinus, a friend of his youth. Long ago, he and some of his companions had gone hunting with Merlin when they came upon a spring with fruits scattered about. Merlin had distributed them so generously that there was not one left for himself. But the men who ate them were deprived of reason and ran away like wolves. The poisoned fruit had really been meant for Merlin. The madman is cured by drinking from the spring, and decides to join them. Ganiada is seized with the prophetic gift and declares a number of marvels. Here the poem ends. (Bruce I.136-140).

The Early Myrddin Poetry

There is no extant Welsh version of the Life of Myrddin Wyllt, and the details known to the Welsh must be gathered and put together from scraps of information in the poetry. The most important and earliest of the Welsh 'Myrddin' poems are:

1. *Ymddiddan Myrddin a Thaliesin*, 'The dialogue of Myrddin and Taliesin', in the Black Book of Carmarthen (c.1200), BBC 1.1-7.2. It is edited by A.O.H.Jarman, Cardiff, 1951. It consists of two poems run together. The first, lines 1-22, deal with a raid by Maelgwn on Dyfed. Myrddin is evidently lamenting the defeat of the men of Dyfed, and the death of some Dyfed heroes (Jarman, *loc.cit.*, pp.42-43). Lines 23-38 are concerned with the battle of Arderydd, and Jarman regarded them as a prediction about the battle (*loc.cit.*, p.16). He suggested a date between 1050 and 1100 for the composition of the poems (p.53). The two poems point to the association of Myrddin with both Dyfed and with the battle of Arderydd in the North. That and the idea of a dialogue between Myrddin and Taliesin were both taken over by Geoffrey of Monmouth for his *Vita Merlini*.

2. *Afallennau*, 'Apple-trees', in the Black Book of Carmarthen, (BBC 48.4 -52.8). The nucleus composed before 1100 (TYP p.470). Myrddin is sitting under an apple tree by a river bank, complaining about his present wretched existence in Coed Celyddon [The Caledonian Forest]. In the process of prophesying he meditates on his former happiness and the disaster which changed the course of his life. Each stanza begins 'Sweet-apple tree'.

3. *Hoianau*, 'Greetings little pig', in the Black Book (BBC 52.9-63.1). The nucleus composed before 1100 (TYP p.470). Each stanza begins with a greeting to the little pig which was Myrddin's sole companion in the forest. His remarks are similar to those in 'Afallennau'. Myrddin, being the speaker throughout, is not actually mentioned in The Afallennau or Hoianau (AoW 138).

4. *Cyfoesi Myrddin a Gwenddydd ei chwaer*, 'The Conversation of Myrddin and his sister Gwenddydd', in the Red Book of Hergest (c.1400), RBP cols.577-583. Composed before 1100 (TYP p.470). In alternate stanzas Gwenddydd asks Myrddin about the course of future events and he answers each question in turn.

5. *Gwasgargerdd Myrddin yn y Bedd*, 'The song uttered by Myrddin in the Grave', now (1940) in Peniarth MS.4 (the White Book of Rhydderch, c.1325) cols.350-2, ed. in Cy. 7 (1886) pp.151-4, and in the Red Book, RBP cols.584-1025. This is mostly a prophecy uttered by Myrddin from his grave. It tells us only one new thing about him.

6. *Peirian Faban*, 'Commanding Youth', in Peniarth MS.50 (15th century), ed. in BBCS 14 (1951) pp.104-6. This again is mostly vaticination, but it tells us a little more.

From the above poetry we may deduce a rough outline of the life of Myrddin as understood by the Welsh in about the twelfth century. There is absolutely nothing that can be said to be taken from Geoffrey of Monmouth, either his *Historia* or his *Vita Merlini*.

Myrddin was a man of Dyfed (1). He was the son of Morfryn (4, stanza 112; 5, stanza 2; 6). His sovereign lord was Gwenddoleu (2, stanzas 5, 7). He had goodly possessions and pleasing minstrels (2.7). He was present at the battle of Arderydd wearing a torque of gold (2.5) where Gwenddoleu was slain (4.10, 12, 34). He was responsible for the death of a son and a daughter of his sister Gwenddydd, so that she loves him no longer and does not greet him (2.5, 6). His four brothers, Llywelyn, Gwgon, Einion and Rhiwallon were slain in the battle in which Rhydderch and Aeddan took part (6). He is hated by Gwasawg, the supporter of Rhydderch (2.5, 6).

As a result of his misfortunes and feelings of guilt he went mad (generally implied). Myrddin fled to Coed Celyddon (generally implied), hunted or thinking himself hunted by Rhydderch and his followers (2.7). He took refuge by a river under an apple-tree whose peculiar power hides it from the men of Rhydderch surrounding it (2.5, 6, 9). At the foot of this tree, in former days when he was in his right mind, he used to have 'a fair wanton maiden, one slender and queenly' (2.7), now his only company is a little pig (3). He sleeps all alone in Coed Celyddon (2.4), but often he cannot sleep (2.7) because of his sorrows (3.2) and the cold, when there is snow up to his hips and icicles in his hair (3.10). Gwenddydd does not visit him (3.15). Thus he endured 50 years of outlawry and madness in Coed Celyddon (2.7; 3.3).

Finally Gwenddydd does visit him and they are reconciled. She occasionally calls him Llallogan or Llalog (4.3, 9, 112). He appears to have recovered his sanity and apparently is no longer living in discomfort in Coed Celyddon (4). Myrddin foretells that Rhydderch Hael will die the day after tomorrow (4.8). (Mainly based on A.O.H.Jarman in *Arthurian Literature*, pp.20 - 25).

A seventeenth century account of Myrddin Wyllt in English occurs in NLW MS.5268D (Cwrt Dingestow 8), pp.468-471. It is discussed and edited by Graham C.G.Thomas in *Llên Cymru*, 15 (1987-8) pp.270-4.

This Myrddin is distinguished from Myrddin Emrys. He was grandson of Meurig, king of Dyfed. A quarrel arose between Myrddin's falconer and the falconer of Ceredig, king of Ceredigion over a lark. It came to blows and Ceredig's falconer was wounded. Ceredig went to war against Myrddin who was defeated in several battles. Myrddin fled to Scotland, Ceredig marched after him with a great army and they met near the Forest of Calidon. Myrddin was again vanquished and fled with his surviving men into the forest.

Their foes surrounded them and they could not escape. Being hungry they searched the forest for food. They found an apple-tree full of apples and Myrddin distributed the fruit among his men but there were not enough for Myrddin to have one. Because of this Myrddin realised that he was the only one guilty of the great slaughter and that only he should be punished. So he sent his men away. Then he saw an apparition of a man dressed in white clothes riding on a white horse. The man rebuked him and said that he must be punished. He offered Myrddin the choice between being mad every tenth month, every tenth day or every tenth hour for the rest of his life. Myrddin chose to be mad every tenth hour. So, during that hour, Myrddin became mad, but during the other hours he was sober and wise, but only had the company of his sister Gwenddydd who took great care of him and fed him. He prophesied to her what would happen in Britain till doomsday.

The interesting points about this late version are: (1) Myrddin [Wyllt] is made grandson of a king of Dyfed while elsewhere that is said of Myrddin Emrys; (2) The lark as the cause of the war. Compare the legend of Arderydd where a lark's nest is said to have been the cause; (3) There is no mention of Arderydd, Rhydderch Hael or Gwenddoleu; (4) There is a special role for the apple-tree; (5) The story in which Myrddin failed to get an apple is reminiscent of a similar story in the Vita Merlini; (6) Myrddin's three choices. A new motif.

Lewis Morris quoted Ieuan Dyfi to the effect that Myrddin's madness affected him 'but every other hour' (*Celtic Remains*, p.325).

Relationship of the Myrddin poetry with the Vita Merlini

In the Vita Merlini the opening battle is evidently the battle of Arderydd in which Peredur ab Eliffer and Gwenddoleu ap Ceidio were at war, and Gwenddoleu was slain. Geoffrey agrees with the Myrddin poetry in introducing Merlin at this battle. While the Myrddin poetry has quite clearly adopted some ideas from the story of the 'Wild Man', specifically that of Lailoken, as shown in (4) by the use of the name Llallogan, much more of the Lailoken story has been used by Geoffrey. However it is possible that more of the 'Lailoken' episodes were part of the Myrddin saga but have not shown up in

the extant poetry. The same may apply to other motifs used by Geoffrey, which are missing in the extant Welsh poetry. Again there is no mention of Peredur in the Myrddin poetry and Geoffrey probably got this name from other traditions concerning the battle. He also seems to have got the idea of Ganiada's visit to Merlin and her conversations with him from 'Cyfoesi'.

It is also clear that Geoffrey got some of his facts wrong. Peredur was not a chief of Venedotia [Gwynedd] but of some place in North Britain. See Peredur ab Eliffer. In the Welsh poetry Myrddin is never called king. Geoffrey puts Merlin on the side of Rodarchus and opposed to Guennolous, while the Welsh poetry puts Myrddin on the side of Gwenddoleu. Merlin's sister Ganiada is the wife of Rodarchus, but no such relationship between Gwenddydd and Rhydderch Hael is hinted at. According to the 'Vita' Merlin lost three brothers in the battle, but in (6) it was four.

There may have been a saga, now lost, concerning the battle of Arderydd, in which the madness of Myrddin was at one time merely an incident. The remains of this saga are preserved in the triads [see s.n. Arderydd], "but it is a striking fact that Myrddin is not once mentioned in any of those [triads] which deal with the battle of Arfderydd" (Jarman in *Arthurian Literature*, pp.23-24). Merlin's presence at the battle is implied in the 'B' text of *Annales Cambriae* (13th century): *Merlinus insanus effectus est*. See s.n. Eliffer Gosgorddfawr.

Other references to Myrddin

References by twelfth and thirteenth century poets prove that at that date Myrddin was looked upon as one of the Cynfeirdd, that is, ranking with Taliesin and Aneirin, yet no fragment of his poetry appears to have been preserved (TYP p.471). See TYP pp.471-4 for several references to Myrddin by the poets. The following are chosen for particular interest:

Gwilym Ddu (early 14th century), in his elegy on Trahaearn Brydydd Mawr, describes that poet as:

Good Myrddin: with his descent from the tribe (*llwyth*) of Meirchion.

(TYP pp.457, 471). Perhaps this implies descent from Meirchion Gul, one of the men of the North. If so, Myrddin's origin in Dyfed had been forgotten. (PCB). See also William Morris's note, below.

Guto'r Glyn (1440-1493) wrote:

Merddin Wyllt, for the sake of his dignity,
son of Morfryn, went to the green glen.

This is one of the earliest examples of the use of the cognomen *gwyllt*, 'wild' for Myrddin. [But see above s.n. General remarks]. Where these lines occur in *Gwyneddion 3* (ed. Ifor Williams, p.226) there is a marginal note in Welsh:

Merddin caused the death of his nephew, his sister's son; and because of that Rhydderch Hael took his land from him; and he lost his senses, as one learns from *Hoiannau Merddin*.

The loss of his lands does not seem to appear in the BBC text of *Hoianau*.

William Salesbury (c.1546) regarded Myrddin as a disciple of Taliesin. See quotation s.n. Ystudfach. So also John Bale (*Scriptorum ... Summarium*, 1548, fo.52).

Lewis Morris in his *Celtic Remains*, says (p.325):

Myrddin ap Morfryn, and generally Myrddin Wyllt.... He was born in Caer Werthefyn, which is called Tref Myrddin ap Morfryn (MS). This town was in or near the Forest of Caledonia in Scotland... He was buried in the Isle of Enlli [Bardsey].

And again (p.223):

Gwerthefin. Caer Werthefin, a town in the forest of Caledonia in Scotland, the native place of Myrddin ap Morfryn, the Pictish poet; supposed to be Dunkeld in Scotland. See Cyfoesau Myrddin a Gwenddydd (E.Llwyd).

But in 'Cyfoesi' Caer Werthefin appears only in the last two stanzas, from which it appears that it was simply the place where Myrddin and Gwenddydd had been 'babbling' to each other (RBP col.583 ll.34-38).

Myrddin in Ynys Enlli, the Glass House, and the Thirteen Treasures

The end of Myrddin Wylt is not mentioned in the early Myrddin poetry or in the Vita Merlini. But there were legends. Thus Ranulph Higden (d.1364) in his *Polychronicon*, (I.38), said that *Merlinus Silvestris* was buried in Bardsey. This was also recorded by Gruffudd Hiraethog in Peniarth MS.163 (part 2 p.8) where he says that *Merddin vab Morfryn* was buried in Ynys Enlli (TYP p.474 n.1).

There are many references to Myrddin going into a glass house for the sake of his mistress. These seem to show knowledge of the tale of Merlin and Viviane, from Arthurian Romance. Compare also the house with 70 doors and 70 windows built for Merlin in the 'Vita'. Thus in a poem perhaps by Robin Ddu o Fôn (c.1450); see TYP p.474:

As Merddin made a building of love,
a glass house for his mistress.

(*Dafydd ap Gwilym a'i Gyfoeswyr*, 1935, No.45, ll.19, 20). Similarly Gwilym Tew (c.1470) in Peniarth MS.77 pp.106-7, (quoted *Llên Cymru*, V.52):

As Merddin of keen dignity,
after being shut in the green glass.

Again Ieuan Dyfi (1461? - 1500), in his poem 'I Anni Goch':

- | | |
|-----------|---|
| 1.1 | Merddin Wylt is the kind of man I am. |
| | |
| 1.69 | Merddin, with the form of a greatly gifted one, went
into glass for the sake of his consort. |

(*Gwaith Huw Cae Llwyd ac Eraill*, 1953, No.58). Also Bedo Aeddren (c.1500):

I am Merddin, who for his mistress
was in glass for his love.

(*Peniarth MS.76*, ed. 1927, p.126, quoted in *Llên Cymru*, V.52).

There are also references to Myrddin's going to sea. Thus Dafydd Llwyd (c.1420-c.1500):

You are no nearer seeing a man's favour
than Merddin in the great water.

(*Gwyneddon 3*, p.212, quoted in *Llên Cymru*, V 52). A note in *Gwyneddon 3* to a poem by Rhys Goch Eryri (early 15th century) says in Welsh (p.355):

Merddin Embryd went into the sea in a glass house for his sweetheart; there he is still.

Peniarth MS. 77 (1576) p.213 says: 'Here are the names of the Thirteen Treasures of the island of Britain, but they all came to Merddin.'

According to a marginal note by a contemporary hand (c.1566) in Peniarth MS.147 p.14 Myrddin collected the Thirteen Treasures of Britain and took them to the Glass House. Lewis Morris in

Cwrtmawr MS. 200 (1724), dealing with the Thirteen Treasures of Britain, says at the end: 'Myrddin Wyllt went with them all from the city called Caerllion ar Wysc to the Glass House in Ynys Enlli. See *Études Celtiques*, 10 (1963) pp.455, 457-9. and above s.n. Brân Galed.

Myrddin on a Pole

There are some obscure references in Welsh poetry and prose to *Myrddin ar Pawl*, 'Myrddin on a Pole'. There was a proverb:

To talk as much as the son of seven locks [of hair],
To talk as much as Myrddin on a Pole.

(See Thomas Parry, *Gwaith Dafydd ap Gwilym*, p.538). The 'pole' seems to have been the pole of a weir although this may have been forgotten in some of the allusions. There are references in poetry to Myrddin's talking 'on a pole' and to his dying on the pole of a weir:

More he says without ceasing ... than Myrddin ... son of seven locks.
(*Gwaith Dafydd ap Gwilym*, p.347), and in *Gwaith Lewys Môn*, p.17:

I am Myrddin ... dignified, who was in torment on the top of a pole.
And again in Cwrtmawr MS.14 p.18:

Myrddin when he went to his end
on the Pole of the Weir, there was his destiny.
The whole prophecy went with Scolan.

In the dialogue between Myrddin(?) and Ysgolan in the Black Book of Carmarthen (BBC p.81) are the words:

For a whole year I was placed
in wattle on the pole of a weir.

Eurys Rowlands considers that the references can only be reconciled by supposing that Myrddin lived in agony, transfixed on a pole for a period and died on it in the end. There is a clear connection here with the death of Lailoken, transfixed on a pole in a fishpond (see Llallogan). Also perhaps with the birth of Taliesin. See also s.n. Ysgolan. 'Son of seven locks' was presumably a surname of Myrddin referring to his wild appearance and dishevelled hair. See articles by Eurys Rowlands in *Llên Cymru*, IV.117-9, V.87-88, and by Thomas Jones in *Llên Cymru*, IV.179-180.

Iolo Morganwg called him Merddin ap Madog Morfryn (MA Third Series of Triads, No.129, Iolo MSS. p.129) and he made Madog Morfryn the son of Morydd ap Mor ap Ceneu ap Coel Godebog (Iolo MSS. p.127).

NAF. Father of Gwenwynwyn (q.v.). Compare Naw.

NASIENS. (Arthurian Romance).

He first appears in the 'Vulgate' *La Queste del Saint Graal* as Nascien, a hermit who announced that the Grail was about to come to king Arthur's court, where it was seen in mystic fashion. Later he explained the symbolic dreams which had come to some of Arthur's knights who had set out in search of the Grail (Sommer VI.11, 110).

In the 'Vulgate' Merlin continuation, Nasciens, the hermit, is said to be cousin of Perceval on his mother's side. He had surpassed all others in bravery until he gave up chivalry and became a hermit (Sommer II.221).

At least two other persons of the name crop up in the Grail romances. See Sommer, index. The name is probably derived from the biblical name *Naasson* which appears in the genealogy of Christ in *Matthew* I.4. (Bruce I.394, 403, 422).

A late triad (TYP App.IV No.5) mentions Nasiens, son of the king of Denmark, one of the 'Three Royal Knights' of Arthur's Court, whom neither king nor emperor could refuse, because of their wisdom in peace and their excellence in war. In one Welsh version of the 'Queste' in Peniarth MS.216 he is called Nasawn and identified with *Achel brenin Denmark* (TYP p.475), who was one of the kings at Arthur's special coronation (HRB IX.12). See Echel Forddwyd-twill.

NATANLEOD.

A British king who ruled apparently in the vicinity of what is now Southampton. According to the Anglo-Saxon Chronicle he and 5000 men were defeated and slain in the year 508 by Cerdic and Cynric the West Saxons at a place called Natanleag after him. [Now Netley in Hampshire].

Matthew Paris (d.1259) described him as the general of Uther Pendragon, who commanded the troops in the place of Uther who was infirm. (*Chronica Majora*, Rolls, i.230-1). This is copied in *Flores Historiarum*, Rolls, i.255. He is not mentioned in Welsh sources.

NAW ap SEITHFED. See Seithfed. Compare Naf.

NECTAN, ST.

The name is Pictish, and is equivalent to Welsh Neithon, Noethon, Nwython. See s.n. Nwython.

His Life in a Gotha MS. was discovered in 1937. It is edited by Paul Grosjean in *Analecta Bollandiana*, 71 (1953) pp.397-414. It is translated in full by G.H.Doble in *Saint Nectan*, 'Cornish Saints' series, No.45, 2nd.ed. (1941); reprinted in *The Saints of Cornwall*, V. 65-78. The Life makes him one of many children of Brychan who were all saints in north-east Cornwall. See Brychan. He left his family and came by sea to north Devon, landing at Hartland. He found a valley of marvellous beauty in which was a never-failing spring. He built a hut forty paces away. In this place now stands a church dedicated to him in the town called *Stokes* [= Stoke, near Hartland, *Nistanestoc* in Domesday Book, *Nectanestoke*, 1189]. Nectan's brothers and sisters used to come to his cell for a family meeting every year on the vigil of the Circumcision [i.e. New Year's Eve]. Nectan had two cows which were stolen by robbers. He found them at *Neweton* [New Stoke], but the robbers beheaded him on June 17. He picked up his head and carried it to the spring near his hut.

We may discount the statement in the Life that Nectan, and most of the others in the list, were children of Brychan. It may perhaps merely be inferred that these saints came from South Wales (PCB).

Nectan's chief foundation is at Hartland in north-west Devon, close to the Cornish border. In Cornwall there is a medieval chapel of St.Nectan or Knighton, east of Lostwithiel, now a chapel of ease to St.Winnow; there was once a chapel of St.Nectan in Newlyn (East), and St.Knighton's Kieve ['tub'], below a waterfall at Trevethy in Tintagel, may indicate the site of an ancient chapel. See note by Charles Henderson in *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, by G.H.Doble, 'Cornish Saints' series, No.25, pp.52-60; and LBS IV.1-2.

Nectan was also the patron of Welcombe in North Devon and of Ashcombe in South Devon (Doble, *loc.cit.*, p.11). His name is also found in Brittany, at Lan-neizant and Ker-neizan, both in the parish of Plonéour-Lanvern, between Quimper and Pont l'Abbé. In the near-by parish of Plouhinec on the Atlantic coast is a statue of St.Winoc. This together with the fact that in Cornwall St.Nighton's Chapel is under St.Winnow, led Canon Doble to suggest that Nectan and Winnow were companions (*loc.cit.*, pp.18-20). It is also worth noting that Noethon and Gwynnog, sons of Gildas, both had chapels in the parish of Llangwm Dinmael in north Wales. (Cf. Doble pp.20 n.1, 23 n.1). This leads to the

suggestion that Nectan was the same as Noethon ap Gildas, and would explain a Pictish name for a Cornish saint (PCB).

Nectan's festival is on June 17 (Life, Exeter Calendar, etc.). February 14 is the day of his fair at St.Nectan's Chapel in St.Winnow (LBS IV.1-2; Doble, pp.24-25).

NEFFEI (ap BRYCHAN). (Fictitious).

He is first mentioned in a late version of Plant Brychan, that in Peniarth MS. 127 (PB §2j(G) in EWGT p.84): 'Pasgen and Neffeï and Pabiali, three sons of Brychan by a Spanish woman, and these went as saints and chief judges to Spain.' See also Pasgen ap Brychan, Papai ap Brychan.

NEFYDD, ST. (Fictitious).

The supposed saint of Llanefydd, wrongly spelt Llanefydd. The church is usually spelt in early documents Llanyfydd or Llanufydd, which John Leland, properly enough, translated *fanum obedientiae*, 'shrine of obedience' (*Itinerary*, ed. L.T.Smith, III.98) [Welsh *ufudd*, 'obedience']. There was also a Ffynnon Ufydd in the same neighbourhood (LBS IV.3-4). Leland spelt Llan Heueth (*Itinerary*, III.98). The name Nefydd appears as that of a daughter of Brychan in PB §3j in EWGT p.83, but is there an error for Hunydd.

NEFYDD ap GERAINT. (Legendary). (570)

Father of Braint Hir (HL §11 in EWGT p.119).

NEFYDD ap LLYWARCH HEN. See Llywarch Hen.

NEFYN ferch BRYCHAN. See Nyfain ferch Brychan.

NEIFION.

The Welsh name equivalent to 'Neptune' (Geiriadur Mawr). So Cynddelw in RBP col.1169, l.35.

NEITHON ap CATHEN.

Genealogical link in a line of unknown princes; father of Rhun (HG §16 in EWGT p.11).

NEITHON ap GWYDDNO. (530)

One of the line of kings of Strathclyde, father of Beli, and grandfather of Owain (HG 5 in EWGT p.10).

In a stray stanza in the 'Gododdin' (CA stanza 79 A, B), the slayer of Dyfnwal Frych [Donald Brec] is un-named, but described as the grandson of Nwython. See the emendation proposed by Ifor Williams in *Trans. Cumberland and Westmorland Antiquarian and Archaeological Soc.*, 51 (1950) pp.80 ff. We know, however, that it was Owain (q.v.) ap Beli who slew Donald Brec at Strathcarron in 642, so that Nwython of CA is evidently Neithon of the genealogy. See Kenneth Jackson, *The Gododdin*, pp.47-48, CA pp.xli-xlii.

Molly Miller, in *Northern History*, 14 (1978) pp.54-55, suggested that Neithon is the same as the Pictish king Nechtan II nepos Uerb (c.594-614). See H.M.Chadwick, *Early Scotland*, p.16 for dates.

NEITHON ap SENYLLT. (490)

An ancestor of Merfyn Mawr (q.v.) prince of Man; father of Rhun (HG 4, JC 19, ABT 6l (Meythion) in EWGT pp.10, 46, 100). It was perhaps this Neithon or his son Rhun who came to Man having been expelled from Galloway, shortly before A.D.550 if we accept a suggestion by H.M.Chadwick (*Early Scotland*, p.146). Egerton Phillimore had earlier suggested that Man was conquered by "a Welsh dynasty from the once greater Cumbria beyond Morecambe Bay." (OP II.210).

NEITHON. See also Nectan, Noethon, Nwython.

NENNIUS.

He has been supposed to be the compiler of a composite series of tracts known as *Historia Brittonum*. From the various manuscripts of this work it was deduced that Nennius was probably the editor of the earliest form of the work, that he was a disciple of bishop Elfoddwg, and composed the work in about 828-9.

He is mentioned as a known writer in 820, in a text of the *Liber Commonei* in Bodleian MS. Auct. F.4.32, commonly known as the Oxoniensis Prior (Ox.1). (Nora K.Chadwick, in SEBC p.45). On fo.20a we find:

Nemnius invented these letters, when a certain Saxon scholar jeered at the Britons for not having an alphabet of their own. So he suddenly devised them out of his own head, in order to refute the charge of stupidity brought against his nation.

(Text and translation by Ifor Williams in BBCS 9 (1937-9) p.342. See also BBCS 7 p.381).

Nennius is mentioned by name by Cormac mac Cuilennáin, bishop-king of Cashel killed in 908, in his Psalter of Cashel (A.W.Wade-Evans, *Nennius*, p.7 n.1).

Recently David N. Dumville has questioned whether any of the versions of the *Historia* can be ascribed to Nennius. Nennius was probably a famous Welsh scholar. The ascription of the *Historia* to him was perhaps a guess, but could be true although there is no evidence for it (*Studia Celtica*, 10/11 (1975/76) pp.78-95).

The *Historia Brittonum* was edited by Theodor Mommsen in *Monumenta Germaniae Historica, Auctorum Antiquissimorum XIII* (= *Chronica Minora Saeculorum iv - vii*, Vol.3), Berlin, 1898. Mommsen chose eleven manuscripts as worthy of prime consideration, in five groups:

Z = Chartres MS.98 (c.900).

M = Vatican Reg. 1964 (11th century), **N** (12th century)

H = British Library Harleian MS.3859 (c.1100), **K** (12th century).

C = Cambridge Corpus Christi 139 (1164), **D**, **L**, **G**.

P = British Library Cotton Caligula A VIII (12th century), **Q**.

The Irish versions, known as *Lebor Bretnach*, are edited by A.G.Van Hamel, Irish Manuscripts Commission, Dublin, 1932. There are three main Irish versions contained in five manuscripts. These contain various amounts of material on the Picts in addition to that in the *Historia Brittonum*.

The name Nennius [Ninnius] and that of his teacher Elfoddwg occur only in the Preface, which occurs only in the C group and the Irish versions. In C the Preface proper begins:

Ego Ninnius Elvodugi discipulus aliqua excerpta scribere curavi...

I, Ninnius, disciple of Elvodugus, have undertaken to write some extracts...

All the manuscripts except Z and the Irish versions have in §16:

usque ad annum quartum Mermini regis.

up to the fourth year of king Merfyn.

This implies the date of compilation, and the most probable date seems to be that proposed by Ifor Williams, namely 828-9 (BBCS 7 p.387). See Merfyn Frych. Several versions also mention later dates of compilation, but none gives an earlier one. It seems therefore that the fourth year of Merfyn Frych is the date of the original compilation.

Bishop Elfoddwg was living in 768 and died in 809. Thus Nennius, his disciple, could easily have been living in 828-9. It seems probable that the nearest approach to the original composition is that contained in H, but without some extra material not found in M, viz. the Saxon genealogies (§§57

- 61), the *Mirabilia* (§§67 - 76), the *Annales Cambriae* and the 'Harleian' genealogies. This kernel could have been the work of Nennius although his name occurs only in the 'C' group of MSS.

Other recensions, besides containing the reference to the fourth year of Merfyn, indicate later dates:

(2) 'The thirtieth year of Anarawd, king of Môn, who now rules the realm of Gwynedd'. This is found in §4 of the Cambridge group and would give a date of 907-8. In §10 the writer calls himself 'Samuel, child (*infans*) of my master, Beulan.' Again at the end of §63 without naming himself he speaks of 'My master Beulan'. Samuel was not always content to copy what he found. See A.W.Wade-Evans, *Nennius*, p.10 n.1). See also Beulan.

(3) The fifth year of king Edmund (943-4). This occurs in §§4 and 31 of the Vatican text (M). The manuscript bears the heading:

Incipit istoria Brittonum edita ab anachoreta Marco eiusden gentis sancto episcopo.
'Here begins the History of the Britons, edited by Mark the Anchorite, of the same race, a holy bishop.'

See Marcus, anchorite and bishop.

P and Q are abbreviated copies. They ascribe the work to Gildas (A.W.Wade-Evans, *Nennius*, p.12). See Gildas Quartus.

Z, the Chartres MS., was edited by L.Duchesne in *Revue Celtique*, 15 (1894) pp.175-180, and by Ferdinand Lot in *Nennius et L'Historia Brittonum*, 1934, pp.227-231. There is an English translation by A.W.Wade-Evans in *Arch.Camb.*, 92 (1937) pp.64-85. The MS. is dated c.900 (*Nennius*, p.9).

The manuscript commences:

Incipiunt exberta [read excerpta] fii [read filii] Urbacen [read Urbagen] de libro sancti Germani inventa et [de] origine et genealogia Britonum, de aetatibus mundi.

'Here begin excerpts of the son of Urien found in the Book of Saint Germanus, and concerning the origin and genealogy of the Britons, and concerning the Ages of the World.'

Rudolf Thurneysen established the identity of the son of Urien as Rhun (*Zeitschrift für deutsche Philologie*, 28 (1896) p.83), who is mentioned elsewhere in the *Historia Brittonum* (§63). He explained that this version was only intended to be a collection of excerpts (Van Hamel, p.xxix), but the author made additions of his own. See also Kenneth Jackson in *Celt and Saxon*, ed. Nora K.Chadwick, 1963, p.49.

NENNIUS son of HELI. (Fictitious).

He is mentioned by Geoffrey of Monmouth (HRB III.20). Later he is said to have commanded some troops under Cassibellanus when Julius Caesar first invaded Britain. Fortune gave Nennius an opportunity of encountering Caesar. In the contest Caesar's sword became stuck in Nennius's shield. Nennius wrenched the sword out and threw his own away. With Caesar's sword he made great havoc of the enemy and slew Labienus, a tribune. At the end of the battle Caesar sailed back to Gaul with his broken forces (IV.3).

Nennius, however, had been seriously wounded by Caesar. He died fifteen days after the battle and was buried at Trinovantum. Caesar's sword, called *Crocea Mors*, 'Yellow Death', was put into the tomb with him (IV.4).

Brut y Brenhinedd calls him Nynnio ap Beli Mawr, and tells the same story. He is mentioned in the tale of 'Lludd and Llefelys' as one of the sons of Beli Mawr (WM 191, RM 93).

NENNOCHA (NINNOG), ST.

A Breton Saint whose very fictitious Life in the Cartulary of Quimperlé is edited by P. de Berthou, Paris, 1896 and by the Bollandists, *Acta Sanctorum*, June I, pp.407-11.

She is said to have been the daughter of Brychan who had married *Meneduc ex genere Scotorum, filiam Constantini regis, ex stirpe Juliani Caesaris.* She was persuaded to lead a virginal life and went to Brittany where she was given land by Weroc at Ploemeur near Lorient. Other details are too anachronistic to be worth mentioning. Her festival is on June 4 (LBS IV.16-19).

NEOL CYNCROC. (Legendary).

The father of Ellylw mentioned in the tale of 'Culhwch and Olwen'. She was one of the ladies at Arthur's Court and lived three generations (WM 470, RM 113). In the translation by Gwyn Jones and Thomas Jones *Cyncroc* is translated 'Hang-cock' (*The Mabinogion*, Everyman ed. p.107), whatever that means.

NERCU, bishop of Mynyw. (d.921).

He is mentioned in the list of bishops of Menevia by Giraldus Cambrensis, following Lumberth and being followed by Sulhidir (*Itin.Kamb.*, II.1). His death in 921 is recorded in Brut y Tywysogion.

NERTH ap CADARN. (Fanciful).

'Might son of Strong'. One of the persons at Arthur's Court listed in the tale of 'Culhwch and Olwen' (WM 461, RM 107), and in the tale of 'Rhonabwy's Dream' as one of 42 counsellors of Arthur (RM 159).

NEST ferch CADELL ap BROCHWEL (1). (760)

According to the genealogies in Jesus College MS.20 she was the wife of Merfyn Frych and mother of Rhodri Mawr (JC 17, 18 in EWGT p.46), but according to the expanded 'Hanesyn Hen' tract she was the mother of Merfyn Frych and therefore wife of Gwriad (ABT 6k, 1e in EWGT pp.100, 96). It was apparently through her that Rhodri Mawr acquired Powys (HW 324-5).

NEST ferch CADELL ap BROCHWEL (2). (970)

Wife of Gwerystan ap Gwaithfoed (LD i.310, 319, 326, ii.54, 249).

NEST ferch HYWEL. (860)

A daughter of Hywel ap Rhys, king of Glywysing (BLD 236).

NEST ferch RHODRI MAWR. (860)

A list of sons of Rhodri Mawr in Jesus College MS.20 (JC 20 in EWGT p.47) says: *Morgant; Nest oed y vam ef.* This Morgan is not mentioned elsewhere and the correct reading should probably be *Nest* [ferch Rhodri Mawr] *mam Morgant*. That is, Nest mother of Morgan Hen (q.v.) ab Owain. She is thus described in two manuscripts of c.1600, Mostyn MS.212b p.58 and Llyfr Baglan, p.95.

NEUFEDD ap RHAIN DREMRUDD.

Genealogical link in one version of the ancestry of Trahaearn Fawr, patriarch of a tribe in Brycheiniog. He was father of another Neufedd and grandfather of Tewdwr Brycheiniog. See PP §67(1).

NEULINA, ST.

The patron of Newlyn East, inland from Newquay and Perranporth in Cornwall. It would seem that there is no connection with Newlyn by Penzance in west Cornwall. Nicholas Roscarrock gives a local tradition that she was a maiden, martyred at this place (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.48).

NEVET, ST.

The patron of Lanivet, near Bodmin, Cornwall. Probably the same as the Nevet of Lannevet in Brittany (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.48).

NIDAN ap GWRFYW. (590)

The saint of Llanidan [otherwise Llan Nidan] in Môn (PW 92). Commemorated on September 30 (LBS I.74, IV.15). His pedigree is given in Bonedd y Saint (§55 in EWGT p.62). Some late versions add that his mother was Ethni ferch Alfryd ap Gronwy, that is, the sister of Padrig (q.v.) ab Alfryd. Local names in the parish are Cadair Idan, Hendre Idan and Ffynnon Idan (LBS IV.16).

Nidan is known in Scotland. He is said to have made a foundation in Midmar, having gone thither with St.Kentigern. His commemoration is given in the Martyrology of Aberdeen as November 3 (LBS IV.15). Being a great-grandson of Urien he probably began his career in Scotland perhaps as a disciple of Kentigern, grandson of Urien (PCB).

NID(I)AWC. See Rudaucus.

NIGHTON, ST. See Nectan.

NIMANNAUC, cleric.

He is mentioned in the Life of St.Padarn as one who was unable to live in 'Letavia' after the departure of Padarn. He was miraculously transported to the 'Maritime Church on the shores of Britannia' [Wales]. [Presumably Llanbadarn in Ceredigion] (§13). He was put in charge of one of the monasteries or churches built by Padarn in Ceredigion (§14).

NINIAN, ST.

The prime authority for Ninian is Bede (*Hist.Eccles.*, III.4). He says:

The southern Picts who live on this side of those mountains, had ... embraced the truth by the preaching of *Nynia* (ablative), a most revered bishop and holy man of the British nation, who had been regularly instructed at Rome in the faith ...; whose episcopal see, named after St.Martin, the bishop, ... is still in existence among the English nation. The place belongs to the province of the Bernicians, and is generally called *Candida Casa*, [The White House], because he there built a church of stone, which is not usual among the Britons.

The Life of St.Ninian by St.Ailred of Rievaulx in Yorkshire is contained in Bodleian MS. Laud F xv (12th century) and was edited by Alexander Penrose Forbes in *Lives of S.Ninian and S.Kentigern*, (Historians of Scotland, Vol.5), Edinburgh, 1874, text pp.137-157, translation pp.6-26.

The following is a short summary:

- §1. Ninianus was born of no ignoble family, of British race. His father was a Christian king.
2. He went to Rome, was consecrated bishop by the Pope. Visited St.Martin at Tours.
3. He selected a site now called *Witerna* [Whithorn] and dedicated the church to St.Martin, who had recently died [397].
4. A king of that region called *Tuduvallus*, haughty and presumptuous, was struck down by sickness and blindness, but was healed by Ninian.
6. He undertook the conversion of the southern Picts. Then returned to his own church.
9. How Ninian went walking *cum suo aliquando fratre ... Plebia nomine*, 'with his sometime brother, Plebia'.
11. He died and was buried at the church of St.Martin which he had built.

There is also a Latin poem on his Life, *Miracula Nynie Episcopi*, dated to the eighth century and edited in *Mon.Germ.Hist., Poetae Latini Aevi Carolini*, IV, pp.943-62. Here the saint is called Nynia, Ninia and Nyniau, the latter corresponding to Welsh Nynnio. The king is called Thuvahel [Tudvael]. See TYP p.516 and A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Natural History and Antiquarian Society*, 28 (1951) p.81.

Accepting the statement of Aelred's Life (§2) that Ninian visited St.Martin of Tours, James Usher put his death in 432 (*Brit.Eccles.Antiq.*, 1867 ed., p.516) and the king Tuduvallus of §4 was

identified with Tudwal (q.v.) ab Ednyfed (H.M.Chadwick, *Early Scotland*, 1949, p.146). Ninian is commemorated on September 16. The modern view is that he was Bishop of Whithorn c.500-550 and the king Tuduvallus was probably Tudwal Tudclyd, father of Rhydderch Hael (DAB pp.184-5).

Bede's 'Southern Picts' are those south and east of the Grampians. (Chadwick, *loc.cit.*, pp.xxi, 62). Prehistoric churches dedicated to St.Ninian are found as far as the Shetlands (A.M.MacKenzie, *Foundations of Scotland*, pp.29-33).

Several Irish saints are said to have trained at Withorn: (1) Tigernach, (2) Eogan of Ardstraw, (3) Enda of Aran, (4) Finnian of Moville and (5) Frigidian [but *recte* Finnian]. In their Lives the monastery is called (1) Rosnatensis Monasterium *quod alio nomine Alba vocatur*, (2) Rostatensis Monasterium, (3) Rosnatensis Monasterium, (4) Magnum Monasterium, (5) Civitas Candida. The abbot is named as (1) Monennus, (2) *Neunyo qui Maucennus dicitur*, (3) Maucenus, (4) Nennio, (5) Mugentius. In an introduction to the 'Hymn of Mugint' the name of Finnian's teacher is given as Mugint, and we are told that 'Mugint made this hymn in Futerna' [= Whithorn]. All this indicates that in the time of those Irish saints Candida Casa was also called Rosnatensis Monasterium and Magnum Monasterium, while the abbot was called Monennus, Nennio, Maucennus and Mugint.

The dates of the Irish saints are indicated in the annals thus: Tigernach d.544, Finnian d. 579 (Ann.Tig.), Enda d.c.542 (DCB). These dates are consistent with the dates for Ninian mentioned above.

An Irish Life of Ninian (now lost) is mentioned by James Usher (*Works*, ed. C.R.Eltrington, vi.209, 565). Usher wrote:

It is said that because he [Ninian] was oppressed by the frequent appearances of his mother and his relations, he left Candida Casa and travelled to Ireland to get leisure and rest for himself and his disciples. There he obtained from the king a suitable and agreeable place called Cluayn-coner, built a large monastery, and died after many years spent in Ireland.

The church is Cluain Conaire [Cloncurry in northern Kildare] (J.F.Kenney, *The sources for the Early History of Ireland*, I.160 n.11).

In agreement with this the *Martyrology of Donegal* (Ed. J.H.Todd and W.Reeves, p.248/9) mentions 'Maoineann, Bishop, of Cluain Conaire' at September 16. This is the day of St.Ninian.

NISIEN, ST. See Isan.

NISIEN and EFNISIEN sons of EUROSWEYDD WLEDIG. (Legendary).

These two brothers appear in the Mabinogi branch of 'Branwen'. They were sons of Eurosweydd Wledig by Penarddun ferch Beli ap Mynogan. They were therefore half-brothers of Brân and Branwen. Nisien was a good youth; he would make peace between two hosts when their wrath was at the highest. Efnisien would cause strife between two brothers when they were most loving (WM 38, RM 26).

Efnisien, 'the quarrelsome man' disfigured the horses of Matholwch, king of Ireland, when he came to Wales to wed Branwen (WM 41, RM 28-29), and thus set in motion a chain of events which led to the destruction of Ireland and most of the host of Bendigeidfran. See Brân Fendigaid. When Brân and his host came to Ireland Efnisien discovered a treacherous ruse which the Irish planned against Brân and frustrated it (WM 53-54, RM 38).

Later when Brân and his host were being entertained by Matholwch, and the terms of peace had been completed, he took Gwern, the son of Matholwch and Branwen, and hurled him into the blazing fire. As a result war flared up, and when Efnisien saw the destruction that he had caused, he lay as if dead among the bodies of the slain Irish, and was placed in the 'cauldron of regeneration' through which the Irish were able to bring back their slain to life. Efnisien stretched himself out in the cauldron, so that it burst into four pieces, and his heart burst also (WM 55-56, RM 39-40).

Nisien was also present with Brân's host in Ireland (WM 55, RM 39), and, as he is not numbered among the seven survivors, it is to be presumed that he was slain there.

NOBIS, bishop. (d.874).

Nobis is mentioned in the Book of Llandaf as a bishop, being placed immediately after Cerenhir. He may have been active in Glywysing but the BLD produces no charters to support this. However, Nobis appears as witness in three charters in the Book of St.Chad. Here he is called 'Bishop of Teilo' and appears with Sadyrnwydd, 'Priest of Teilo' (BLD p.xlvi).

He is doubtless the same as Nobis mentioned in the *Annales Cambriae* as a bishop of Mynyw who 'reigned' in 840 and died in 873 [*recte* 874]. Asser said that 'archbishop' Novis, his relation, and he himself had been expelled at one time from St.David's (*Life of Alfred*, §79). He is mentioned by Giraldus Cambrensis in the list of 'archbishops' of Menevia (*Itin.Kamb.*, II.1).

NODENS. (Celtic Divinity).

A god worshipped in Britain at any rate in Roman times and almost certainly earlier. A temple to him, of Roman make, existed at Lydney in the Forest of Dean, about 9 miles north-east of Chepstow. A report on the excavation by R.E.Mortimer Wheeler at Lydney Park, Gloucs., was published by the Society of Antiquaries in 1932. Latin inscriptions found there call him Nodens, Nodons, and Nudens. A mosaic on the floor shows representations of sea-serpents and fishes, and a small bronze plaque, which probably gives a representation of the god himself, shows a youthful deity crowned with rays like Phoebus, standing in a chariot drawn by four horses. On either side are two winged figures, probably typifying the winds, and the rest of the space is occupied by two Tritons. The attributes of the god inferred from the mosaics associate him with the sea and with fishing, and also perhaps with hunting. The temple dates from about A.D.364 following the pagan revival initiated by Julian the Apostate. See John Rhys, *Hib. Lect.*, pp.126-7; I.A.Richmond, *Roman Britain*, 1955 (Pelican Books), pp.139-40; TYP p.428.

Nodens is probably the Nudd of Welsh legend and the Irish Nuada Argatlám, which leads to the Welsh Lludd Llaw Eirint. This transformation of the name from Nudd to Lludd (see s.n. Lludd Llaw Eirint) probably occurred fairly early as the latter form evidently survives in the name of the site, Lydney. (John Rhys, *Hib. Lect.*, p.125; *Celtic Folklore*, p.448).

NOË or NWY, ST.

The saint of a chapel formerly in the parish of Skenfrith, Gwent. It formed part of the possessions of Dore Abbey. The chapel has long been a ruin (J.A.Bradney, *History of Monmouthshire*, 1907, I.63-64). It is called Llannoyth on Speed's map, 1610.

The name may be that of Tenoï, with *Te-* dropped. (LBS IV.20, WCO 169). Doubtful (PCB).

NOË or NOWY ab ARTHUR. (580)

'Noë' is used as the Welsh form of the name Noah, but it has also become the modern equivalent of a native Welsh name which occurs in the tenth century as *Nougui* and *Nougoy* and in the 11th and 12th centuries as *Noui* or *Nouy*. The modern form would be Nywy (OP II.201), but the usual form in 15th and 16th century manuscripts is Nowy.

The name was held by a prince of Dyfed, Nowy ab Arthur, father of Gwlyddien (HG 2 (Nougoy), JC 12 (Nennue for Neuue), ABT 18a (Nowy) in EWGT pp.10, 45, 106). The name became *Næe* in the Irish version of the pedigree in a 12th century manuscript (EWGT p.4).

Noe filius Arthur occurs in the Book of Llandaf as the donor of land in Penalun [Penally] in Dyfed (BLD 77), but the charter is clearly a forgery (LBS II.401), pretending that the original recipient of the land was Dubricius. Again in the Life of St.Oudoceus (BLD 133) we are told that Penalun, Llandeilo Fawr and Llanddyfrwyr had belonged to Dubricius since the time of *regis Nouy filii Arthur*. All three churches were probably Teilo foundations from the beginning.

NOË or NOWY ap GWRIAD. (900)

A king of Gwent mentioned in the Book of Llandaf as living in the year 955 at the time of bishop Pater (BLD 217-8). Here he is called Nougui and Nogui. He is mentioned again as Nogui (BLD 221-2). He apparently succeeded Cadell ab Arthfael who died in 942. His father was perhaps Gwriad (q.v.) ap Brochwel.

Two sons are mentioned, Arthfael ap Nowy who succeeded his father, and Elise ap Nowy who was murdered by his brother Arthfael (BLD 243-4). J.E.Lloyd calls him Noe (HW 348).

NOË ap MADOG. (695?)

A prince of an otherwise unknown line, probably of Powys, father of Ceno (JC 16 in EWGT p.46).

NOË. See also Nowy.

NOETHON ap GILDAS. (520)

Noethon and his brother Gwynnog are both associated with the parish of Llangwm Dinmael. See s.n. Gwynnog ap Gildas. Noethon is also probably the saint commemorated as Nethan at Cambusnethan, the parish adjacent to Cambuslang near Glasgow, founded by St.Cadog. Noethon is the Welsh form of Pictish Nectan (WCO 239). He is perhaps the same as the Cornish saint Nectan (q.v.). See s.n. Nwython.

In Welsh Calendars Noethon is commemorated with Gwynnog on October 22 (LBS I.74). In the Aberdeen Martyrology Nethan's day is October 26 (LBS IV.21).

NON ferch CYNRY. (460)

The mother of St.David. In Rhygyfarch's Life of St.David (§4) we are told that 'the king [Sanctus, Sant] met a nun, the virgin called Nonnita, a very beautiful and graceful girl; and lusting after her he seized her by force and violated her. And she conceived a son, the holy David, but neither before this nor after did she know a man, continuing in chastity of mind and body.'

Bonedd y Saint calls her Non, which is the usual Welsh form, and makes her the daughter of Cynry of Caer Gawch in Mynyw (§1 in EWGT p.54).

There are several churches and chapels dedicated to Non, called Llan-non or Capel Non, generally in the proximity of Dewi churches (A.W.Wade-Evans in Cy. 24 (1913) p.34). Wade-Evans lists one in Dyfed, one in Ceredigion, one in Ystrad Tywi, and extinct chapels in Elfael (Radnorshire) and Gower (PW 28, 62, 49, 42, 53).

In Cornwall her chief foundation was Altarnun (7 miles WSW of Launceston). She is also supposed to be the saint of Pelynt (6 miles SSW of Liskeard), and of Grampound (5 miles WSW of St.Austell). (LBS IV.23). William of Worcester, copying from the Calendar of St.Michael's Mount, said: "S.Nonnita, mother of S.David, lies in the church of Altarnon, where S.David was born." (*Itineraries*, ed.John H.Harvey, p.62).

In Brittany her body is supposed to repose at Dirinon, near Brest, in Finistère, where there is a chapel containing her tomb (LBS IV.23). She is also the patroness of Lagona-Laoulas in the diocese of Quimper (LBS IV.25).

Non is commemorated on March 3 in Wales (LBS I.71) and on June 25 at Altarnun and Pelynt (LBS IV.25).

NOR ab OWAIN FINDDU. (380)

Father of Solor and ancestor of Glywys according to the Life of St.Cadog (§45) and JC 4. See EWGT pp.24, 44.

NOS ap HOYW.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Gwyngad. See PP §15(2).

NOWY, husband of Sanan ferch Elise. (725)

He is mentioned in two slightly corrupt passages, HG 15 (Nougoy) and JC 8 (EWGT pp.11, 45) as the father of Gruffudd, Tewdws and Cathen by Sanan ferch Elise. In JC 8 his name, Neuue Hen, is misplaced, and *vrenhin Powys* is substituted, while in HG 15 *Regis Pouis* is misplaced. It is probable that 'King of Powys' applies to Elise, and that Nowy is the son of Tewdwr ap Rhain as in JC 8. See David Dumville in CMCS 10 (1985) pp.48-51. This supersedes an earlier proposal by PCB in Cy. 43 (1932) pp.53, 61.

NOWY ap TEWDWR. See Nowy, husband of Sanan ferch Elise.

NOWY. See also Noë.

NUDD, bishop.

He appears in the Book of Llandaf as witness to many charters, first as a cleric (sometimes 'lector') in the time of bishop Grecielis with king Meurig [ab Arthfael] of Gwent and Glywysing (BLD 169b - 174a) and in the time of bishop Cerenhir with king Meurig ab Arthfael and his sons (BLD 200a, 214, 216b). Finally there are charters when he himself is bishop with Meurig [ab Arthfael] and his sons (BLD 225) and then with king Hywel ap Rhys of Glywysing (BLD 226-230b). In 216a he appears with bishop Cerenhir and king Brochwel ap Meurig [ab Arthfael]. He must himself have been bishop at this time, so that he was evidently contemporary as bishop with Cerenhir. Wendy Davies gives c.850-860 for his period as a cleric with Grecielis and those when he was bishop c.860-880. See LCh pp.116-122.

According to a list quoted from an old deed by David Williams, Nudd was Abbot of Llanilltud Fawr before Elise (*History of Monmouthshire*, 1796, Appendix p.50).

NUDD, father of Edern. See Edern ap Nudd.

NUDD, father of Gwyn. See Gwyn ap Nudd, Nodens.

NUDD ap CEIDIO. (Legendary).

He appears in Bonedd Gwŷr y Gogledd (§6 in EWGT p.73) as a brother of Gwenddoleu. Nothing seems to be known about him.

NUDD HAEL ap SENYLLT. (525)

'N. the generous'. A famous passage in the Venedotian Code of the Welsh laws, contained in the Chirk codex (c.1200), tells how Nudd Hael, with Mordaf Hael, Rydderch Hael and Clydno Eidyn, invaded Arfon in order to avenge the death of Elidir Mwynfawr, who had been slain in Gwynedd. They devastated Arfon but were driven out by Rhun ap Maelgwn. See further s.n. Rhun ap Maelgwn.

In a triad (TYP no.2) he and Mordaf Hael and Rhydderch Hael are recorded as the 'Three Generous Men' of Ynys Prydain. Two sons are mentioned: Dingad and Dryon. See the names.

His genealogy is given in Bonedd y Saint (§18 in EWGT p.57), namely Nudd Hael ap Senyllt ap Cedig, so that he was first cousin to Rhydderch Hael and Mordaf Hael. He was evidently a prince of North Britain although he is not mentioned in Bonedd Gwŷr y Gogledd. A 'whelp' [son or descendant?] of Nudd Hael is mentioned by Taliesin (CA VIII, l.45).

There is a monument at Yarrow, Selkirkshire, which was supposed to be set up to the sons of 'Nodus Liberalis'. See Egerton Phillimore in *Bye-gones*, 1889-90, p.483; John Rhys in *The Academy*, 29 August 1891; etc. This has since been disputed. A new reading of the inscription is given in the *Inventory of the Ancient Monuments of Selkirkshire*, Edinburgh, 1957, pp.110-3. The following translation was agreed upon by Kenneth Jackson and Raleigh Radford (*Antiquity*, 29 (1955) p.81):

This is the everlasting memorial: in this place lie the must famous princes, Nodus and Dumnogenus; in this tomb lie the two sons of Liberalis.

They agree that the stone is to be dated in the early sixth century, so that it could not commemorate two sons of Nudd Hael, but it could well refer to earlier members of the same family. See further TYP p.477. There are many references to the generosity of Nudd Hael in the poets.

NUDD LLAWHAEL. (Legendary). Father of Tegau Eurfron (q.v.).

NUDD NOD. Father of Tringer (q.v.).

NWY, ST. See Noë, St.

NWYFRE. (Legendary).

The name means 'firmament'. In a triad (TYP no.35) he is the father of Lliaws (q.v.). He appears in the tale of 'Culhwch and Olwen' as *Nwywre* the father of Gwyn and Fflam ['Flame'], two persons at Arthur's Court (WM 462, RM 107). John Rhys identified Gwyn ap Nwyfre with Gwyn ap Nudd, and with the Irish hero Finn mac Cumail (Hib. Lect., pp.179-80). Although the names Gwyn and Finn are cognate, the identification of either of these Gwyns with Finn mac Cumail is not generally accepted.

NWYTHON.

The name Nwython is believed to be equivalent to Noethon, Neithon, and the Irish and Pictish Nechtan or Nectan. See OP II.631; Ifor Williams, *Canu Aneirin*, pp.xli-xlii.

Nwython the father of Cyledr Wyllt is mentioned in the tale of 'Culhwch and Olwen'. Nwython was captured by Gwyn ap Nudd in his war against Gwythyr ap Greidiol. Gwyn imprisoned Nwython and later killed him, took out his heart and compelled his son Cyledr to devour the heart (RM 134).

Gwystyl ap Nwython, Rhun ap Nwython and Llwydeu ap Nwython are mentioned together in the tale of 'Culhwch and Olwen' as being present at Arthur's Court (WM 464, RM 109).

Geoffrey of Monmouth names Run map Neton and Kinlich map Neton among those present at Arthur's special coronation (HRB IX.12). The latter becomes *Kenyllt uab Noethon* in *Brut Dingestow* (p.158) but *Kyndelic uab Nwython* in the Red Book Brut (p.200). Egerton Phillimore regarded Geoffrey's Kinlich or Kinlith as equivalent to Cynllaith ap Neithon (OP I.204, II.630).

NYF. (Legendary).

Nyf was referred to in medieval Welsh poetry as the model of a beautiful woman. The name has been supposed to be derived from the Irish *Niam* or *Ném* who appears in the Ultonian Cycle as the beautiful daughter of Celtchar. For references in Welsh poetry see TYP p.lxxxii n.1. See also *Gwaith Lewis Glyn Cothi*, 1837, pp.126, 260; Dafydd ap Gwilym in *Gwyneddion 3*, ed. Ifor Williams, pp.75, 129, 181. But Nyf is more likely to be a native Welsh name based on old Welsh *nyf*, 'snow'.

A note in the *Gwyneddion 3 MS.*, ed. Ifor Williams, quoted p.352, says, 'Nyf was the sweetheart of Peredur ab Efrog'. This is also stated by Lewis Morris (*Celtic Remains*, p.335 s.n. Nyf). The idea seems to derive from an incident in the romance of 'Peredur' where Peredur compares the whiteness of snow (*eira*) with the flesh of the woman he loved best (WM 140, RM 211). She is first described in WM 133-4, RM 205-6. The episode occurs correspondingly in Chrétien's 'Perceval' (Bruce I.228). In neither the Welsh nor the French version is the lady given a name. See Patrick Sims-Williams in *Celtic Linguistics*, ed. J.Ball et.al., Amsterdam /Philadelphia, 1990, pp.282-6.

NYFAIN, ST.

The presumed saint of the place mentioned in the Book of Llandaf as *Villam Sancti Nuvien cum ecclesia* (BLD 31, 43, 90) and *Ecclesia Mamouric id est Lann Uvien* (BLD 206). The authors of LBS identify the place with the chapel of Crick, some 9 miles south of Llangofen in Gwent. [Mameurig = Llangofen, WATU]. In an inscriptum of 1336 we find *Sancti Nyveyn* (al. *Niveyn*) (LBS IV.25-26).

NYFAIN ferch BRYCHAN.

She is mentioned in all the Brychan documents, but there is some slight corruption in the earlier versions. Her name is variously spelt Nyuein (DSB 12(14)), Nyuen (CB 15(14)), Drynwin (JC 3(5)), Nevyn (PB 3e) in EWGT pp.15, 18, 43, 82. The consensus is that she was the wife of Cynfarch ap Meirchion and mother of Urien and Efrddyl. This is confirmed in a triad (TYP no.70 - Pen.50) where we are told that Nevyn ferch Brychan bore to Cynfarch Hen the twins Urien and Eurddel [Efrddyl], which was one of the 'Three Fair Womb-Burdens' of Ynys Prydain.

NYFED ap DYFED. See Dyfed ap Macsen Wledig.

NYNNIO ap BELI MAWR. See Nennius son of Heli.

NYNNIO ab ERB.

He appears in the pedigrees of the kings of Gwent and Glywysing as ancestor of Tewdrig, king of Gwent, and martyr: *Llywarch m. Nynnyaw m. Erb* (JC §9), *Teithfallt ap Nynnyaw ap Yrb* (ABT §15), *Teithvallt ap Nynniaw ap Vrbau* (MP 3), but 'Teitfall ab Idnerh ab Yrb' in The Life of St.Cadog (§46b). See EWGT pp.45, 105, 122, 25.

Another son of Erb was Peibio (q.v.), king of Eryng. That it was the same Erb is suggested by legends of two brothers Nynnio and Peibio. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.324 and 87 (1932) p.163. Nothing is known historically of Nynnio, but he appears with his brother Peibio in the legend of Rhita Gawr who is said to have conquered the two kings. See s.n. Rhita Gawr.

In the tale of 'Culhwch and Olwen' Nynnio and Peibio are mentioned as two *Ychen Bannawc*, 'Horned Oxen', whom God had transformed into oxen on account of their sins. One was on the farther side of Mynydd Bannog [some mountain range in Scotland; see CLIH pp.156-7], and the other on this side. Culhwch was required to fetch them and yoke them together to the same plough before he could wed Olwen (WM 480-1, RM 121).

The 'Ychen Bannog' are associated in folklore with the district of Llanddewibrefi in Ceredigion. In one version they are actually called Nynnio and Peibio, though this may be derived directly from the tale of 'Culhwch and Olwen'. See John Rhys, *Celtic Folklore*, pp.576-80. See also Afanc. Ychen Bannog are also associated with Llyn Caerwyh in Llandecwyn, Ardudwy. See Edward Lhuyd's *Parochialia*, II.106.

OBINUS, fictitious archbishop of London.

He appears fourth in a list attributed to Jocelin of Furness, succeeding Cadar and succeeded by Conan (John Stow, *The Chronicles of England*, 1580, p.56).

OCTAVIUS, Duke of the Gewissei. See Eudaf Hen.

ODGAR ab AEDD. (Legendary).

Odgar ab Aedd, king of Ireland, appears in the tale of 'Culhwch and Olwen'. He accompanied Arthur to the west of Ireland in the search for Gwrgi Seferi, the purpose of which is never explained (RM 134). Later Arthur dispatched a message to Odgar to seek the cauldron of Diwrnach Wyddel, his overseer. Odgar, king of Ireland, besought Diwrnach to give it, but he would not (RM 135). Odgar was the only person who could pluck from the head of Ysgithyrwyn, Chief Boar, the tusk which Ysbaddaden Pencawr required in order to shave himself for the wedding of Culhwch and Olwen (WM 452, RM 122). However it was actually 'Cadw' [Caw] of Prydyn who 'took' the tusk (RM 135). Odgar was brother of Gwitard, son of Aedd king of Ireland.

On the name see Patrick Sims-Williams in BCS 29 pp.605-6 (1982).

ODIAR the Frank. (Legendary).

He is mentioned as *Odyar franc* in the romance of 'Geraint and Enid' as the steward of Arthur's Court (WM 412, RM 265). See further CO(2) p.227.

ODWYN ap TEITHWALCH. (1040)

He is mentioned in the genealogies as a descendant of Ceredig ap Cunedda, and the father of Morfydd the mother of Gwaithfoed of Ceredigion (PP §45). Here the spelling is Odwin.

The name Odwyn is obviously connected with Castell Odwyn in the parish of Llanbadarn Odwyn, Ceredigion. Castell Odwyn is also said to have been named after a giant, Odwyn Gawr (Pen.118 p.834, see Cy. 27 (1917) p.138).

OENUS, fictitious king of Britain. (Second century B.C.)

15th of 25 kings which Geoffrey of Monmouth placed between Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Caph [Caff] and was succeeded by Sisillius [Seisyll III]. Nothing further is said of his reign (HRB III.19). Brut y Brenhinedd substitutes the name Owain. The Brut says nothing more except that the 'Cleopatra' version (fo.31) makes him son of his predecessor, Caff, and father of his successor, Seisyll. This defies chronology. See note s.n. Cadell ap Geraint.

Hector Boece mentioned Oenus as having taken advantage of civil wars in Scotland to bring the country under subjection. This was in the time of Reuther of Scotland, and the subjection lasted twelve years till the reign of Oenus's successor, Sisillius (*Scotorum Historia*, II.5-6).

OFAN ap CAW. See Gofan ap Caw.

OGRFAN GAWR. (Legendary).

He was the father of one of Arthur's 'Three Great Queens', all named Gwenhwyfar according to a triad (TYP no.56). His name is variously spelt Ocuran, Ogvrn, Ogyrvan, Gogvrn, Gogfran. See TYP p.154. The testimony of the *Gogynfeirdd* is in favour of Ogrfan, but with the *cywyddwyr* Gogfran is the usual form. See TYP p.363. John Rhys preferred Ogrfan (*Arthurian Legend*, pp.49, 65), but he wrongly associated the name with the poetic term *ogyruen* of obscure meaning (*ibid.* p.36; TYP p.364 n.1). See s.n. Ceridwen. Lewis Morris said "Gogyrfan Gawr ... pronounced by the vulgar Gogfran Gawr". (*Celtic Remains*, p.204). The father of Gwenhwyfar is always called Ogrfan or Gogfran Gawr by the poets and in legends.

Under the name Gogfran Gawr he is said to have lived at Aberysgyr in Brycheiniog (Peniarth MS 118 of 16th century p.832, see Cy. 27 (1917) p.134). Several places were given the name Caer Ogrfan or the like. Thus Thomas Pennant says, "About a mile from Oswestry, in the parish of Sellatyn,

lies a fine military post....This place is called Old Oswestry, Hen Ddinas, and antiently Caer Ogyrfan.” (*Tours in Wales*, ed. John Rhys, I.330-1). A place called Caer Gogyrfan is mentioned by Hugh Derfel Hughes who says: ‘On Heilyn, third son of Cynfrig, [and] brother of Ednyfed Fychan, was the guardianship of these forts [*caerau*]; A.D.1230, from Penmaenmawr, Caer Gogyrfan, and Caer Owen Goch, to Maen Melyn, Lleyn.’ (*Hynafiaethau Llandegai a Llenllechid*, 1866, p.17).

Kayrogheren is named among other Radnorshire estates of Cwm Hir Abbey in the Inspeximus Charter printed in Dugdale's *Monasticon*, V.459. This is probably for Kayr Ogheruen, and is probably the old name for Knucklas Castle (Castell y Cnwclas) [grid ref. SO 2574], near Knighton, with which Ogrfan Gawr, his daughter Gwenhwyfar, and Arthur are associated (OP II.332) in local traditions preserved in the 15th and 16th centuries. Thus William of Worcester said:

Castrum de Knokelas prope villas de Knyghton ... ut dicitur rex Arthurus fundavit.

(*Itineraries*, ed. John H. Harvey, p.200). In Llanstephan MS.56, p.1 Dr. John David Rhys wrote:

C[astell] y Cnwclas.... And there was Arthur, of old, and from there he married Gwenhwyfar, daughter and heiress of Cogfrann Gawr.

Again in Peniarth MS.118 p.837 there is a tale connecting Arthur with the place, as follows:

There was a place on the frontier of the land of Shropshire called Bronn Wrgan, which was the abode of giants. They had imprisoned some brothers of Gwenhwyfar, the daughter of Gogfran Gawr, and this grieved Gwenhwyfar. But Arthur saved them, by killing the giants. He took the biggest head and placed it in the middle of the river as a stepping stone on the way to Castell y Cnwclas. As he stepped on it he said ‘May the head grow (*tyfed yr iad*) in the river like a stone’. And henceforth the river was called Afon Tyfediad.

See Cy. 27 (1917) p.148. Afon Tefeidiad is the Welsh name for the river Teme which flows past Knucklas (Rhestr). Another name for the castle seems to have been Castell Pendragon. See Edward Lhuyd's *Parochialia*, II.39 and Edward Lhuyd in Peniarth MS.251, interleaved pp.62-63.

Cogfran Gawr appears as the fictitious ancestor of a family in Llandeglau, Maelienydd. See WG 1, Vol.1 p.159.

ÔL ab OLWYDD. (Fanciful).

Track son of Tracker(?). One of several personified ‘qualities’. See s.n. Clust ap Clustfeinydd. He appears in the tale of ‘Culhwch and Olwen’ as a member of Arthur's Court. ‘His father's swine were carried off seven years before he was born, and when he grew to be a man he tracked the swine, and came home with them in seven herds.’ (WM 469, RM 112).

OLWEN ferch YSBADDADEN PENCAWR. (Legendary).

The tale of ‘Culhwch and Olwen’ tells of the many difficult tasks which had to be performed before Culhwch was permitted to marry Olwen ferch Ysbaddaden Pencawr.

Olwen used to go every Saturday to the house of Custennin the shepherd, to wash her head. In the bowl in which she washed she would leave all her rings; and neither she nor her messenger would ever come for them. ... ‘Yellower was her head than the flower of the broom, whiter was her flesh than the foam of the wave. ... Whosoever beheld her would be filled with love of her. Four white trefoils sprang up behind her wherever she went; and for that reason she was called Olwen (‘white-track’). (WM 475-6, RM 117).

With the Welsh poets Olwen's beauty was fequently referred to as an ideal. A poem by William Cynwal in the MS. Gwynedd 3 (ed. Ifor Williams, 1931) mentions Olwen (fo.177b l.4) and a marginal note (see p.357) says of Olwen: ‘Some say sweetheart of Gwalchmai, others say sweetheart of Culwch

fab Cylydd'. Lewys Môn regarded Olwen as the wife of Gwalchmai (*Gwaith*, ed. E.I.Rowlands, 1975, XLI ll.62-63, LXXI ll.33-34, XCVII ll.15-16, and note p.444).

ONBRAWST ferch GWRGAN FAWR. Wife of Meurig ap Tewdrig (BLD 140).

ONNENGREG ferch GWALLOG. (525)

Wife of Meurig ab Idno and mother of St.Elaeth Frenin (ByS §48 in EWGT p.62).

ONWEDD (ap PERYF†) ap DIFWNG.

Genealogical link in the ancestry of Cunedda Wledig; father of Amwerydd (HG 1 (Oumun), GaC 1, ABT 1a in EWGT pp.9, 36, 95). Peryf only occurs in a version in the Life of St.David (§68) and in ABT §27 in EWGT pp.27, 109.

ORDDU ferch ORWEN.

Among the tasks which Ysbaddaden required to be performed, before Culhwch could wed Olwen, was to obtain the blood of the witch Orddu, ('pitch-black'), the daughter of the witch Orwen, ('bright-white'), from Pennant Gofud, ('the head of the Valley of Grief'), in the uplands of Uffern ('Hell'). The blood was required by Ysbaddaden to dress his beard before being shaved (WM 482, RM 123).

Cacawwri and his brother Hygwydd, Arthur's servants, were sent to the hag's cave to fight her, but she worsted them. Then two other servants were sent, Hir Amren and Hir Eiddyl, but they fared even worse. 'Then Arthur seized the entrance to the cave, and from the entrance he took aim at the hag with Carnwennan his knife, and struck her across the middle until she was as two tubs. And Caw took the witch's blood.' (RM 141-2).

ORON, ORONIUS. See Gwron ap Cynfarch, Plennydd.

ORWEN, a witch. See Orddu.

OSFAEL ap CUNEDDA. See Ysfael ap Cunedda.

OSFRAN. See s.n. Camlan.

OSLA GYLLELLFAWR. (Legendary).

'O. of the Long Knife'. According to the tale of 'Rhonabwy's Dream' it was against Osla Gyllellfawr that Arthur fought the battle of Badon (RM 150). He is represented as sending forty-eight horsemen to Arthur to ask for a truce till the end of a fortnight and a month (RM 159, 160). In RM 159 the name is spelt Ossa.

The 'Long Knife' identifies him as Saxon, and as such he is foisted into the pedigree of Oswald, king of Northumbria, in a late version of Bonedd y Saint (§70+71 in EWGT p.64), where he roughly occupies the place of Ossa, grandfather of Ida king of Bernicia. In this context he is called 'Offa (or Ossa) Cyllellfawr, king of Lloegr, the man who fought against Arthur at the battle of Badon', and father of Mwng Mawr Drefydd.

It is curious therefore to find Osla Gyllellfawr mentioned as one of the warriors of Arthur's Court in the tale of 'Culhwch and Olwen'. Here it is said that he carried Bronllafn *Uerllydan*, ('Short-broad'). When Arthur and his hosts came to a torrent's edge, a narrow place on the water would be sought, and his knife in its sheath laid across the torrent. That would be a bridge sufficient for the hosts of the Island of Britain and its three adjacent islands and its spoil (WM 465, RM 109-10).

Later in the story Osla took part in the hunting of the boar Trwyth. He and others caught him and plunged him into the Severn. But as Osla Big-knife was pursuing the boar, his knife fell out of its sheath and he lost it; and his sheath thereafter became full of water, so that as he was being pulled out of the river, it dragged him back into the depths (RM 140-1).

It may be inferred that after the battle of Badon, Osla Gyllellfawr, being defeated, was supposed to have become subject to Arthur and to have served him until he was drowned in the Severn (PCB).

OSWALLT LAW-WYN(?) or LAFNWYN. (b.c.605, d.642)

The Welsh form of the name of Oswald, king of Northumbria, 634-642. The *Historia Brittonum* (§64) calls him *Oswald Lamnguin*. The cognomen has been regarded as equivalent to modern Welsh *Llafnwyn*, 'Bright Blade', but a more probable explanation is that the cognomen should be *Laumguin*, modern Llaw-wyn, 'White hand', referring to the legend about his hand mentioned below. See Oman, p.280; Max Förster in *Anglia*, LXII (1938) p.58 for 'White-hand' and A.W.Wade-Evans, *Nennius*, 1938, p.82 n.2; Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, pp.33-34 for 'Bright Blade'.

Oswald was the son of Aethelfrith of Bernicia [Edelfled Ffleisor] by Acha daughter of Aella of Deira. He succeeded Eanfrith, his brother, as king of Bernicia, when the latter had been slain by Cadwallon in 634. Eanfrith had reverted to paganism, but Oswald was a devout and zealous Christian. He rallied his countrymen for one more battle against the victorious Cadwallon, and set up as his standard a great wooden cross, under which, on the banks of the Deniseburn near Hexham, he gave battle to Cadwallon. He was completely victorious though his army was a mere remnant, much outnumbered by the enemy. Cadwallon was slain (Oman, p.278). The place of battle was known to the Northumbrians as *Hefenfelth* ('Heavenfield', *coelestis campus*) (Bede, *Hist.Eccles.*, III.2) and to the Welsh as *Cantscaul* or *Catscaul*, modern Canyscaul. The place is Rowley Water, and the date 634. See references s.n. Cadwallon ap Cadfan.

Oswald thus became undisputed master over all Northumbria. He was busy for the Christian faith in all directions, drawing inspiration from Iona under the guidance of St.Aidan. Bede tells us that Aidan was so moved on one occasion by Oswald's generosity to the poor, that he seized his master's right hand and cried: 'May this hand never perish'. Northumbrian tradition added that the saint's blessing took such effect that when Oswald's hand was lopped off in the battle which brought him death a few years later, it remained incorruptible, and was preserved entire and unshrunk in the church of St.Peter at Bamborough (Oman, pp.278-80).

Oswald was slain in the 38th year of his age in battle against Penda and the Welsh at Oswestry (Oswald's Tree), the place being called Maserfelth by the English and Cogwy by the Welsh. The date was 5 August 642. When he saw the battle lost, and the remains of his host surrounded, his dying words were: 'Lord have mercy on the souls of my army'. (Oman, pp.280-1, Bede, *Hist.Eccles.*, III.9). See further s.n. Cogwy.

Oswald was the saint of Oswestry, and had a holy well at Whitford. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.328 and 86 (1931) p.172). Commemorated on August 5. He is included in a late version of *Bonedd y Saint* (§§70+71 in EWGT p.64). Here he is wrongly made son of Oswydd Aelwyn [Oswy] who was actually Oswald's brother and successor. The error may derive from Cynddelw's poem in praise of Tysilio, which mentions the battle of Cogwy. Here Oswald is called *Oswallt vab Oswi Aelwyn* (RBP col.1167, ll.30-31).

OSWYDD AELWYN. (b.c.614, d.671)

'O. Fair-brow'. The name used by the Welsh for Oswy or Oswiu, king of Bernicia (642-655) and of all Northumbria (655-671). For examples of the cognomen see s.n. Oswallt. In the form *Ailguin* it was given to Ecgfrith son of Oswy in HB §61. He was a younger brother of Oswald [Oswallt] by the same parents. He succeeded Oswald in Bernicia in 642. In 651 he invaded Deira in great force and slew the king Oswin. The Deirans chose Aethelwald, son of Oswald, to succeed Oswin, and he refused to submit to Oswy but did homage to Penda of Mercia to preserve himself against his uncle (Oman p.284).

In 655 Penda marched against Bernicia at the head of all his auxiliaries, English and Welsh. Their strength was so overwhelming that Oswy fled to the far north, to the city called Iudeu. The *Historia Brittonum* (§65) says that Oswy restored all the riches which were with him in the city to Penda

who distributed them among the kings of the Britons. This was called *Atbred Iudeu*, ‘The restoration (*edbryd*) of Iudeu’.

It was probably on a later occasion (A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Nat.Hist. and Archaeological Soc.*, 27 (1950) p.82) that Oswy offered an immense peace-offering to Penda, provided that he would return home and cease destroying the kingdom. But Penda refused to accept it, being resolved to extirpate all his nation (Bede, *Hist.Eccles.*, III.24). Oswy gave battle with an army less than a third the size of Penda's confederacy. He met Penda on the banks of the river Winwaed near Leeds. But there was division and treachery in the Mercian host. Cadafael (q.v.), one of the Welsh kings, withdrew his contingent in the darkness of the night before the meeting, and Aethelwald of Deira drew apart at the moment of the general advance. Penda was defeated and fell in the forefront of the battle and with him other kings, English and Welsh (Bede, III.24, HB §§64-65; Oman pp.284-5. HW 190-1). HB §64 says that Oswy killed Penda *in campo Gaii*, and the *Annales Cambriae* mention (s.a. 656) *Strages gaii campi*, ‘the slaughter of the field of Gai’. The place would be called Maes Gai in modern Welsh (HW 191 n.123). See further in Oman pp.285-295. Oswy died on 15 February 671 in his 58th year (Bede IV.5).

The *Historia Brittonum* (§57) tells us that Oswy had two wives: Rhieinfellt (q.v.) of British ancestry, and Eanfled daughter of Edwin of Deira. The latter is the only wife mentioned by Bede (III.15).

OUDOCEUS, ST. (630?)

The old-Welsh form of the name was *Oudocui*, (e.g. Lann Oudocui in BLD 156); *Eudoce* in a ‘Llancarfan Charter’ attached to the Life of St.Cadog (§65 in VSB p.132). It was Latinised Oudoceus in BLD, and that is the form generally used. It would become Euddogwy in modern Welsh (DWB) but was never used.

The only ‘Life’ is that in the Book of Llandaf, which may be outlined as follows. Section numbers are added for convenience:

1. Oudoceus was the son of Budic son of Cybrdan, a prince of Cornouaille in Brittany, who had been exiled in Britain. While there Budic had married *Anaumed* [Anawfedd] the sister of Teilo. See more s.n. Budic (2). When Budic returned to Cornouaille his wife was pregnant, and he promised to allow the child, when it grew up, to study under Teilo (BLD 130).
2. During the yellow plague (*flava pestis*, see Fad Felen, Y) Teilo came to Cornouaille, which was afterwards called *Cerniu Budic* [Cernyw Buddig], and there he found his nephew, Oudoceus, learned in both kinds of law (BLD 130-1).
3. Teilo returned to his native country with Oudoceus, who succeeded to the bishopric of the church of Llandaf, being elected by the clergy Mercguinus [Merchwyn], and Elgoretus [Elwredd], Gunnuinus [Gwnwyn], a master, and three abbots, Catgen, abbot of Illtud, Concenn [Cynge], abbot of Catmailus [Llancarfan], and Cetnig [Cethig], abbot of Docguinnus [Llandochoau]; and by the laity, king Mouricus [Meurig ap Tewdrig], and his sons Athrwy and Idnerth, Guidgen [Gwyddien] and Cetiau [Ceidio] [sons of] Brochwel (BLD 131-2).
4. Oudoceus went to the archbishop of Canterbury who consecrated him bishop of Llandaf (BLD 132).
5. Oudoceus held the whole diocese in peace from Mochros [Moccas] to the Island of *Teithi* [probably off the coast of Dyfed near Menevia. See Teithi Hen]. It was later divided into two bishoprics by the river Tywi which also divided the kingdoms of Meurig and Cadwgon [See Cadwgon ap Cathen] (BLD 133).
6. In his time the Saxons plundered the south side of Britannia [Wales], especially on the borders of his diocese, from Mochros on the banks of the Wye as far as the river Dore, and from the Worm [in Herefordshire] to the mouth of the Taratyr on the Wye [near Ballingham, see OP I.372] (BLD 133-4).

7. Oudoceus visited Rome. A miracle (BLD 135).
8. Oudocus made a bell from butter (BLD 136).
9. Einion, king of Glywysing, gave land to Oudoceus (BLD 137).
10. Oudoceus resigned the See of Llandaf, and resided at Llaneinion (BLD 138).
11. Gildas, who was then living an anchorite's life on the Isle of Echni, was found crossing the river Wye with some wood which he had found in the forest, but which had been prepared for building by Oudoceus. When Oudoceus admonished him Gildas took no notice. Oudoceus expressed his anger by striking a stone with an axe. We are not told of the outcome (BLD 138).
12. Oudoceus died on July 2 (BLD 139).

NOTES ON THE LIFE

§1. The probable dates of Teilo and Oudoceus are not consistent with Oudoceus being a nephew of Teilo. We can perhaps accept that Budic married the sister of Teilo, but we have to suppose that Oudoceus was not the son of Budic. In fact there is no reason to suppose that Oudoceus was born in Armorica.

§3. In the expanded Life of Teilo (§14 s.n. Teilo) Oudoceus was already in Wales when Teilo returned from Armorica. In any case Oudoceus probably did not succeed Teilo.

There was no See of Llandaf at this time (WCO 155-160). Oudoceus and some of his successors were perhaps 'Bishops of Teilo' as in the case of bishop Nobis (q.v.). Merchwyn, Elwredd and Gwnwyn appear as disciples of Dubricius as well as contemporaries of Teilo. They are not likely to have lived till the time of Oudoceus. If Oudoceus was chosen in the manner described, it appears that he was already a bishop, for he appears as bishop Eudoce, a witness to one of the 'Llancarfan Charters' (§65 in VSB p.132) with Iacob abbot of Llancarfan, Cethig abbot of Llandochau, and Meurig, king of Glywysing. But there is no doubt that Iacob preceded Cyngen, who was abbot at the time of the supposed 'election'.

4. Fictitious.

5. The territory over which Oudoceus had authority probably never reached to the west of Dyfed, but covered Gwent and Glywysing, as did the kingdom of Meurig. Morgan was a more likely contemporary of Cadwgon.

6. Annales Cambriae (MS.B) mention 'The slaughter of Gwent' under the year 649. See also HW 196.

7. Fictitious.

8. The legend of the bell made from butter is also told of St. Teilo in a Middle English metrical Life of St. Teilo of the 14th century, BL Egerton MS.2810. (G.H.Doble, *Saint Teilo*, 1942, p.42).

9, 10. Llaneinion = Llan Oudocui (BLD 223) = Llandogo in Gwent (WATU). It is the only church dedicated to Oudoceus (PW 81). The story is evidently a fiction to explain the name Llaneinion. According to BLD 156 Lann Oudocui was 'returned' to Oudoceus by king Morgan [ab Athrwys]. G.H.Doble thinks that the Oudoceus of Llaneinion is different from the bishop of the rest of the 'Life'. It is clear from the charter of BLD 180b (p.181) that Oudoceus the bishop died in the midst of his episcopal duties and was succeeded by Berthwyn (*The Journal of Theological Studies*, 44 (1943) pp.60-61). He evidently did not resign from episcopal duties but Llaneinion might have been his main 'seat' to which he retired from time to time and where he may have died (PCB).

11. Fictitious.

The Book of Llandaf contains a large number of charters of gifts to the church in the time of Oudoceus. These cover the reigns of Meurig ap Tewdrig and his grandsons Morgan ab Athrwys and Ithel ab Athrwys (BLD 140-159b) not in strict chronological order. There are also two charters in which Awst, king of Brycheiniog, appears (BLD 146, 154). It is clear that Oudoceus died during the

reign of Morgan and was succeeded by bishop Berthwyn (BLD 181). One charter (BLD 158) makes him a contemporary of Ithel ap Morgan, but this is almost certainly a mistake.

It is evident that Oudoceus had a long episcopacy. Wendy Davies puts the dates of the charters in which he appears from about A.D.650 to 700 (LlCh pp.97-101).

OUTHAM SENEX. See Gurthiern, Eudaf Hen.

OWAIN, fictitious king of Britain. See Oenus.

OWAIN ab AFALLACH.

Genealogical link in the ancestry of Cunedda Wledig; father of Brychwain (HG 1, JC 6, ABT 1a, etc. in EWGT pp.9, 44, 95, etc.).

OWAIN ap BELI. (600)

A king of Strathclyde, son of Beli ap Neithon and father of Elffin, according to the unique 'Harleian' genealogy (HG 5 in EWGT p.10). He is mentioned in the Annals of Tigernach (s.a. 642) as *Ohan*, king of the Britons, who slew Donald Brec, king of the Scots, at the battle of Strathcarron. See Dyfnwal Frych.

From the pedigree his birth may be put in about 600. He was apparently half-brother of Brude (q.v.) son of Bile, king of the Picts (672-693), having the same father, but, from chronological considerations, a different mother. Besides a son Elffin, another son, Dyfnwal, is recorded.

As the slayer of Dyfnwal Frych he is described in Canu Aneirin (stanza 79) as an un-named grandson of Nwython. See Neithon ap Gwyddno.

Owain seems to have been succeeded by a king named Gwriad (q.v.).

OWAIN ap CYLLIN.

Genealogical link in the fictitious part of the pedigree of the kings of Morgannwg; father of Meirchion Fawd-filwr (MP 3 in EWGT p.122).

OWAIN ap CYNGAR. See Tryffin, king of Dyfed.

OWAIN ap CYNLAS. See Maig (ab Owain) ap Cynlas.

OWAIN ap DYFNWAL ap TEWDWR. (730)

One of the line of kings of Strathclyde; father of Rhydderch. See HG 5 in EWGT p.10.

OWAIN ab EINION ap MEURIG.

Genealogical link in the ancestry of Odwyn ap Teithwalch of Ceredigion; father of Teithwalch. See PP §45.

OWAIN ab EMYR LLYDAW. (460)

Father of Cristiolus according to one late version of Bonedd y Saint (ByS 24a in EWGT p.58).

OWAIN ap GWLEDYR ferch CLYDWYN. See Tryffin, king of Dyfed.

OWAIN ap HYWEL DDA. (900)

After the death of Hywel Dda (c. 950) his sons Rhodri and Edwin died in 953 and 954 respectively. This left another son, Owain, undisputed ruler of Deheubarth. He was heir to the line of Cadell ap Rhodri and held Dyfed through his mother Elen ferch Llywarch. It was during his reign that the 'Harleian' genealogies (EWGT pp.9-13) were drawn up as well as the Annales Cambriae. For details of his reign see HW 344-5, 348.

His sons were Maredudd, Cadwallon, Llywarch, Einion and perhaps Iestyn. See the names. Late authorities say that the mother of Maredudd was Angharad (q.v.) ferch Llywelyn ap Merfyn, who was supposed to be the heiress of Powys.

OWAIN ap HYWEL ap RHYS. (860)

Father of Morgan Hen (JC 9, ABT 15, MP 3 in EWGT pp.45, 105, 122). He is mentioned in the Book of Llandaf as a son of Hywel ap Rhys in the time of bishop Cyfeiliog (BLD 236). He is again mentioned as king of Gwent in the Anglo-Saxon Chronicle (s.a. 926) where we are told that *Uwen Went* *cyning* submitted to Athelstan. He was presumably king also of Glywysing, like his father (PCB). His sons were Cadwgon, Gruffudd, and Morgan Hen. See the names. His wife was probably Nest (q.v.) ferch Rhodri Mawr.

OWAIN ap MARCHUDD. (880)

A member of the tribe of Marchudd in Rhos, Gwynedd; father of Moriddig (HL 7a in EWGT p.116).

OWAIN ap MAREDUDD. (d.811).

A prince of the line of Dyfed. The line was continued through his daughter Tangwystl, the mother of Hyfaidd [ap Bledri or Bleiddig] (HG 2, 14, ABT 18a in EWGT pp.9, 11, 106). His death is recorded in Annales Cambriae s.a. 811.

OWAIN ap MEURIG TRYFFRWYDR. (930)

Genealogical link in the ancestry of Rhirid of Dinmael (fl.c.1230), patriarch of a tribe in Dyffryn Clwyd; father of Gwerystan. See PP §51.

OWAIN ap MISER. See Tryffin, king of Dyfed.

OWAIN ap MORGAN HEN.

He succeeded his father in 974 as king of Morgannwg and left two sons Rhys and Hywel to carry on the line (HW 348). See BLD 246, 248, 252.

OWAIN ap MORUDD. (218-211 B.C.)

A fictitious king of Britain, called Iugenius son of Morvidus by Geoffrey of Monmouth. He and his brother, Peredurus [Peredur], rebelled against their brother Elidurus [Elidir War], defeated him and imprisoned him. Iugenius and Peredurus then ruled jointly, Iugenius having the part north of the Humber. After seven years Iugenius died and the whole kingdom fell to Peredurus (HRB III.18). Iugenius had a son Iduallo [Idwal] who reigned some time later (III.19). Brut y Brenhinedd calls him Owain.

OWAIN ab URIEN RHEGED. (530)

A celebrated chieftain of North Britain, frequently referred to in Welsh poetry. He distinguished himself in the wars of his father against the English. See s.n. Urien. He is mentioned in two poems which are regarded by Ifor Williams as probably genuine poems by Taliesin, the bard of Urien: (1) 'Gwaith Argoed Llwyfain' (BT 60, CT no.VI), and (2) 'Marwnad Owain' (BT 67, CT no.X).

According to the first poem the battle of Argoed Llwyfain was between Fflamddwyn and the army of Goddeu and Rheged (II.3-4). Owain and Urien are both mentioned (II.9, 13). Taliesin says 'For a year will I sing a song to their victory!' (I.24). (Translation by Ifor Williams in *Lectures on Early Welsh Poetry*, Dublin, 1944, pp.63-64).

In Marwnad Owain, 'The Death-song of Owain', Taliesin says:

1.1	The soul of Owain ab Urien, may the Lord consider its need, the prince of Rheged lies under the heavy green sod.
-----	--

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6 Like the wings of dawn were his sharpened spears!
 For the equal will never be found
 of the prince of glorious Llwyfenydd.
 Reaper of enemies, strong of grip,
 like his father and grandfather.
 When Owain killed Fflamddwyn
 it was no more (to him) than falling asleep

19
 A fine warrior in his many coloured coat of mail,
 who used to give horses to minstrels.
 Though he gathered (wealth) like a miser
 he gave it away for his soul's sake.
 The soul of Owain ab Urien.

(Trans.*ibid.*, pp.64-65)

Owain's presence at the battle of Argoed Llwyfain is mentioned in a prediction by Myrddin in the 'Hoianau' (Stanza 17, ll.1-2, BBC 60, ll.2-4):

And I will predict the battle of Coed Llwyfain,
 and ruddy biers from the attack of Owain.

The battle is referred to in Cynddelw's poem 'Marwnad Owain Gwynedd', in which he mentions Owain at the battle of Argoed Llwyfain. Sir John Morris-Jones thought that the poem implied that Owain ab Urien killed Fflamddwyn at this battle, and that perhaps there was a tradition to that effect (Cy. 28 (1918) pp.169-170).

Another poem in the Book of Taliesin 'Kychwedyl am dodyw' (BT 38.11) is not regarded by Ifor Williams as Taliesin's genuine work. Here Owain is mentioned and Mabon ab Idno, another 'man of the North', but it is not clear whether they were allied or opposed to each other.

In the poem 'Marwnad Urien' put into the mouth of Llywarch Hen (CLIH III) there is a stanza (37) which seems to imply that after the death of Urien, Owain was involved in warfare with a certain Dunod, perhaps Dunod Fwr:

Dunod, horseman of the chariot, planned
 to make a corpse in Yrechwydd
 against the attack of Owain.

In the triads we are told that Owain ab Urien was one of the 'Three Fair Princes' of the Island of Britain (TYP no.3); that he was the son of Urien by Modron ferch Afallach, and that he had a twin sister, Morfydd. This was one of the 'Three Fair Womb-Burdens' of Ynys Prydain. (TYP no.70). This is also referred to in Jesus College MS.20 (JC §3(5) in EWGT p.43). His wife was Penarwan ferch Culfanawyd Prydain, one of the 'Three Faithless Wives' of Ynys Prydain (TYP no.80). His bard was Dygynnelw, one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and his horse was Carn Aflawg, 'Cloven-footed', one of the 'Three Plundered Horses' of Ynys Prydain (TYP no.40).

A curious account is given by Gruffudd Hiraethog in Peniarth MS.133 p.58:

Ac i Vrien Reged i bv (iiij mab [added later]): Vasgen ap Vrien agc Owain ap Vrien, a Diver ap Vrien, a Dider ap Vrien. A hwnnw aeth a gwraic i ewythr Owen ap Vrien, ac vo laddas[ai] Owain ap Vrien i nai oni bai iddo erchi trvgaredd, ac y mae englynion da o hyny.

This was copied by Wiliam Llŷn in Peniarth MS.140 p.102. A slightly different version is given by Lewys Dwnn (LD ii.60):

4 mab a vy i Yrien Reged: Pasgen ap Iren ag Owain ap Irien, a Deifyr vab Irien; a Deivir vab Irien aeth a gwraig Owain ab Irien i vrawd, ag efe a laddysai Owain ap Irien y vrawd onid bai iddaw gymeryd trigaredd arnaw.

The latter version makes more sense except that only three sons are named. But the former would have more authority if sense could be made of it. Perhaps one should read *a Diver ap Vrien, tad Dider. A hwnnw ...* Then Dider would be the nephew of Owain, and we could translate:

Urien had Pasgen ab Urien and Owain ab Urien and Difer ab Urien, father of Dider. And he 'went with' the wife of his uncle Owain, and Owain ab Urien would have slain his nephew if he had not asked for mercy; and there are good stanzas about that.

In the LD version it seems that it was Deifyr, the brother of Owain, who went with Owain's wife and would have slain Owain if he had not had mercy on him. In either case Owain's faithless wife was evidently the Penarwan mentioned in the triad.

Owain's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (stanza 13):

The grave of Owain ab Urien is in a square grave
under the earth of Llanforfael.

(SG pp.120/1). The place is not identified but is probably in Wales (*ibid.*, p.108), indicating "that traditions about Owain, like those about his father, became freshly localized in Wales" (TYP p.482).

Owain is the first of the sons of Urien to be listed in the 'Hanesyn Hen' tract (ByA §7 in EWGT p.87). In the anonymous, fragmentary Life of St.Kentigern (§1) *Ewen filius Erwegende ... vocatur Ewen filius Ulien* is said to be the father of St.Kentigern by Thaney daughter of Leudonus of Leudonia [Lothian] (EWGT p.29). This is confirmed in Bonedd y Saint (§14 in EWGT p.56) where Owain ab Urien is said to be the father of Cyndeyrn Garthwys by Denw ferch Lleuddun Luyddog of Dinas Eidyn.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth wrongly made Urien a contemporary of Arthur, and likewise speaks of *Hiwenus* [Owain] son of *Urianus* [Urien] who succeeded Augustelus [Arawn] king of the Scots of Alban when the latter was slain (HRB XI.1). Similarly in Brut y Brenhinedd, with names in [], but some versions make Urien succeed Arawn, e.g. the 'Cleopatra' version (fo.95).

ARTHURIAN ROMANCE

The anachronism which we first find in Geoffrey of Monmouth of making Owain a contemporary of Arthur is perpetuated in the later Arthurian Romances.

Brain Owain, The Ravens of Owain

In 'Rhonabwy's Dream' we find Owain ab Urien playing *gwyddbwyll* (a kind of chess) with Arthur. He is represented as possessing a flock of ravens which were being molested by some of Arthur's followers so that some of the ravens were killed. But when, at Owain's orders, a certain standard was lifted up, the ravens rose in the air, inflamed and enraged, and shook off their weariness. They swooped down on the men, carried off the heads of some, the eyes or ears of others, the arms of others, and flew up into the air (RM 155-6). Later they are found to be bearing the men into the air, rending them between them and dropping them in pieces to the ground. This continued until the banner was lowered (RM 157-8). The banner was carried by Gwres ap Rheged (RM 158-9).

At the end of the romance of 'Owain and Luned' we are told that 'Owain remained in Arthur's court from that time forth, as captain of the war-band, and beloved of him, until he went to his

own possessions. Those were the Three Hundred Swords of the Cynferchyn and the Flight of Ravens. And wherever Owain went, and they with him, he would be victorious' (RM 192).

Bleddyn Fardd in his elegy on Dafydd ap Gruffudd (LlH p.71) describes Dafydd as

A man who caused the birds to fly upon the hosts [of slain]
like the ravens (*kigvrein*) of Owain, eager for prey.

And Lewys Glyn Cothi wrote:

Owain ab Urien, prince in the presence of [his] ravens.

(*Gwaith Lewis Glyn Cothi*, ed. Gwallter Mechain, 1837, p.302).

As late as the 16th century in Pembrokeshire, the pawns on a chessboard were called *Brain Owen ap Urien* (Richard Fenton, *Historical Tour*, ed. 1903, p.289). The family of Sir Rhys ap Thomas of Newton and Dinefwr claimed descent from Pasgen ab Urien, the brother of Owain, and bore three ravens on their arms. See s.n. Pasgen ab Urien. The only recorded descendant of Owain was his son Kentigern. Presumably the descendants of Pasgen were regarded as the heirs of Owain.

See further TYP pp.481, 519-520; BBCS 13 (1949) pp.136-7; *Arthurian Literature*, ed. R.S.Loomis, 1961, pp.42-43.

Owain and Luned

Owain ab Urien is the hero of a single Arthurian Romance in Welsh and French. It is called 'Owain and Luned' or 'The Lady of the Fountain' in the Welsh version, and the French version by Chrétien de Troyes is known as 'Yvain'. The Welsh poets often referred to episodes of the story, particularly that when Owain was caught between the outer gate and the portcullis of the 'Lady's' castle, his horse being cut in two, and he was rescued by Luned who gave him a magic ring of invisibility. See Luned. From the same story he was known as *Iarll y Cawg*, 'the Earl of the Basin'. He is included in a late triad (TYP App. IV.3) where he is one of the 'Three Knights of Battle' at Arthur's Court, who would never flee for fear of spear or sword or arrow. See further TYP pp.481-3. See also Aegan ap Coel Garnach.

Before composing 'Yvain' Chrétien had mentioned him in 'Erec et Enide' as Yvain the son of Urien, together with three other knights named Yvain. Like Gawain he appears here and in most of the later Arthurian romances without any activities of special interest.

HECTOR BOECE

Owain is equivalent in the pages of Hector Boece to the fictitious Eugenius III, king of Scots, son of Congall son of Dongard [Domangart]. He is said to have violated Tenew daughter of Loth, king of the Picts, and thus became father of St.Mungo [Kentigern] (*Scotorum Historia*, IX.13). He was an ally of Modred against Arthur and got the spoils of the battle (which Boece places on the Humber). He captured Guinevere and kept her in prison till she died (IX.11).

This Eugenius of Boece is the Eugenius II or Eochodius Hebdre son of Congall son of Dungard of John Fordun, (*Scotichronicon*, III.24, 26), an equally fictitious person apparently. But he is not brought into connection with Arthur, Modred and Kentigern.

OWAIN DANWYN ab EINION YRTH. (440)

Ancestor of a line of princes of Rhos; father of Cynlas (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108). According to Bonedd y Saint (§9 in EWGT p.56) he was also the father of the saints Einion Frenin, Seiriol and Meirion, and according to some versions of Bonedd y Saint he was father of Hawystl Gloff or Menwyd (ByS 43 in EWGT p.61).

OWAIN FINDDU ap MACSEN WLEDIG. (Legendary). (355)

Owain ap Macsen Wledig appears in a triad (TYP no.13) as one of the 'Three Chief Officers' (*cynweissyat*) of Ynys Prydain, the others being Caradog ap Brân and Cawrdaf ap Caradog [Freichfras].

In the Life of St.Cadog he appears as the ancestor of that saint, being father of Nor, father of Solor, father of Glywys, etc. (§45 in VSB p.118, EWGT p.24). Similarly in Jesus College MS.20 (JC 4 in EWGT p.44) which adds that Owain's mother was Ceindrech ferch Rheiden.

In the tract of 'The Twenty-four Mightiest Kings', of which the earliest extant version is that by Gutun Owain (c.1475), he is called Owain Finddu, 'Black-lip', a noble knight, and his mother is said to be Elen [Luyddog] ferch Eudaf (§19 in *Études Celtiques*, 12 (1968-9) p.172).

He appears to be mentioned in The Red Book of the Exchequer (12th century) fo.322d (ed. Rolls II.760-2) which says:

Buheld. j cantref, et extra legem totam Walliae quia homines predictae provincie interfecerunt dominum suum Oenum filium Maxen.

Buellt, one cantref; and outside the whole law of Wales because the men of the aforesaid province killed their lord, Owain ap Maxen.

There is some doubt as to whether Owain ap Macsen is here intended, and it has been suggested that Owain ap Maredudd of Cedewain (slain 1261) is the person meant (see Rolls ed. II.cclxi). But A.W.Wade-Evans accepted Owain ap Macsen (WCO 83, 196).

Other legends put Owain's death near Beddgelert in Arfon. The following account was recorded by Edward Lhuyd in 1693 and the Welsh text was printed in the *Cambrian Journal*, 1859, pp.209-210. See TYP 478 for the text, and translation as follows:

And between the Dinas [i.e. Dinas Emrys] and the lake [i.e. Llyn Dinas], there is the grave of Sir Owen son of Maxen, who had been fighting with the giant with steel balls. There are depressions in the ground still to be seen, where each one stood. Others say that they fought with arrows, and that the depressions which are seen there today were the places where they dug to defend themselves, and neither of them survived the occasion. When the knight saw that he had no hope of living much longer, he was asked where he wished to be buried, and he asked that an arrow be shot into the air, and where it should descend, that they should make his grave there.

Another account says:

Near Dinas Emrys, Owain ap Macsen fought with a giant. As they were equal in fighting with tree trunks, Owain leapt up a hill on the other side of the river and cast a stone which fell at the feet of the giant, who cast it back. They then tried wrestling. Owain became enraged, threw down the giant, who shattered a huge stone in his fall, and a piece entering his back, he was killed. In dying he crushed Owain to death.

(*Geiriadur Cenedlaethol Cymru*, ed. Owen Jones, London, 1875, I.133 quoted by T.Gwynn Jones, *Welsh Folklore*, London, 1930, p.80).

The following occurs in BL Add.MS.15017 p.5 in the hand of Owen Jones (Myvvyr) (d.1814), copied apparently from a manuscript belonging to Thomas Johnes of Havod Uchtryd (1748-1816). The original manuscript, now lost, was dated 1799 (see pp.1, 57):

Plant Maxen Wledic: Cwstenin, Peblic ac Ywain vinðu yr hwn y claðwyd i benn ai gorff o uewn Nanhwynyn ymhlwyf Beð Celert yNghoed Ffaraon. Yr hwn Ywain a laðoð Eurnax gawr; yn yr unrhyw goed Eurnax ai llaðoð yntau.

The sons of Macsen Wledig: Custennin, Peblig and Owain Finddu whose head and body were buried in Nanhwynan in the parish of Beddgelert in Coed Ffaraon. That Owain slew Eurnach Gawr; in the same wood Eurnach slew him.

The same, in slightly different orthography, appeared in *Y Greal*, 1805-7, p.18. Although *Y Greal* contained many of Iolo Morganwg's forgeries (see DWB p.1034) it does not seem that this can be one of them. If it is not one of them it is perhaps the earliest genuine version that names Owain's adversary.

IOLO MORGANWG

Iolo Morganwg invented much about Owain ap Macsen in his third series of triads in *The Myvyrian Archaiology*, nos. 17, 21, 34, 41, 53. For his own translations see *Trans. Cym.*, 1968, pp.299-338, and 1969, pp.127-156. In these triads Owain has no cognomen. The fight of Owain with the giant is mentioned in the Iolo MSS. three times. Here the giant is called Eurnach Hen (p.81), Urnach Wyddel of Dinas Ffaraon (p.82), Brynach Wyddel, king of Gwynedd (pp.84-85). Owain is given the cognomen 'Finddu' in all three cases.

OWAIN FRAISG.

'O. the Stout'. Genealogical link in the ancestry of the kings of Dyfed. See s.n. Tryffin, king of Dyfed.

OWAIN PENNYFERW ap TYFID. See Caradog ab Alâog.

OYLE GAWR. (Legendary).

A giant whose dwelling place was at Pen Oyle, apparently near Cefn Cribwr which is 4 miles north-west of Bridgend, Morgannwg. He is said to have been killed by Arthur (Peniarth MS.118 p.835, ed. and trans. in Cy. 27 (1917) pp.140/1).

PABIALI ap BRYCHAN. See Papai.

PABO, ST.

The patron of the church of Llanbabo in Anglesey (PW 90). It has been supposed that he was Pabo Post Prydyn, that he embraced a religious life and retired to Anglesey. This improbable idea was held by Henry Rowlands (*Mona Antiqua Restaurata*, 1766 ed., p.158). There is a stone bearing his effigy which is said to have been dug up in the time of Charles II bearing an inscription which is undecipherable. See *Arch.Camb.*, 1861, p.300, 1874, p.110; John O.Westwood, *Lapidarium Walliae*, 1876-9, p.193.

His commemoration is on November 9 (LBS I.75, IV.39). There is a tradition that Pabo and his 'queen' were buried at Llanerch-y-medd near Llanbabo (LBS IV.38-39).

PABO POST PRYDYN. (450)

'P. Pillar of Pictland'. He seems to have been a famous hero of North Britain though little is now recorded of him, and he is mentioned chiefly as the father of Dunod Fwr, Sawyl Benisel, Cerwydd and Arddun Benasgell, the wife of Brochwel Ysgithrog. See the names. The earliest genealogical sources make him son of Ceneu ap Coel Hen (HG 11, 19, JC 38 in EWGT pp.11, 12, 48). However 'Bonedd Gwŷr y Gogledd' makes him son of Arthwys ap Mar ap Ceneu ap Coel (§4 in EWGT p.73). This longer version was copied in late versions of the 'Hanesyn Hen' tract (ByA §12 in EWGT p.88). There is little doubt that the earlier version is more correct, being chronologically more satisfactory. Compare Pabo, St.

PADARN, ST. (480)

His Life is contained in Cotton MS. Vesp. A.xiv and was edited by A.W.Wade-Evans in VSB pp.252-269. It was probably written c.1120 at Llanbadarn Fawr near Aberystwyth (VSB pp.xii-xiii). The following is a brief outline of the Life:

§2. Paternus, an Armorican (*Armoricus*), born to Petran and Guean. Soon after the birth Petran left Letavia [Llydaw] for Ireland, dedicating himself to the service of God.

3. Padarn, being left with his mother, decided to imitate his father in the service of God.

4. A company of monks was about to leave Letavia for Britannia [Wales] under the leadership of Ketinlau [Cynllo?], Catman [Cadfan], and Titechon [Tydecho].

5. Padarn, still a youth, joined the company.

6. He was made the fourth leader of a troop by his cousins.

7. There were 847 monks following Padarn. They landed on the shores of the Britanni. Padarn took a place for a church called *Mauritana* and built a monastery there.

8-11. Padarn went to Ireland to visit his father. He made peace between two warring kings. As a token of gratitude the Irish gave him a staff called *Cirguen*, [Cyrwen], which had the property that if any two persons were at discord, they were made to agree by swearing together on it.

12. Padarn returned to his monastery in Britain.

13. Nimannauc, who wished to follow Padarn, being unable to live in Letavia without him, travelled miraculously to the 'Maritime Church' (*maritimam ecclesiam*) on a stone.

14. Padarn built monasteries and churches throughout Ceredigion and appointed leaders over them, namely, Samson, Guinnus, Guippir and Nimannauc.

15-19 Of the discomfiture of *Mailgun* [Maelgwn] and his two heralds, Graban and Terillan, as a result of which Maelgwn gave land to the saint, from the mouth of the river Rheidol until it touches at its head the limit of the river Clarach. See more s.n. Maelgwn Gwynedd.

20. Padarn went to Jerusalem with David and Teilo.

21. A certain tyrant named Arthur came one day to the cell of bishop Padarn and conversed with him. Arthur took a fancy to the tunic which Padarn was wearing and asked for it, but Padarn said it was only suitable for one of the clergy. Arthur went away in a rage but was returning in wrath when he was seen by one of Padarn's disciples. Padarn said, 'may the earth swallow him.' Arthur was swallowed up to the chin, he begged forgiveness, and the earth delivered him up.

22. *Caradauc Brechbras* [Caradog Freichfras] extended his dominions beyond the boundaries of Britannia into Letavia. The Armoricans refused to be pacified unless he persuaded Paternus to come to them. Caradog, traversing the circuit of his kingdom came to the monastery where Padarn was at that time. This was at the place called Campus Heli, but later called 'The Metropolis of Saint Paternus'. Padarn had inhabited his 'Maritime Church' for seven years, the 'Middle Church' named [ecclesia] *Crucis Agam*, where he overcame Graban and Terillan, for seven years, and finally, after resigning his bishopric, had been for seven years in 'that great church of his', living a life of contemplation. Caradog persuaded him to go to *Letia*.

23. Paternus went to Letia.

24-26. Paternus built a monastery near *Guenet* [Vannes], and Samson [of Dol], whose diocese was in Armorica, visited him there.

27. Paternus went among the Franks and died there on April 15.

30. Of the episcopacies of the three saints who went to Jerusalem: That of St.David served the kingdom of Rein [Rhain], that of St.Paternus the kingdom of Seisil [Seisyll] and that of St.Eliud [Eiludd, Teilo] the kingdom of Morgant [Morgan].

31. A grant of land to Padarn by Eithir (q.v.) ab Arthat.

NOTES ON THE LIFE

Bonedd y Saint agrees with §2 of the Life but goes further, making Padarn the son of Pedrwn ab Emyr Llydaw. Later versions say that his mother was Gwen ferch Ceredig ap Cunedda (ByS §21 in EWGT pp.57-58). Bonedd y Saint, further agrees with §6 of the Life in that Cadfan and Tydecho were both grandsons of Emyr Llydaw, and therefore cousins of Padarn. The author of the Life was probably mistaken however in treating Letavia [Llydaw] as synonymous with Armorica. It is more probable that Llydaw in this context is a forgotten district on, or within, the borders of Brycheiniog. See s.nn. Llydaw, Emyr Llydaw, Cadfan, Illtud.

With this misunderstanding it was easy for the writer of the Life (§§23-26) to confuse the Welsh Padarn/Paternus with a Paternus, bishop of Vannes, who was at a provincial council, held at the city of Vannes in 465 (G.H.Doble, *St.Patern*, "Cornish Saints" Series, No.43, p.4). Likewise Paternus was confused (§27) with a bishop of Avranches in Normandy. This Paternus was born c.480, died in 562 and is commemorated on April 15 (Doble, pp.4-6).

Caradog Freichfras, who is associated with Radnorshire and Brycheiniog, could easily have conquered a part of Llydaw in Britain, not Brittany as in §22 (WCO 113). 'Mauritana' (§7) = 'Maritima ecclesia' (§§13, 22) was his first church in Ceredigion which he inhabited for seven years. It is probably Llanbadarn Fawr. Ecclesia Crucis Agam, the 'Middle Church', his next, where he overcame Graban and Terillan (§22), somewhere between the rivers Rheidol and Clarach (§19), is not identified, and Campus Heli = Maes Heli = Metropolis Sancti Paterni = 'His Great Church' of §22, which was in the circuit of Caradog's kingdom, is evidently Llanbadarn Fawr in Maelienydd (PCB). Cf. LBS IV.44.

§11. Cirguen = modern Cyrwen, Padarn's *baculum*, bachall, or pastoral staff is mentioned in a Welsh quatrain by Ieuan ap Sulien, brother of Rhygyfarch. See Ifor Williams in NLWJ 2 (1941-2) pp.69f. It may have given its name to Llangorwen formerly in the parish of Llanbadarn Fawr, Ceredigion (LBS IV.50 n.3).

§14. These four disciples of Padarn are otherwise unknown and have left no dedications. This Samson could not have been Samson of Dol, but there is a Carreg Samson near the entrance to Llanbadarn church and another on the mountain near Llanddewibrefi (LBS IV.45, 170). See Samson ap Ceredig.

§20. The visit of Padarn, David and Teilo to Jerusalem is repeated in the Lives of David (§46) and Teilo (BLD 106). It was "a deliberate fabrication by the Welsh ecclesiastics, when they were struggling to maintain their independence, and that of their churches, from subjection to Canterbury." (LBS IV.45). The three saints are grouped together in a triad (TYP no.82) as the 'Three Blessed Visitors' of Ynys Prydain.

§27 The death of the Welsh Padarn evidently occurred in Wales, perhaps in Bardsey, because we are distinctly told in the Life of Elgar the Hermit in the Book of Llandaf that Paternus was buried in Enlli (BLD 3).

§30 Seisyll was Seisyll ap Clydog, king of Ceredigion, Rhain was Rhain ap Cadwgon, king of Dyfed and Brycheiniog, and Morgan was presumably Morgan ab Athrwys, king of Glywysing. Seisyll and Rhain were approximately contemporary, living c.720, and Morgan may have been living at about the same time. See s.n. Rhieinwg and references there.

Some late versions of Bonedd y Saint credit Padarn with a brother, Garmonion (q.v.).

Padarn's churches are: in Ceredigion: Llanbadarn Fawr, Llanbadarn Odwyn and Llanbadarn Trefeglwys (PW 61); in Radnorshire: Llanbadarn Fawr in Maelienydd, Llanbadarn Fynydd and Llanbadarn-y-garreg in Elfael (PW 42-43); Pencarreg in Ystrad Tywi (PW 53). The Welsh Calendars give April 15 or 16 for his commemoration (LBS I.71, IV.51) but April 15 is really the day of Paternus of Avranches. Browne Willis gave March 15 for Padarn at Pencarreg (PW 53 n.4).

The town of Launceston, the Gate of Cornwall, lies between the parishes of North and South Petherwin. In the Episcopal Registers the patron saint of these two parishes is always *Paternus*, and the name Petherwin probably means the 'white' or 'blessed' Paternus (Doble p.39). This has been regarded as the Welsh Padarn, but Doble noticed that the church of St.Constantine at Milton Abbot (five miles south-east of Launceston) was in the same area and that there was a legend of a Constantine, king and monk, who was the son of Paternus, in Cornwall. As a result he suggested that the father of Constantine was the Paternus of the Petherwins (pp.40-42). See s.n. Costantinus, king and monk. Questionable (PCB). Padarn is mentioned in the poem *Teulu Cybi Sant* as a disciple of St.Cybi who was associated with Cornwall. Perhaps he was the saint of the Petherwins (PCB).

PADARN BEISRUDD. (300)

'P. of the Red Tunic'. Son of Tegid and father of Edern father of Cunedda Wledig (HG 1, GaC 1, JC 6, etc. in EWGT pp.9, 36, 44, etc.). The cognomen 'Red Tunic' suggests the official purple under the Roman administration, while the distinctly Latin names Edern [Aeternus], Padarn [Paternus] and Tegid [Tacitus] in this part of the pedigree suggest also that the family was ruling subject to Roman authority in North Britain (CB p.118; WCO 36-37; TYP p.484).

As grandfather of Cunedda (q.v.) it may be assumed that Padarn Beisrudd ruled the district of Manaw Gododdin inhabited by the Votadini. Friendly relations seem to have existed between the Votadini and the Romans from the second century at least. After the reorganisation following the irruptions of A.D.367-9, the tribal chief was probably recognized as an independent king, with forces of his own, responsible for holding part of the northern isthmus. This would fit in with the date of Padarn Beisrudd (I.A.Richmond in *Roman and Native in Northern Britain*, 1958, pp.124-5).

The tunic (*pais*) of Padarn Beisrudd is included as one of the 'Thirteen Treasures of Britain' which had the property that it would fit well on a nobleman but not on a churl. Other versions say that no harm would come to anyone wearing it, or that it would fit nobleman or churl whether great or small and no harm would come to one wearing it, or that it would only fit Padarn himself. See *Études Celtiques*, 10 (1963) pp.469-470.

St. Padarn also had a very fine *tunica*. See §21 of his 'Life'.

PADERN, disciple of St.Cybi.

Possibly the saint of the two Petherwins near Launceston in Cornwall. See s.n. Padarn, St.

PADRIARC FRENIN DA. (870)

Ancestor of a family in Mochdre, Ceri, father of Tanged. See PP §61. His date of birth would seem to have been c.870. The name seems to be simply 'Patriarch, the good king'. See Paen ap Ioe.

PADRIG ab ALFRYD. (570)

The patron of Llanbadrig in Anglesey (PW 89). According to Bonedd y Saint he was the son of Alfryd ap Gronwy of Gwaredog in Arfon (§28 in EWGT p.58). Some late versions of Bonedd y Saint say that Ethni ferch Alfryd ap Gronwy, that is, the sister of Padrig, was the mother of St.Nidan (§55 in EWGT pp.62-63). There are several Padrig place-names in the vicinity of Llanbadrig. See LBS IV.53.

The parish wake at Llanbadrig is held on March 17 (LBS IV.52) which is the day of St.Patrick of Ireland (q.v.).

PAEN ap IOE. (1000)

Paen ap Ioe ap Meirchion ap Tanged ap Padriarc Frenin Da. He is ancestor of a family in Mochdre, Ceri. See PP §61. Llanwrin MS.1 p.88 calls him Paen Hen of Castell Paen in Radnorshire, that is, Painscastle or Llanbedr Castell-paen, Elfael. For his descendants see WG 1 Vol.4 p.729. These suggest a date of c.1000 for the birth of Paen.

PALUG. (Legendary).

Cath Palug is mentioned in a triad (TYP no.26) where we are told that the sow, Henwen, while being followed by Coll ap Collfrewy, brought forth a kitten at Maen Du in Llanfair in Arfon. Coll threw the kitten into the Menai, and she was afterwards *Cath Palug*. Another version (26W) adds that the sons of Palug fostered it in Môn, to their own harm. And that was Cath Palug, and it was one of the 'Three Great Oppressions of Môn, nurtured therein'.

The latter version treats Palug as a personal name so that Cath Palug naturally means 'Palug's Cat'. But it has been suggested that in the older version Cath Palug could mean 'The Scratching Cat' and that the later version was the result of a misunderstanding (TYP p.484).

The only other mention of Cath Palug is in the poem 'Who is the Porter' in the Black Book of Carmarthen, which ends with the lines:

- | | |
|-----------|---|
| 1.81 | Cai the fair went to Môn
to destroy hosts [or 'lions'].
His shield was a fragment(?)
against Cath Palug. |
| | |
| 87 | Nine score fierce [warriors]
would fall as her food. |

(BBC p.96, translated by Rachel Bromwich in *The Figure of Arthur*, by Richard Barber, 1972, p.71). The poem breaks off at this point, but it may be assumed that Cai was the slayer (TYP pp.485-6).

Lewis Morris notes in his *Celtic Remains* (p.342 s.n. Paluc): "There is an herb called *Palf y Gath Baluc*" (The Cath Palug's Paw). According to John Lloyd-Jones (*Geirfa*) the English name is 'Silverweed' (TYP p.485 n.1).

ARTHURIAN ROMANCE

The legend of the Cath Palug somehow found its way into Arthurian Romance. In the 'Vulgate' Merlin Continuation there is a long account of how Arthur slew the *Chapalu* as it is called, which lived in a cave near lake Lausanne (Geneva) (Sommer II.441-3; Bruce I.42, 147, II.323). Another version of the story told how Arthur was slain by the cat in question. It was localized early in the thirteenth century at lake Bourget in Savoy, where the Mont du Chat still preserves the localization of the legend (Bruce I.41-42); also Col du Chat and Dent du Chat according to A.O.H.Jarman in *An Arthurian Tapestry*, ed. Kenneth Varty, 1981, p.8; Mont du Chat Artus (TYP p.487). See further TYP pp.486-7.

The Welsh version which made Cai the slayer of the cat was also known to John Fordun, who in his *Scotichronicon*, (c.1385) IV.23, says:

But we have heard old hags tell some such fable - that it so happened that one of king Arthur's soldiers - Kayus - had to fight an enormous tom cat; which, seeing the soldier prepared to fight obstinately, climbed to the top of a great rock, and, coming down, after having made its claws wondrous sharp for the fight, it gashed the rock with sundry clefts and winding paths, beyond belief. Cayus, however, they say killed the cat (Trans. by Felix J.H.Skene, in *John of Fordun's Chronicle of the Scottish Nation*, ed. W.F.Skene, Edinburgh, 1872, pp.157-8).

PANAWR PENBAGAT. (Legendary).

'P. Head of the Host'. One of the persons at Arthur's Court (WM 466, RM 110).

PANDWLFF ap CYNDWLFF.

Genealogical link in an otherwise unknown line of persons described as *Gwehelyth Penllyn*, 'The Lineage of Penllyn'; father of Ystader (ABT §22 in EWGT p.107).

PANNA ap PYD. (d.655).

Panna is the Welsh form of the Anglo-Saxon name Penda (A.W.Wade-Evans, *Nennius*, p.78 n.1). It occurs as Penda and Pantha in the *Historia Brittonum* §60 and Pantha in the *Annales Cambriae* s.a.657. The name corresponds to Penda son of Pybba, king of Mercia (626-655). Thus in the expanded 'Hanesyn Hen' tract (ByA §28a in EWGT p.91) he is called Panna ap Pyt, whose sister was the mother of Cadwaladr Fendigaid. This is in conformity with the statement by Geoffrey of Monmouth who says that the mother of Cadwaladr was the half-sister of Penda by the same father but a different mother (HRB XII.14). Similarly in *Brut y Brenhinedd*.

One of the Stanzas of the Graves in Peniarth MS.98 (No.9) says:

The grave of Panna ap Pyd on Arfon's height
under its cold earth.

But the Black Book of Carmarthan version (No.10) says:

The grave of Rhun ap Pyd is in the river Ergryd
in the cold in the earth.

(SG pp.135, 121). It would seem that the BBC version is more likely, as it is certain that Penda was not buried in Arfon.

The following details concerning Penda are from Oman pp.232, 259, 276-285. Penda was the first king of Mercia about whom anything tangible is known. He reigned 626-655, and was fifty years old when he began to reign. He was a heathen, and to a certain extent a champion of the old religion, but did not persecute Christians nor did he obstruct the preaching of Christianity among his people. At the beginning of his reign he seems to have been a vassal of Edwin, king of Northumbria. In 628 Penda fought against the West Saxon kings Cwichelm and Cynegils at Cirencester and came to a treaty with them. When Cadwallon ap Cadfan of Gwynedd returned from exile in Ireland and raised rebellion against Edwin, he was joined by Penda. They invaded Northumbria, and Edwin was defeated and slain at the battle of Heathfield in 633. In 635 Penda fell upon East Anglia and slew in battle its two kings, the pious Sigebert and his successor Egrice. In 642 he defeated and slew Oswald of Northumbria at Oswestry. It seems probable that Penda had Welsh allies at this battle. See Oswallt, Cogwy.

For the next thirteen years Penda seems to have enjoyed pre-eminence over all the other kingdoms. He harried Northumbria, fell upon Wessex (645), and East Anglia (654). The Welsh were probably either vassals or allies. At any rate when he marched against Oswy of Bernicia in 655 he had an enormous host of auxiliaries. But later Oswy marched against him with a relatively small force, and in the ensuing battle, partly, apparently, owing to the disaffection of some of his allies, he was defeated and slain. See s.n. Oswydd Aelwyn, Cadafael ap Cynfeddw.

Cynddylan ap Cyndrwyn was apparently an ally of Penda against Oswald at the battle of Cogwy, i.e. Oswestry, in 642. This is rather confirmed by an allusion in the poem 'Marwnad Cynddylan' where Penda seems to be referred to as *mab Pyd*. See s.n. Cynddylan.

Panna gave his name to Llannerch Banna = Penley, Maelor Saesneg, five miles north of Ellesmere (HW 189, WATU).

PANON. Father of Iscawyn (q.v.).

PAPAI ap BRYCHAN.

He is mentioned with Cynon in the tract *De Situ Brecheniauc* (§11(5),(6) in EWGT p.15):

- (5) Papay filius Brachan.
- (6) Kynon filius Brachan, qui sanctus est in occidentali parte predictae Mannie.

The words 'predictae Mannie' suggest that the previous entry should have been:

- (5) Papay filius Brachan in Mannia.

If this correction is accepted it helps to correct the corresponding entries in 'Cognatio Brychan' (§13(5)-(7) in EWGT p.18):

- (5) Papay.
- (6) Run ipse sanctus ycallet in Manan.
- (7) Marthaerun apud Keueilauc.

which should probably read:

- (5) Papay ipse sanctus ycallet in Manan.
- (6)(7) Run [in] Martherrun apud Keueilauc.

See further s.n. Rhun ap Brychan. The Jesus College MS.20 version (§2(5)-(8) in EWGT pp.42-43) is clearly derived from 'Cognatio Brychan'.

The 'Hanesyn Hen' version gives Pabal (§2m) and the version in Peniarth MS.127 (§2j) includes Pabiali with Pasgen and Neffei as saints in Spain (EWGT pp.82, 84). See s.nn. Neffei, Pasgen ap Brychan.

Papai seems really to have been a saint of Manaw, whatever that means. No churches are known to have been dedicated to him.

PASGEN (ap DINGAD) ap BRYCHAN.

He is mentioned in the Brychan documents (DSB 11(8), CB 14(8), JC 2(9), PB 2j in EWGT pp.15, 18, 43, 82). In CB and JC he is made son of Dingad ap Brychan, probably to keep the number of sons down to eleven. The version of PB 2j in Peniarth MS.127 joins Pasgen with Neffei and Pabiali [Papai]. It says that they were sons of Brychan by a Spanish woman and went as saints and chief judges to Spain. No churches are known to be dedicated to him.

PASGEN ap BRYDW, PASGEN ap CADELL, PASGEN ap CATEYRN.

See Pasgen ap Gwrtheyrn.

PASGEN ap CYNDRWYN. See Cyndrwyn, prince of Powys.

PASGEN ap GWRTHEYRN. (400)

He is mentioned in the *Historia Brittonum* (§48) as *Pascent*, the third son of *Guorthigirn*, 'who reigned in the two provinces of Buellt and Gwrtheyrnion after the death of his father. They were bestowed on him by Ambrosius [Emrys Wledig] who was the great king among the kings of Britain.' According to HB §49 (EWGT p.8) he was the father of Briacat, whose descendants apparently ruled the two provinces until the time of Ffernfael ap Tewdwr at the end of the eighth century.

In later pedigrees Pasgen has been foisted into the pedigree of the kings of Powys in various ways: Pasgen ap Cateyrn ap Cadell Ddyrnllug, father of Maucan in HG 22, 27; Pasgen ap Cadell Ddyrnllug ap Cateyrn, father of Manogan (JC 18) and finally Pasgen ap Brydw ap Rhuddfedel Frych ap Cyndeyrn [for Cateyrn] ap Gwrtheyrn, father of Cadell Ddyrnllug in ABT 6k, 9b, 20, HL 2f. See EWGT pp.12, 46, 100, 103, 107, 113. This shows the tendency, noted under Cadell Ddyrnllug, of stringing the sons of Vortigern into a pedigree.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth depicts Pascentius son of Vortigern in an entirely different role, which is hard to explain. After the death of Vortigern at the hands of Aurelius Ambrosius [Emrys Wledig] he is said to have fled to Germany to avenge his father's death. He landed in the north of Britain but was defeated by Aurelius Ambrosius. He then fled to Ireland and allied himself with Guillomaurius [Gillamwri]. They landed at Menevia and were met by Uther Pendragon, as Ambrosius was sick. Pasgen with the aid of a Saxon contrived to have Ambrosius poisoned, but when the invading army was attacked

by Uther Pendragon, Pasgen and Guillamaurius were slain and their army destroyed (HRB VIII.13-16). Similarly in Brut y Brenhinedd.

Hector Boece tried to improve on Geoffrey of Monmouth by making Passentius brother of Octa and therefore a son of Hengist (*Scotorum Historia*, XI.1).

PASGEN ab URIEN RHEGED. (540)

Pasgen ab Urien Rheged is mentioned in Welsh poetry, in Bonedd y Saint as father of Gwrfyw the father of St.Nidan (ByS §55 in EWGT p.62), and in the 'Hanesyn Hen' tract in the list of sons of Urien (ByA §7 in EWGT p.87).

In the Llywarch Hen poetry a stanza in 'Marwnad Urien' (CLIH III.38) seems to imply that, after the death of Urien, Pasgen was involved in warfare with a certain Dunod, possibly Dunod Fwr. See quotation s.n. Dunod Fwr. In a triad (TYP no.23) Pasgen ab Urien is listed as one of the 'Three Arrogant Men' of Ynys Prydain. Some versions, however, substitute Gwibei Drahog. Perhaps the arrogance of Pasgen was the cause of dissension among the British princes of the North resulting in the warfare hinted at with Dunod.

In another triad (TYP no.43) we are told that one of the 'Three Pack-Horses' of Ynys Prydain was Arfwl Felyn, 'Huge Yellow', the horse of Pasgen ab Urien. Again in the Llywarch Hen poetry in another poem a certain Pelis is apparently speaking to Mechydd ap Llywarch and says:

Though snow should fall to the crupper(?) of Arfwl Melyn
the darkness will not make me sad;
I can lead a host to Bryn Tyddwl.

(CLIH VII.14; TYP p.107). The inference is that Pasgen was in the company. See CLIH p.181. See further s.n. Mechydd ap Llywarch Hen.

Several Welsh families traced their descent from Pasgen ab Urien: (1) through Gwgon (q.v.) ap Ceneu Menrudd ap Pasgen, of Abergwili; (2) through a son, Môr, whence the tribe of Einion ap Llywarch in Ystrad Tywi (PP §24); (3) through Llyminod Angel (q.v.) in North Wales. It is interesting to note that all these lines point to a date for the birth of Pasgen in about 830, which suggests another Pasgen misidentified with Pasgen ab Urien. The tribe of Einion ap Llywarch used in its arms three ravens, whence Pasgen was called *Kyff cenedl gwaed y brain*, 'the stock of the tribe of the raven kindred' (LD i.23). These ravens were supposed to be the Ravens of Owain ab Urien. Apparently Pasgen was regarded as the heir of Owain ab Urien. Urien himself was associated in later times with South Wales. See s.n. Urien. In LD i.32 Pasgen is called *brenin Gwyr ap Urien Reged brenin Gwyr*.

In Peniarth MS.132 p.126 Lewys ab Edward calls him Pasgen Preidd Lydan, 'of extensive spoil'. Lewis Glyn Cothi mentions Pasgen ab Urien as ancestor of Morgan ap Rhys ap Gwilym ap Philip (*Gwaith*, ed. Gwallter Mechain, 1837, p.9, l.31). This Morgan ap Rhys belonged to the tribe of Einion ap Llywarch. See WG 1 Vol.2 p.332.

PASGEN BUELLT ap GWYDDAINT. (700)

One of the line of princes of Buellt and Gwrtheyrnion, descended from Pasgen ap Gwrtheyrn; father of Tewdwr and of Gloud (HB 49 and JC 14 in EWGT pp.8-9, 46). The cognomen appears only in JC. The genealogical connections point to Pasgen's birth in about A.D.700.

PATER, bishop.

Bishop in the time of Nowy (or Noë) ap Gwriad, king of Gwent, according to the Book of Llandaf which records three charters which he signed and a synod of 955 in his time (BLD 217-221). Wendy Davies dates the charters about 950-960. He seems to have succeeded Wulfrith and been succeeded by Gwgon (LlCh pp.120-1, 125).

PATERNUS. See Padarn.

PATRICK, ST.

Patrick the Apostle of Ireland, commemorated on March 17. According to his own 'Confessions' he was born in Britain at *Bannaue Taburniae*, a place never satisfactorily identified, the son of Calpurnius, a deacon, son of Potitus, a priest, son of Odissus.

His Life is not discussed here, as it concerns Ireland rather than Britain. It is sufficient to say that his famous letter to Coroticus, (ed. Whitley Stokes, *The Tripartite Life of St. Patrick*, Rolls, 1889, pp.375-80) is now believed to have been sent to a king of Strathclyde. See Ceredig Wledig.

The 'traditional' date for the beginning of his ministry in Ireland was A.D.432, the year after Palladius was sent *ad Scottos*, [to the Irish? or perhaps the Scots?] having been ordained bishop by Pope Celestin, in 431 according to the Chronicle of Prosper of Aquitaine. But modern consideration of the chronology of this period of Irish history has led to the conclusion that the Annals have been distorted partly by putting Patrick's mission too early. This is illustrated by the fact that there are two widely differing obits of the saint, one c.461/2 and the other 30 years later c.492/3.

The first to put a convincing case for a revision was T.F.O'Rahilly with his theory propounded in *The Two Patricks*, Dublin, 1942. A more recent and seemingly more satisfactory modification of that view has been put forward by Professor James Carney in *The Problem of St. Patrick*, Dublin, 1961. For a balanced judgement on the matter see F.J.Byrne, *Irish Kings and High-Kings*, London, 1973, pp.79-81.

The following chronology has been proposed by Carney (*loc.cit.*, p.118):

- c.423 Patrick born.
- 434 Taken captive to Ireland.
- 440 Escaped to Britain.
- 456 Arrived in Ireland as bishop.
- 471 Raid by the soldiers of Coroticus.
- c.489 Wrote his Confession.
- 493 Death.

In the *Historia Brittonum* (§51) we are told that Patrick's original name was Mawn [Magonus in Tírechán's account. See *Tripartite Life*, p.302] and that he received the name Patrick when he was consecrated bishop, along with Auxilius and Iserninus.

According to the Life of St. David (§3) St. Patrick, having been made bishop, passed through Ceredigion and Dyfed before crossing to Ireland. This was thirty years before St. David was born (§4). Three extinct chapels in Dyfed were dedicated to St. Patrick: Capel Padrig under St. David's, Paterchurch or Patrickchurch under Monkton, and Capel Padrig under Nevern (PW 28, 32, 58). Compare Padrig ab Alfryd.

PAUL, abbot of Llancarfan.

He appears in two of the 'Llancarfan Charters' appended to the Life of St. Cadog (§§ 59, 61 in VSB pp.128-130), in both of which he is called Abbot of Nantcarfan. Two of the witnesses in the second, Elionoe and Brenic, appear also as witnesses to a charter in the time of the abbot Conigc (§56 p.126). Paul seems to have succeeded Dagan or Danog and been succeeded by Gnawan. See *Trans. Cym.*, 1948, pp.292, 294-6, but ignore dates. His date as abbot would be c.740 if we accept the chronology of Wendy Davies (LICh).

PAUL, ST., of Léon. (480)

The 'Fleury' MS. of the Life was published in the *Revue Celtique*, V (1883) pp.413-460. Handwriting of 10th century. Some gaps can be made good by another MS. of c.1100 (*Bibliothèque Nationale*, Paris, MS. Latin 12,942), ed. Dom Plaine in *Analecta Bollandiana*, 1 (1882) pp.208ff. The author gives his name as Wrmonoc, and says that he finished his work in the year 884.

The following analysis is taken from that given by G.H.Doble in *The Saints of Cornwall*, I. 11-28.

§1. Paul, surnamed Aurelian, was son of a certain count Perphirius, who came from Penn Ohen, in Latin Caput Boum, [Penychen]. This man had eight brothers who all lived in Brehant Dincat, in Latin *Guttur receptaculi pugnae* [Gullet of the place of refuge from battle], and three sisters. Those named are: brothers, Notolius and Potolius, and a sister, Sitofolla. Paul consecrated himself to the service of God.

2. Iltutus lived at an island called Pyrus [Ynys Byr = Caldy Island] and had many disciples. Paul was handed over by his parents to Iltutus.

3. Among Iltut's disciples were Paul, Devius [Dewi] called 'Aquaticus', Samson and Gildas.

7. Paul, aged 16, departed for the seclusion of the desert. He built an oratory which now bears the names of his brothers [?Llanddeusant in Ystrad Tywi]. Here he was ordained priest by the bishop.

8. His fame reached the ears of king Marc, *quem alio nomine Quonomorium vocant*, 'whom others call by the name Quonomorius', a powerful monarch, under whose rule lived peoples of four different languages. Marc desired Paul to settle firmly the foundations of the Christian faith which had recently been laid in that country. Paul went to *Villa Bannhedos* (Caer Banned, Villa Benhedos in the Paris MS.) where the bones of Marc now rest. He remained some time instructing the people. Marc wished him to accept the office of bishop over the country, but Paul declined and decided to leave.

9. He set out and arrived at the house of his sister, aforementioned, who was living in the furthest recesses of that country, on the shores of the British Sea, having become a nun.

10. Paul set sail and landed at an island named Ossa [Ushant].

11. Twelve presbyters came with him under their master (To-)Quonocus, and Decanus, a deacon, namely: Iahoevius, Tigernomalus, Toseocus Siteredus, Woednovius also called Towoedocus, Gelloclus, Bretowennus, Boius, Winniavus, Lowenanus, Toetheus also called Tochicus, Chielus, and Hercanus also called Herculanus. All these had memorials and basilicas built in their honour.

12. He set out again and came to *pagus Achniensis* [Ach] which they call Telmedovia [Ploudalmézeau] in the west of Domnonia.

15. Paul learnt that the lord of the land was Withur. He came to the city (*oppidum*) which is now called by his name [i.e. Saint-Pol-de-Léon].

16. Paul came to *Battham insulam* [Isle of Batz] where Withur often came for quietude.

17. Paul met Count Withur who was his cousin.

18. Paul spent the rest of his days in that island and in the *oppidum* [St.Pol-de-Léon].

19. Withur and the people wished to make Paul bishop, but knowing that he would object, and perhaps leave, decided on the stratagem of sending Paul to king Philibert [Childebert, 511-558], secretly asking him to have him made bishop, even against his will. So he was consecrated by three bishops.

20. Worn out with age Paul ordained one of his disciples, Iahoevius, to exercise the episcopal office in his place, but after a year Iahoevius died, and Paul appointed Tigernomalus, who also died after a year. So Paul himself resumed duties again, then chose Cetomerinus. On the very day of consecration, Iudual Candidus, the noble duke of a great part of Domnonia, said to be a cousin of St.Samson, had come to see Paul, and made him a grant of land. Paul departed to the Isle of Batz, where he lived some years, very frail, till he died at the age of 104 or over.

22. He died on March 12.

NOTES ON THE LIFE

§1. The cognomen Aurelianus may be due to the fact that his remains were removed to Fleury near Orleans (Aureliani) in the 10th century (DNB). Paul is often called Paulinus in Brittany (Doble pp.32, 36). The author took 'brehant' to be Welsh *breuant*, 'throat' or 'windpipe' and mistranslated the personal name Dincat. Doble pointed to Llandingad the parish of Llandovery which

has a chapel, Capel Peulin, dedicated to St.Paulinus [of Wales] (Doble pp.33-34). See further note to §7. Penn Ohen [Penychen] was perhaps suggested by the name Pawl Penychen (q.v.).

2. The author of the Life knew that Paul studied under St.Illtud with St.Samson. He got 'Pyrus' from the Life of Samson (Doble p.29), but Paul more probably studied under Illtud at Llanilltud Fawr as implied in the Life of Illtud.

3. This list of Illtud's pupils agrees with that in the Life of Illtud (§11) except for the order and the fact that the latter has Paulinus instead of Paul. A.W.Wade-Evans assumed that Paulinus here stood for Paul (VSB index s.n.Paulinus).

7. For the identification with Llanddeusant see Doble p.34. The festival there was on October 10 which is the day of St.Paulinus of York, but was also appropriated to the Welsh Paulinus (q.v.) mentioned in the Life of St.David, etc. Doble believed that Wrmonoc was mistakenly drawing here from a lost Life or tradition of this Paulinus (pp.33-34).

8. On the much discussed identification of Marc with Quonomorius, see s.nn. Conmor, March ap Meirchion. Although the Life is quite vague about the locality of Marc, and Caer Banhed has not been identified, Doble does not doubt that St.Paul is now in Cornwall, although he could be anywhere between Morgannwg and Brittany (TYP p.445-6).

9. Sitofolla is not the same as Sativola or Sidwell (q.v.), *pace* LBS. Doble thinks that the most probable site of Sitofolla's convent was on Mount's Bay near that part called Gwavas Lake. This is not far from Paul near Penzance which is probably a foundation of Paul although officially dedicated to Paulinus with parish feast on October 10. The site fits the description in the Life, and would be an ideal place from which to sail for Ushant (Doble pp.40-42, 59).

11. For identifications of many of these presbyters see Doble pp.43-46. In particular Iahoevius = Iaoua or Ioevin of whom there is a late Life, in which he is said to be son of a sister of Paul. See LBS III.333-4.

There was a little monastery of Lampaul on Ushant [Île d'Ouessant] (Doble p.43).

15. Withur was probably a very local 'lord' (PCB). The name = Victor (Doble p.49), Welsh Gwythur or Gwythyr. The 'count' of Léon at the time was probably Conmor (q.v.), whence Quonomorius of §8, followed by Iudual (q.v.) of Domnonée (PCB).

19. Philibert (also mentioned in §15) wrongly for Childebert, king of Paris, 511-558, is similarly called Philibert in the Life of St.Malo. See s.n. Malo §6.

In the *Vie de S.Guevroc ou Kirecq*, Albert Le Grand says that when Guevroc was in solitude at Ploudaniel in Léon, St.Paul paid him a visit and persuaded him to accompany him to his monastery of Occismor where he worked under St.Paul for many years (LBS II.197). Albert le Grand also brings S.Tanguy into contact with Paul (Doble p.53; LBS I.187).

St.Paul also enters into the Life of the Breton saint Tudual (q.v.).

In the late Welsh 'Achau'r Saint' there is an entry:

Pawl vab Pawlpolinvs

(§43 in EWGT p.71). It is perhaps for *Pawl vab Polinus*, 'Paul son of Paulinus' (PCB).

PAUL son of GLOIU. See Gloyw Wallt Hir.

PAUL HEN of Manaw. See Peulan, St.

PAUL. See also PAWL.

PAULINUS, ST., of Wales. (470?)

He is mentioned in the Life of St.David by Rhygyfarch (§10) where we are told that David in his youth went to Paulinus, a disciple of Germanus and a teacher, who led a life pleasing to God on an island in Wincdi-lantquendi. Some late MSS. read Withlandi or Withland, whence the idea that his monastery was at Whitland (Hendy-gwyn ar Daf), Dyfed. This identification is pure conjecture, resting

on no ancient authority. Whitland had no ecclesiastical associations before the foundation of the Cistercian Abbey (HW 151 and n.129), in the 12th century. The true site has not been identified (WCO 84).

In §49 Rhygyfarch says that it was the bishop, Paulinus, who arose and proposed that Dewi should be invited to come to the Synod of Brefi. It would seem that Paulinus would then have been too old if he had been a disciple of St.Germanus.

Paulinus is said to have been one of the teachers of Teilo (BLD 99).

Paulinus is the patron of Llangors in Brycheiniog (PW 38), called Llangors Peylyn Sant in Peniarth MS.146 (RWM i.918). According to A.W.Wade-Evans there was still a Llanbeulin there in 1934 (WCO 84). There is also a Capel Peulin under Llandingad near Llandovery (PW 51). G.H.Doble also suggested that Llanddeusant, six miles south of Llandovery, was a Paulinus foundation. See s.n. St.Paul of Léon. The church has no proper patronal saint, but the annual fair was held on October 10 (PW 52 n.4), which is the day of St.Paulinus of York. The true feast-day of St.Paulinus of Wales is probably November 22 as given in Cwrtmawr MS.44: *Gwyl Polin Escob* (LBS IV.73).

A tombstone, now in the museum in Carmarthen, had the following epitaph:

Servatur fidaei patrieque semper amator
Hic Paulinus iacit cultor pientissimus aequi

‘Preserver of the Faith, and ever a Lover of Fatherland,
Here lies Paulinus, most devout Fosterer of Righteousness.’

(J.O.Westwood, *Lapidarium Walliae*, 1876-9, pp.79-81; Aemilius Hübner, *Inscriptiones Britanniae Christianae*, No.82). The monument belongs to the sub-Roman age, but unfortunately the precise spot where it was first erected is unknown, for, when discovered, it had been converted into a foot-bridge. This was at a place called Pant-y-Polion (probably for Pant Polin) in the parish of Cao, Ystrad Tywi. It was removed from there to Dolau Cothi in the same neighbourhood and thence to the museum (Rice Rees, *Welsh Saints*, p.188; HW 151; WCO 84-85). There are two other inscriptions in South Wales, one in Morgannwg, the other in Dyfed, to sons of a Paulinus, named Cantusus and Clutorix [Clodri] respectively. (See John Rhys, *Celtic Folklore*, p.535; Hübner Nos.77, 97; Westwood pp.38-39, 111-2). The first inscription was supposed to refer to the saint (Rice Rees, WCO), but J.E.Lloyd was doubtful (HW 152) and G.H.Doble said: “the inscription does not seem to me quite what one would expect on the grave of an abbot who was regarded as a saint, and sounds more like the epitaph of a virtuous and pious layman. The ‘patriae amator’ may have been a chieftain who gave his name to the *Cwmwd* [of] *Peuliniog*” [in the south east of Dyfed] (*Saint Paulinus of Wales*, 1942, p.14).

PAWL ap MEPURIT. (510)

One of the line of princes of Buellt and Gwrtheyrnion descended from Pasgen ap Gwrtheyrn; father of Eldog (HB §49 in EWGT p.8). In JC §14 he is called Pawl ab Idnerth; father of Elaed (EWGT p.46).

PAWL ap PAWL POLINUS. See Paul, St., of Léon.

PAWL PENYCHEN ap GLYWYS. (465)

Pawl of Penychen, a region of Glywysing. He is mentioned in the *Prefatio* to the Life of St.Cadog, as *Poul Pennichen*, one of the ten children of Glywys (VSB p.24, EWGT p.24). Later in the Life (§§8-9) we are told that Cadog came to some land belonging to Pawl Penychen, and as a result of a miracle wrought by the saint, was given a tract of land belonging to Pawl, on which he built his chief monastery, Llancarfan. The court where Pawl lived was called Nant Pawl.

In §19 we are told that Illtud was captain of the soldiers of Pawl Penychen. During Illtud's absence the soldiers had stolen food and beer from Cadog's monastery but were swallowed up by the

earth. The result was the conversion of Illtud. This is also told in the Life of St.Illtud (§§2-3), and by Walter Map, *De Nugis Curialium*, Distinctio II Cap.X.

He appears as *Poul* with his brothers Edelig and Seru, witnesses to an agreement which Cadog made with his uncle, Rhain ap Brychan, in an attachment to the Life of St.Cadog (§70).

In the Life of St.Cungar we are told that when that saint came from Congresbury in Somerset to Glamorgan he incurred the wrath of a king named *Poulentus*, who is doubtless Pawl Penychen. The name is probably drawn from the Life of Illtud (G.H.Doble, *The Saints of Cornwall*, V.25).

PAWL. See also Paul.

PEBID PENLLYN.

Ancestor of a long line of princes of Penllyn of whom nothing is known; father of Sulbych (ABT §22 in EWGT p.107).

PEBIN, of Dôl Bebin in Arfon.

The father of Goewin, a maiden loved by Gilfaethwy (q.v.) ap Dôn.

PEBLIG ap MACSEN WLEDIG. (360)

The saint of Llanbeblig, the parish church of Caernarfon (PW 84), commemorated on July 3 (LBS I.73 IV.87). According to Bonedd y Saint he was the son of Macsen Wledig by Elen ferch Eudaf (§63 in EWGT p.63). He is included as a 'worthy' saint among the sons of Macsen in the tract on 'The Twenty-four Mightiest Kings' (§19 edited in *Études Celtiques*, XII (1968-9) p.172).

PEDOLHAEARN. (Legendary).

Literally 'Iron Horseshoe'. The name of a 'tyrant' or 'giant' said to have been slain by Arthur in the parish of Ynysafan [Michaelston-super-Avan] in Morgannwg. "A great heap of earth is at this day to be seen called thereof *Crig tor y bedol* upon y^e top of a mountaine named *Mynydd tor y bedol*" (Edward Lhuyd, *Parochialia*, III.121).

PEDR ap CYNGAR. (535)

A prince of the line of Dyfed; father of Arthur ap Pedr (HG 2, JC 12, ABT 18a in EWGT pp.10, 45, 106).

PEDR ap GLYWYS. (470)

The name is included among a list, apparently, of sons of Glywys (JC §5 in EWGT p.44). Perhaps the Petrus of the Life of St.Pedrog (§10) (PCB).

PEDR LLANFAWR ap CORUN. (470)

He is mentioned in the tract Progenies Keredic (§3 in EWGT p.20), also, without cognomen, in Bonedd y Saint (§4 in EWGT p.55). He is supposed to be the saint of Llanbedr Pont Steffan (Lampeter) in Ceredigion (OP II.469; LBS IV.89; WCO 155), although now dedicated to St.Peter, the apostle (PW 59).

PEDROG ap GLYWYS. (480)

He is mentioned in the *Prefatio* to the Life of St.Cadog as one of the sons of Glywys (VSB p.24, EWGT p.24). It says: 'Pedrog alone of them received no part with them, since indeed, rejecting ... the vanities ... of this world, ... and at length abandoning native land ... he arrived ... in the land of the Cornish in the district which is called Bodmin ... A great monastery is built there in his honour and his festival is ... kept ... on the 4th of June.'

In Bonedd y Saint he is entered as *Pedrawc m. Clemens tywyssawc o Gernyw* (§39 in EWGT p.60). Here Clemens 'Prince of Cornwall' corresponds to Glywys Cornubienss and Glywys Cernyw of

the Brychan documents (CB 15(1) and PB 3a in EWGT pp.18, 82). Clemens is a corruption of Glywys, as pointed out by A.W.Wade-Evans (G.H.Doble, *The Saints of Cornwall*, IV p.155).

The oldest version of the Life of St.Pedrog was edited by Paul Grosjean, from three French MSS., in *Analecta Bollandiana*, 74 (1956) pp.487-496. This is the basis of the Life printed by Capgrave, which, however, omits interesting geographical details. A later, longer Life, contained in MS. M.n.57 in the Ducal Library of Gotha (beginning of 14th century), was discovered in 1937 and edited by Grosjean in the same volume, pp.145-188. It is followed by a Metrical Life, based on the prose Life.

The first life emanates from the monastery of St.Méen in Brittany to which the body of St.Pedrog had been taken in 1177, having been stolen from Bodmin. But the body was later returned to Bodmin. In 1938 G.H.Doble gave a translation of the first life from MS. Lat. 9989, fo.142 in the Bibliothèque Nationale, Paris, with notes of additions in the Gotha MS. He did not have the benefit of the editions by Paul Grosjean. The following is based on G.H.Doble's translation reprinted in *The Saints of Cornwall*, IV.137-147, with some corrections from the text of Grosjean.

- §1. The blessed Petroc, *natione Cumber*, was sprung from royal stock.
2. On the death of his father the nobles demanded him as their king, but he set his heart on a heavenly kingdom.
3. He went with his followers to Ireland and studied there for twenty years.
4. They returned to western Britain.
5. Close to the shore, by the river Haile, a certain Samson had a habitation in the wilderness. While he was at his manual labour he saw Petroc and his company arrive.
6. Petroc was directed to Samson by some labourers, and he and Samson exchanged the kiss of peace.
7. Petroc went to the cell of bishop Wethinoc which Samson had pointed out to him. Wethinoc received him courteously. Next day Petroc asked if he could stay permanently. Wethinoc agreed and of his own accord offered Petroc his own cell. In return he asked, and obtained, a promise that the place should be named after him, whence it is called *Landwethinoc* to this day. Wethinoc and his people departed and Petroc and his disciples took over and lived there for thirty years.
8. Petroc went to Rome. On his return he came to *Novam Villam* on the border of Cornwall, but a storm of wind and rain had converted the roads into rivers and rendered them impassable. Petroc forecast fine weather the next day, but the bad weather continued to the end of three days. For his 'presumption' in making a false forecast, Petroc set out on another journey to Rome, while his companions returned to Cornwall. After Rome he went to Jerusalem.
9. Petroc went east to India and beyond, where he spent seven years on an island. Then he returned to western Britain.
10. At that time reigned Teudur, a cruel and fierce man, who, to punish thieves and criminals caused serpents and other noxious worms to be collected in a marshy lake. At his death, his son, who succeeded him, forbade this kind of treatment to be inflicted, and the hungry reptiles turned against each other until only one remained, a horrible monster of enormous size, which tore to pieces cattle and men. Petroc, hearing this, boldly approached the monster, together with Wethinoc and Samson. Petroc commanded the monster to depart to solitudes beyond the seas and to hurt no one any more.

He appointed *dominus Petrus* to be prior over the 80 brethren over whom he had ruled and then departed to the desert with only twelve. The Gotha MS. adds that the twelve made lodging places for themselves in Nanceventon or Vallis Fontis (Doble p.143).

11. Petroc was in contention with Constantinus, a certain rich man. Constantine was discomfited, sought pardon, and was taught the Christian faith.

After Petroc and his disciples had spent many years together, Petroc went to a still more remote wilderness where he found a hermit, Vuronus or Wron [Guron, q.v.]. The Gotha MS. adds that

Wronus moved a day's journey to the south, but Petroc proceeded to build a monastery of stone, which was called Bothmena, 'The Abode of Monks', [Bodmin] (pp.145-6).

12. Cynam (*sic*), a 'tribune' in the country, was cured of agonising pain when he released certain prisoners.

13. Petroc died on June 4, [the Gotha MS. adds:] on the way from Nanceventon to Lanwethinoc at a place called Trerovel (p.146).

NOTES ON THE LIFE

§3. A visit to Ireland is unlikely (Doble p.147).

5. The river Haile is here the estuary of the Camel. *Heyl* is the ordinary Cornish word for an estuary (p.150). In the Gotha Life the place where they landed is named Trespheretroc and in the Metrical Life Trespetrock. That is Trebetherick on the right bank of the Camel estuary in St.Minver parish (p.139).

6. The Gotha Life shows that Petroc crossed the estuary to Samson's chapel at Lelissick (p.139) in the parish of Padstow.

7. On Wethinoc see s.n. Wethnoc. Landwethinoc was firmly identified by Charles Henderson with Padstow (pp.149-150), on the left bank of the Camel estuary.

8. Novam Villam = New Town = Newton St. Petrock in North Devon (p.153).

10. Teudur occurs frequently in Cornish legends. According to Leland he and Constantine helped Petroc to found his monastery at a place called Bosmanach [Bodmin]. See s.nn. Teudur, and Constantine, king and monk. Nanceventon is Little Petherick near Padstow, which is called Ecclesia de Nansfunten (1264), E. de Nansfonteyn (1270, 1288, 1330), St.Petroc Minor in Nansfeynton (1398) (p.159). Petrus is perhaps Pedr ap Glywys (PCB).

11. In the 'Miracles of St.Petroc' which follows the Metrical Life we are told that St.Constantine, king of Cornwall, gave Petroc an ivory horn, at the time of his conversion (p.153). See Constantinus, king and monk.

12. The Gotha MS. gives the more correct form Cynan. In the parish of Helland (2 miles north of Bodmin) is a manor called Boconion. This was called 'Bodkonan juxta Bodmin' in 1318, later Boconan. Botcinnun belonged to St.Petroc in the time of Domesday (p.152). Cf. Conan s.n. Brioc.

13. Trerovel is Treravel in the parish of Padstow, but very near Little Petherick (pp.153-4).

Padstow = Petrock's-stow (Doble p.132). It was clearly the principal centre of Petroc's activities (p.150). Later Bodmin replaced Padstow as the centre of the cult of St.Petroc. A monastery was built there to which the monks removed, taking with them his body, staff and bell (p.157). William of Worcester wrote in 1478: 'St.Petroc lies in a beautiful shrine at Bodmin church' (*Itineraries*, ed. John H.Harvey, pp.86/7).

Pedrog is the patron of Bodmin, Padstow, Trevalga (near Tintagel), Egloshayle and Little Petherick, in Cornwall; there are at least 21 dedications in Devon, including Newton St.Petrock; Timberscombe in Somerset; St.Petrox (Sain Pedrog) in Dyfed (PW 32), Verwick (Y Ferwig) near Cardigan (PW 61), and Llanbedrog in Llŷn (PW 86). See LBS IV.94-103, Doble pp.132, 160-1. For his cult in Brittany see Doble pp.161-5.

Pedrog's Martial Career

There was a tradition that St.Pedrog was one of seven men who escaped from the battle of Camlan: *Pedrawg sant o nerth i wayw*, 'St.Pedrog through the might of his spear' (See s.n. Camlan). In 1535 Llanbedrog in Llŷn had a relic called *Gwayw Pedrog*, 'Pedrog's Spear' (LBS IV.103). The fifteenth century poet Dafydd Nanmor knew of these legends, for he wrote:

In Camlan there were seven men of the Britons who escaped from the field, without being slain by either side. One of them is a saint because of his spear: precious Petroc was renowned with his weapon at the death of Arthur. He was a crowned king's son, from the ancient kings of Cornwall. He served, and will serve, the Trinity after that day, above Dover, and gave a vow never more to employ worldly weapons. Then he came to Y Ferwig, the place where he awaits his death-day.

(*The Poetical Works*, ed. Thomas Roberts and Ifor Williams, VI, ll.1-14, trans. Rachel Bromwich in TYP p.493). In keeping with this he is mentioned in a late triad (TYP App.IV.6) as *Petroc Baladrddellt*, 'P. Splintered-Spear', ap *Clement Tywyssawc Kernyw*, one of the 'Three Just Knights' of Arthur's Court, who had dedicated themselves to preserve justice by every law, Pedrog by the law of arms.

In one version of *Bonedd y Saint* (§39) and some versions of TYP App.IV.6 the name is written *Pedrogl* which looks like *Patroclus* but is probably only the result of an intrusive *-l* (TYP p.493).

In a late genealogy of princes of Cornwall we find *Pedrog ap Clemens ap Bledrus ap Custennin ap Cadwr* (PP §70). This is a mere stringing together of names of persons connected with Cornwall. *Pedrog* is made father of *Coilbin* or *Progmael* and ancestor of *Dungarth* (q.v.).

PEDRWN ap COLEDDOG. See Collen, St.

PEDRWN ab EMYR LLYDAW. (450)

The father of St.Padarn (q.v.), probably the same as *Pedrwn Wledig* of *Llydaw* the father of *Garmonion* (q.v.). 'Wledig' is here perhaps a mistake for *Ledewig*, 'a man of Llydaw'. According to the Life of St.Padarn (§§2, 8) *Petran* went to Ireland and dedicated himself to the service of God.

PEIBIO ab ERB, king of Eryng. (525)

The chief authority for the life of *Peibio* is the Book of Llandaf. In charters associated with St.Dubricius he is said to be son of *Erb* (BLD 72, 76), and the following sons are mentioned: *Cynfyn* (q.v.), *Cinust* (BLD 76) and *Guidci* or *Guoidci* (BLD 73, 76, 163). His wife was the daughter of a king named *Constantinus* (BLD 72). *Peibio* is described as king of Eryng (BLD 78, 163).

According to the Life of Dubricius, king *Peibio*, on returning from a military expedition, ordered his daughter *Efrddyl* to wash his head. The legend goes on to say that circumstances led him to suspect that she was pregnant. He ordered her to be put into a sack and cast headlong into the river, but the water always carried her to the bank. *Peibio* then tried to destroy her by placing her on a funeral pile, but the next morning she was discovered holding her son in her lap, at a spot where there is a stone, placed there in testimony of the wonderful event. The place is called *Madle*. Daughter and child were brought to the king, who kissed the infant. The king's face was touched by the child's hand and he 'was healed of the incurable disease with which he was afflicted, for he incessantly emitted foam from his mouth which two persons who constantly attended him could scarcely wipe off with handkerchiefs'.

As a result the king became devoted to his grandson and made him heir to *Madle* and of the whole island which is called *Ynys Efrddyl* from his mother (BLD 78-79). See further s.n. *Dyfrig*.

The father of the child, *Dyfrig*, is not given in any good authority. A marginal entry in the Book of Llandaf p.78, l.23 says:

The above named king of Erchyng, named *Pepiau*, was father of St.Dubricius as is held in the Chronicles at the College of Warwick, and above the name of the said king "father of St.Dubricius" was formerly written correctly in an antique hand; and some later [person] wished to change it as above, but mutilated the antique writing and spoilt it (BLD 337).

James Usher wrote:

It is not known who his father really was. Some bunglers therefore falsely declare him to be without a father [as] John of Tinmouth says. Another [says it was] a king of Erchyng named *Pepiau* (*Brit. Eccles. Antiq.*, 1687, Cap.XIII p.238).

Accepting the chronology of Wendy Davies it appears that Dubricius died when, or before, Peibio was born, so that Efrddyl, mother of Dubricius, could not be the daughter of Peibio.

In two places he is called *Pepiau* (or *Peipiau*) *clauorauc* (BLD 78, 163). The cognomen *clauorauc* seems to be equivalent to modern *clafrog*, 'leprous, mangey', but in the Life of St. Dubricius (BLD 78) the word is translated *spumosus*, 'foaming', which implies that the writer was thinking of the Welsh word *glafoeriog*, 'dribbling, slobbering'. That this was also the supposed meaning in later tradition is indicated by John Lewis (d.1616) in *The History of Great Britain*, 1729, who had much to say about him. He mentioned him four times, Introduction pp.33, 43, main text pp.159, 197. An interesting account is on p.43 of the introduction where he says:

In *Herefordshire* in a Parish Church is the Picture of a King, with a Man on each Side of him, with Napkins wiping the Rheum and Drivel from his Mouth, that Humour so abounding in him, that he could get no Cure of it; which King the Country People call King *Dravellor*, the *Britains* *Pepian Glanorawc*, the *Latins* *Pepianus spumosus* Rex Ereychi, i.e. King of *Urchenfield*.

In a rather corrupt pedigree (JC 10 in EWGT p.45) he appears as *Pipiawn Glawrawc m. Arberth* and *Peibiawn*. Here he is given a son Tewdwr, ancestor of Briafael Frydig.

The 'Vespasian' text of the Life of St. David (§13) writes *Pepiau* instead of *Proprius* for the name of the king of Ergyng who was healed of blindness by St. David.

For legends in which Peibio appears with his brother, Nynnio, see s.n. Nynnio, Rhita Gawr.

The Book of Llandaf contains three charters in which Peibio occurs. In one of these (72a) Dubricius occurs as the first clerical witness with several of his disciples. The other two (72b, 73a) only mention disciples of Dubricius as clerical witnesses. Wendy Davies ignores Dubricius in the first and dates these charters c.575, 580, 585.

PEIRIO, ST.

The saint of Rhosbeirio, formerly subject to Llaneilian in Anglesey (PW 94). According to Henry Rowlands Peirio was a son of Caw (*Mona Antiqua Restaurata*, 1766 ed., p.154). This was entered into the 'Alphabetic Bonedd' by William Morris and Lewis Morris and finally appeared in the *Myvyrian Archaeology* (MA¹ II.51 = MA² 429) and the Iolo MSS. LBS gives no commemoration.

PEITHIEN ferch CAW. (500)

She is mentioned in the Breton Life of Gildas (§2) as *Peteova* daughter of *Caunus*, who, with her brothers, *Egreas* [Eugrad] and *Alleccus* [Gallgo], renounced worldly pomp and retired to the remotest part of the country. She is there described as 'a virgin, consecrated to God'.

A.W.Wade-Evans says that *Peteova* stands for *Pectiana*, 'little Pictess', yielding modern *Peithan* or *Peithian*. As Eugrad and Gallgo had foundations close together in Anglesey, that of *Peithian's* is to be looked for in the same neighbourhood. It has disappeared but probably lay between them (WCO 181, 237).

Welsh sources only mention her in the 'Hanesyn Hen' tract, where she is called *Peithien ferch Caw* (§3 in EWGT p.85).

PELAUR, PELEUR, PELINOR. See Tegau Eurfron.

PELIS. See Mechydd ap Llywarch Hen,

PENARDDUN ferch BELI. (Legendary).

She is only mentioned once, namely in the Mabinogi branch of 'Branwen' where she is said to be the mother of Brân and Manawydan by Llŷr Llediaith, and of Nisien and Efnisien by Euroswydd (WM 38, RM 26).

PENARWAN ferch CULFANAWYD PRYDAIN. (Legendary).

One of the 'Three Faithless Wives' of Ynys Prydain. Wife of Owain ab Urien (TYP no.80).

PENBARGOD.

A king named *Pennbargaut* of Morgannwg is mentioned in the Life of St.Clydog in the Book of Llandaf. Here we are told that the brothers *Guruann* [Gwrfan] and *Lybiau* [Llibio], and their sister's son *Cinuur* [Cynfwr] came from Penychen some time after the death of Clydog and lived as hermits at Merthyr Clydog [Clodock in Ewias, Herefordshire]. They built a better church and king Penbargod endowed it with lands on both sides of the river Mynwy. The two brothers remained there till they died (BLD 194-5).

PENDA, king of Mercia. See Panna ap Pyd.

PENDARAN DYFED. (Legendary).

On the name see TYP p.488. He first appears in the Mabinogi branch of 'Pwyll'. Apparently when he was at the court of Pwyll in Arberth, Dyfed, it was he who siezed on a remark by Rhiannon, as a hint for the naming of her son, Pryderi. Pwyll then gave the boy to Pendaran for fosterage (WM 36-7, RM 24).

In the later branch of 'Branwen' he appears as a young lad who was with the seven men left in Britain when Brân set out for Ireland (WM 50, RM 35). When the seven men were killed by Caswallon ap Beli, Pendaran Dyfed 'escaped into the wood' (WM 58, RM 41). There is clearly an anachronism here as pointed out by Ifor Williams, since Pendaran Dyfed is now a young man while Pryderi, his foster son, is old enough to be one of those who accompanied Brân to Ireland (WM 56, RM 40). See PKM p.192.

In a triad (TYP no.26) we are told that Pryderi ap Pwyll kept the swine of Pendaran Dyfed, his foster-father, in Glyn Cuch in Emlyn. According to the 'W' version these swine were the seven animals which Pwyll had brought from Annwn and given to Pendaran Dyfed.

PENGWERN.

The place where Cynddylan held his court according to the Cynddylan poetry. The court was destroyed apparently at the time when Oswy of Northumbria was taking over North Mercia after he had defeated and slain Penda in 655. See s.n. Cynddylan. The destruction is mentioned in the first stanza of the poetry (CLIH XI.1). Cynddylan's sister Heledd says:

Stand forth, maidens, and look
on the land of Cynddylan.
The Court of Pengwern is a raging fire.

(Trans. Ifor Williams in *Early Welsh Poetry*, Dublin, 1944, p.45).

From quite early times Pengwern was identified with Shrewsbury. Giraldus Cambrensis (c.1190) said that in ancient times there were three royal courts in Wales, Dinefwr in South Wales, Aberffraw in North Wales and 'Pengwern in Powys, now called Shrewsbury. Pengwern signifies the head of a grove of Alders' (*Itin.Kamb.*, I.10). He repeated this in *Descriptio Kambriae* (I.4) where he explained that the country now called Shropshire formerly belonged to Powys. Ranulph Higden (d.1364) in his *Polychronicon* says:

Salopia urbs ... quae Anglice vocatur Shrobbesbury ... Britannice vero vocabatur Penguern ... et fuit aliquando caput Powisiae terrae.

(Book I, Ch.47 ed. Rolls II.60).

Later the royal seat of Powys was said to be at Mathrafal, now a township in Llangynyw, Caereinion, Powys Wenwynwyn. See HW 196 n.10, 249 and n.112. John Rhys thought that the name 'Shrewsbury' (Scrobbsbyrig) was a translation of 'Pengwern' (*Celtic Britain*, 1884, p.141). The modern Welsh name for Shrewsbury is Amwythig. Ifor Williams gave a list of later opinions, and said, 'Tradition in support of locating Pengwern in Shrewsbury, therefore, is stronger than I formerly thought. But how old is the name Amwythig? There are various Pengwerns in Wales.' (CLIH pp.192-3).

Melville Richards suggested that "Cynddylan's Hall of Pengwern was ... on the Wrekin hill-fort", the Wrekin, a hill four miles west of Wroxeter, being the Dinlle Wrygon mentioned in the Cynddylan poem (CLIH XI.81). See NLWJ 18 pp.141-2 (1973). This is eight miles east-south-east of Shrewsbury. Others have looked for Pengwern in Shropshire but nearer the present Welsh border.

PENPINGION. (Legendary).

A deputy porter at Arthur's Court. See Glewlwyd Gafaelfawr.

PENRHYN RHIONYDD.

Penryn Rionyt in the North is mentioned in the tract 'Enweu Ynys Brydein' as the place where one of the 'Three Coronets' should be worn (subject to the Crown of London). This seems to be the basis of a triad (TYP no.1) which speaks of *Penn Ryoned* in the North as one of the 'Three Tribal Thrones' of Ynys Prydain, with Arthur as chief prince, Gyrthmwl Wledig as chief elder, and Cyndeyrn Garthwys as chief bishop. In another triad (TYP no.85) *Penryn Rioned* is one of Arthur's 'Three Principal Courts'.

The name does not seem to occur in any of the Arthurian tales and romances. It is sometimes mis-spelt Penrhyn Rhianedd. See e.g. s.n. Albine.

The identity of the place is uncertain. W. J. Watson suggested a place at the head of Loch Ryan in Galloway (*The Celtic Place-names of Scotland*, p.34). See further TYP p.4.

PERCEVAL. See Peredur Paladr Hir.

PERDIX. (Fictitious).

John Leland believed that the partridge (*perdix*) mentioned by Ponticus Virunnius, which was supposed to have prophesied in the reign of the fictitious king Rhiwallon ap Cunedda, was the pseudonym of one of the early British *vates*. Leland calls him Perdix Praesagus (*Commentarii de Scriptoribus Britannicis*, ed. Anthony Hall, pp.14-15). John Bale included Perdix Praesagus in his *Scriptorum ... Catalogus*, 1557, p.11. See T.D.Kendrick, *British Antiquity*, 1950, p.58; G.J.Williams in *Llên Cymru*, IV pp. 15-25 (1956). Compare Eryr (Aquila).

PEREDUR ap CADWY. (530)

According to a pedigree in Jesus College MS.20 he was father of Theudu, whose daughter was somehow ancestress of the kings of Glywysing. The text is unfortunately corrupt and the correction is quite uncertain (JC §10 in EWGT p.45).

PEREDUR ab EFROG. See Peredur Paladr Hir.

PEREDUR ab ELIFFER GOSGORDDFAWR. (d.580).

He appears almost always in conjunction with his twin brother Gwrgi. For his history see s.n. Eliffer Gosgorddfawr. It is only necessary to mention here that he is presumably the person mentioned in the Vita Merlini:

- 1.26 Dux Venedotorum Peredurus bella gerebat
Contra Guennolo(n)um Scotiae qui regna regebat.
- 1.31 Venerat ad bellum Merlinus cum Pereduro;
Rex quoque Cumbrorum, Rodarchus, sevus uterque.

In making Peredur a chieftain of the men of Gwynedd and putting him on the side of Merlin against Gwenddoleu, Geoffrey of Monmouth does not agree with the traditional Welsh version of the story where Peredur is certainly a prince of North Britain (not North Wales), fighting against Gwenddoleu and Myrddin [Wyllt]. See s.n. Arderydd.

Mons Dunpeledur (i.e. Din Peredur) is the old name for Cairndinnis near Traprain Law in the parish of Prestonkirk, Haddingtonshire. The name appears in the Life of St. Modwenna in Cotton MS. Cleopatra A.ii (13th century). See W.F. Skene, *The Four Ancient Books of Wales*, I.85-86; Bollandists *Acta Sanctorum*, July Vol.2 p.309; OP II.203, 250).

PEREDUR ab ERIDUR. (Fictitious).

Mentioned by Geoffrey of Monmouth as one of the princes present at Arthur's special coronation (HRB IX.12). The patronymic varies in Brut y Brenhinedd. Brut Dingestow gives *Peredur uab Prud*, but the Red Book Brut gives *Peredur uab Elidyr* (p.200). The name is probably for Peredur map Eleuther which is the old form of the name which became Eliffer. See Eliffer Gogoroddawr. An explanation of 'Prud' is suggested by Henry Lewis in *Brut Dingestow*, p.271.

PEREDUR ap MORHEN(?). See Tudwal Tudclyd.

PEREDUR ap MORUDD. (Fictitious). (218-207 B.C.)

A fictitious king of Britain, called Peredurus son of Morvidus by Geoffrey of Monmouth. He and his brother Iugenius [Owain] rebelled against their brother Elidurus Pius [Elidir War] who was king. They defeated him, put him in prison, and then ruled together, Peredur having the part of Britain south of the Humber. After seven years Iugenius died and Peredur ruled the whole kingdom alone with such generosity and mildness that no thought was given to Elidurus languishing in prison. But Peredur was succeeded on his death by Elidurus. Peredur left one son Runo [Rhun] who reigned some time later (HRB III.18-19).

Brut y Brenhinedd calls him Peredur ap Morudd and adds nothing to Geoffrey's account but uses the names in [] above.

A gloss on fo.29r of the 'Ushaw' MS. of HRB mentions *Kair Peredur quod nunc Ribbecastria dicitur*. The place is Ribchester, Lancashire. (W. Levison, in *English Hist.Rev.*, 58 (1943), pp.41ff).

According to John Stow this Peredur "builded the town of Pickering in the north parts of Yorkshire." (*The Chronicles of England*, 1580, p.30).

In Peniarth MS.215 pp.186-191 John Jones of Gellilyfdy made a list of the towns of Britain with their Welsh names (1604-12) and added (p.191) *Peredur a wnaeth tre Picringe*, 'Peredur founded the town of Pickering.' He does not say which Peredur, but he may have been thinking of Peredur ab Efrog, whose patronymic implies his connection with York (Caer Efrog).

PEREDUR ARFAU DUR.

'P. of Steel Weapons'. A warrior who fought and died in the raid on Catraeth, according to the 'Gododdin' (CA Stanza 31, l.359).

PEREDUR BEISWYRDD or BEISWYN. (1000)

The cognomens 'green tunic' or 'white tunic' seem to distinguish two different people, but, if so, they were so thoroughly confused that it is hardly possible to disentangle them. If they were distinct, they were probably brothers, perhaps twin brothers. It was not unusual in Wales for brothers, especially half-brothers, to have the same name, distinguished by a cognomen. The Lord Rhys, for example, had three sons named Maredudd (HW 580 n.34). Each had a different mother. See NLWJ XIV (1965) pp.98-100.

Note that *pais* is masculine in the cognomens, though in modern Welsh it is feminine. The feminine would give *peiswerdd* and *peiswen*, forms which are found in some versions of the genealogies.

Peredur Beiswyrdd or Beiswyn appears in the genealogies as ancestor of Cadwgon Fantach, Rhys Chwith and Cydifor ap Gwaithfoed of Ceredigion, all patriarchs of tribes in Ceredigion. Peredur's birth would seem to have been in about A.D.1000. See PP §§3, 4, 5. His fictitious ancestry is given in PP §6 where he is made son of Ednyfed ab Einudd Bach of Meirionydd, or son of Einion ab Efydd ap Pill ap Sandde ap Gwyddno Garanhir.

According to Edward Lhuyd's *Parochialia*, I.7:

Predyr Peiswyrdd, L^d of higher Cardigan had a place or Pallace, call'd Kayro, viz^t Lhÿs Predyr ynghayro.

Egerton Phillimore wrote: "This must have been at or near Aber Caero in Llanfihangel Geneu'r Glyn [in the cantref of Penweddig]. Here it would seem that Peredur Beiswyrdd has been identified with Peredur of Penweddig." (OP II.603).

The following, by Gruffudd Hiraethog, is found in Peniarth MS.177 pp.343-7 across the tops of the pages:

Predvr peiswyn arglwydd Kredigion. A ffan oedd y Predvr peiswyn yn adeilad llys iddo ar lan nant a elwid Keiro, a'r seiri yn gweithio, eve a glywed [lef] vwch i ben y[n] doedyd val hyn:

*Llys Predyr yNgheiro -
Gwaeth i gwneithyr no ffeidio;
Mihangel piav yno.*

Ac yno i gwnaethbyd eglwys Mihangel o Gastell Gwalltr. Finnis.

Peredur Beiswyn, Lord of Ceredigion. And when Peredur was building a court for himself on the bank of the stream called Ceiro, and the carpenters were working, he heard [a voice] above his head saying:

*Peredur's Court in Ceiro -
To make it is worse than to cease;
Mihangel [The archangel Michael] owns this place.*

and then he founded St.Michael's Church of Castell Gwallter.

Similarly Simwnt Fychan in Cardiff MS.4.265, old folio 238v, which supplies the parts in []; NLW MS.16962 fo.3 by Thomas Wiliems (c.1600).

PEREDUR FILWR ap BRWYDR DDIRIAID. See Brwydr Ddiriaid.

PEREDUR GOCH. (900)

Father of Cadwaladr (q.v.) ap Peredur Goch.

PEREDUR PALADR HIR, PEREDUR ab EFROG. (Legendary).

'P. Longspear'. He appears sparingly in native Welsh literature as a warrior of Arthur's Court. He is not mentioned in the tale of 'Culhwch and Olwen', but appears in the tale of 'Rhonabwy's Dream' as Peredur Paladyr Hir (without patronymic), one of 42 counsellors of Arthur (RM 159), and again in a similar list of names in the tale of 'Geraint and Enid' (WM 411, RM 265). In these two cases the name is perhaps drawn from a stock of names of heroes which were traditionally associated with Arthur or were later brought into that sphere.

Gruffudd Hiraethog wrote in Peniarth MS. 133 p.34: *Kastell Kefel yNghoedmor le bv Bredvr ap Efrog, plas Barwn Koetmor*, 'Castell Cefail in Coedmor, where Peredur ab Efrog was, the mansion of Baron Coedmor.' The place is in Llangoedmor, Ceredigion, and was the seat of the Mortimers. See Peniarth MS.132 p.205. (J.Y.W.Lloyd in *Powys Fadog*, I.193 wrongly put the place in Betws-y-coed or Llanrwst, Gwynedd. There was a Coetmor in Betws-y-coed. See LD ii.255).

In the Peniarth MS.50 version of TYP no.4 Peredur ab Efrog replaces Rhiwallon Wallt Banhadlen as one of the 'Three Well-Endowed Men' (*deifniog*) of Ynys Prydain. Similarly in Cardiff MS.'6' [= 2.83] where the three are called 'Fearless Men' (*diofnog*). It seems unnecessary to treat the 'diofnog' triad separately as TYP no.91 (PCB).

Otherwise this Peredur is found only in connection with Arthurian Romance. The most important is the romance of 'Peredur ab Efrog' where he is twice given the cognomen Paladr Hir (WM 160, 165, RM 227, 232). Although this Romance does not mention the Grail, some of the adventures correspond with those in *La Conte del Graal* of Chrétien de Troyes, where Perceval *li Gallois*, 'the Welshman', takes the place of Peredur. The result was that when two later Grail romances in which Perceval (or Perlesvaus) appeared were turned into Welsh, the name in the Welsh version was changed back to Peredur. Rachel Bromwich was convinced that 'Perceval' was merely a loose approximation to 'Peredur' (TYP p.490), or vice versa? (PCB).

Peredur appears in two late triads in both of which he is treated as a Grail hero:

(1) TYP no.86 where Peredur ab Efrog Iarll is one of the 'Three Knights of Arthur's Court who won the Greal', the other two being Galaad and Bort. This is based on the 'Vulgate' *La Queste del Saint Graal*, of which there is a Welsh version in Peniarth MS.11, edited and translated by Robert Williams, *Selections from the Hengwrt Manuscripts*, Vol.1, 1876, text pp.1-170, translation pp.437-546.

(2) TYP App.IV.2 where the same three are called the 'Three Virgin Knights' who were in Arthur's Court. Neither giant nor witch nor fiendish being could withstand them.

The other Welsh Grail romance is a version of the French romance generally known as the 'Perlesvaus'. It is edited and translated as above, from Peniarth MS.11, text pp.171-433, trans. pp.547-720. In this romance Perlesvaus/Peredur is the sole achiever of the Grail.

In the Welsh version of the 'Queste' the 'Maimed King', son of Lambor (Robert Williams, I.122, I.27), is said to be Peredur's uncle (p.126, I.7). Thus we find in a Welsh tract on the 'Soldiers of the Round Table' Peredur is listed as *Predyr ap Efroc o verch Lambor ap Manael*. See NLWJ XIV (1965) p.242.

Also in the 'Queste' and the 'Perlesvaus' Perceval has a sister, un-named in the 'Queste' but called Dindrane in the 'Perlesvaus' and Danbran in the Welsh version (Williams, I.172). A sister of Peredur is mentioned in a strange triad as *Gwen verch Evrawc iarllh*, one of the 'Three maiden women who became a dissolved lake through modesty'. See NLWJ XIV (1965) p.243.

In the romance of 'Peredur' there are several adventures which do not correspond to those in Chrétien's Grail romance:

(1) How Peredur learnt the use of arms and horsemanship from the nine witches of Caerloyw [Gloucester], staying with them for three weeks (WM 139-140, RM 210-1).

(2) How he fell in love with Angharad Law Eurog, a maiden in Arthur's Court, but she would not return his love. He vowed not to speak a word to a Christian until she confessed that she loved him. He went travelling incognito, and performed many mighty deeds. He returned unrecognised to Arthur's Court, and was known as the Dumb Knight. Angharad met him, and, not knowing him, confessed that she could love him if he could speak, and indeed even if he could not speak (WM 145-151, RM 215-220).

(3) The slaying of the Addanc. See s.n. Afanc.

(4) How Peredur came to the land of the 'Empress of Great Cristinobyl' [i.e. Constantinople], became her protector, and ruled with the Empress for fourteen years (WM 161-5, RM 228-232).

(5) Peredur and Gwalchmai sent for Arthur and his bodyguard to go against the witches of Gloucester. Peredur with Arthur and his war-band slew the witches (WM 178, RM 243).

For Peredur's supposed sweet-heart, Nyf, see s.n. Nyf.

The family of Whitney of Whitney, Herefordshire, claimed descent from Gware or Garrett the son of Peredur ab Efrog according to Harleian MS. 2300 fo.164 this part by Walter Hopkins

(c.1625), Bodleian MS. Add. C 177 p.37 by David Edwardes (d.1690). Here Efrog is called Earl of Ewias and Ergyng.

PEREDUR PENWEDDIG.

‘P. of Penweddig’ a cantref of Ceredigion. The father of Môr Mawrhydige (q.v.). Compare Peredur Beiswyrdd.

PEREDUR TEIRNOE. (800)

‘P. of the three vessels’. Son of Meilir Eryr Gwŷr Gorsedd and father of Cillin Ynfyd (HL 1a, 2a in EWGT pp.111, 112).

PEREN ferch GREIDAL. Wife of Cynwyd Cynwydion (q.v.).

PEREN ferch LLEUDDUN LUYDDOG. (525)

The wife of Bugi and mother of St.Beuno according to Bonedd y Saint (§30 in EWGT p.59) and Buchedd Beuno (§1). She may have left her name at Treberen, an old name for Llanfihangel Fawr (Llanfihangel near Roggiett) near Caerwent (WATU, A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323).

PERIS, ST.

The saint of Llanberis in Arfon, and, in conjunction with Cian his servant, of Llangŷn, a chapel formerly under Llanbedrog, Llŷn (PW 84, 86). Commemorated on December 11 (LBS I.76, IV 92). He is listed in Bonedd y Saint (§41 in EWGT p.60) as ‘St.Peris, cardinal of Rome.’

St.Peris is associated with St.Germanus and St.Grediwr [Rhedyw] in a legend recorded by ‘G.R.’ in a letter to Edward Lhuyd. See *Arch.Camb.*, III.6 (1860) pp.239-240.

Peris occurs several times for Peter in the Chronicle of Robert of Gloucester (LBS IV.91/92 n.4).

PERLLAN FANGOR. See Caerlleon (Chester).

PERRAN, ST. See Piran.

PERWEUR f. CRYDR FYCHAN. Wife of Enfael Adran (q.v.).

PERWEUR ferch RHUN RYFEDDFAWR. (505)

She is mentioned in a triad (TYP no.79) as Perwyr ferch Rhun Ryfeddfawr, one of the ‘Three Lively Maidens’ of Ynys Prydain. According to the expanded ‘Hanesyn Hen’ tract Perweur ferch Rhun Ryfeddfawr was the wife of Rhun ap Maelgwn and mother of Beli (ByA §28c in EWGT p.91).

PERWYR. See Perweur.

PERYF ap DIFWNG. See Onwedd.

PETEOVA. See Peithien ferch Caw.

PEULAN ap PAUL HEN.

He appears in a late version of Bonedd y Saint as son of Paul Hen of Manaw, with a brother Gwyngeneu and a sister, Gwenfaen (ByS §77 in EWGT p.65). He appears in the Life of St.Cybi (§5) as one of the saint's disciples, and presumably came with Cybi to Anglesey, where he is patron of Llanbeulan (PW 89). Gwyngeneu is the patron of Capel Gwyngennau under Holyhead and Gwenfaen is the patron of Rhoscolyn, formerly Llanwenfaen, in Anglesey (PW 88, 91).

Peulan is commemorated on November 1 or 2 and Gwenfaen on November 4 or 5 (LBS I.74, IV.104, III.185). The festival of Gwyngeneu is not known (LBS III.231).

PEULIN. See Paulinus.

PIALA, ST.

Said to be the sister of St.Gwinear (q.v.) and to have come to Cornwall with him. A dedication to St.Piala 'remains unidentified' but in the 18th century Dr.William Borlase, searching near Hayle for a possible dedication to this lady, lit upon Phillack, and the suggestion was taken up. The proper patron of Phillack was St.Felec (R.L.Olson and O.J.Padel in CMCS 12 (1986) pp.48-49).

PILL. See Pyll.

PINNER, fictitious king. See Pymr.

PIR. See Pŷr.

PIRAMUS. (Fictitious).

According to Geoffrey of Monmouth he was chaplain to Arthur, and was later appointed by Arthur to be Archbishop of York, the See having become vacant on the expulsion of Samson by the Saxons (HRB IX.8). Brut Dingestow calls him Priaf [based on Priamus] and the 'Cleopatra' version gives Eppir.

In the fictitious list of Archbishops of York he is given the date 522 and placed between Samson (507) and Thadioc (586). See *Series Episcoporum Ecclesiae Catholicae*, ed. P.B.Gams, 1873, p.200.

PIRAN, ST.

The saint of the parishes of Perran-Zabulo, Perran-Uthno and Perran-Arworthal in Cornwall. There was also once a chapel of St.Pieran in the parish of Tintagel. Venton-Barren or Venton-Perran in Probus is the 'Well of Perran' (G.H.Doble, *Saint Perran, Saint Keverne, and Saint Kerrian*, "Cornish Saints" Series, No.29, pp.36-37, 59).

Nothing is known about the Life of St.Piran because he was early identified by hagiographers with the Irish St.Ciaran of Saigir, on the well-known grounds that Goidelic C- corresponds to Brythonic P-. Joseph Loth, however, considered the identification untenable on philological grounds. He considered that the form Pieran, found in Domesday Book was the result of such an identification (Doble, pp.20-22). The Exeter Domesday (1085) speaks of 'The lands of *S.Pieranus* in *Cornugallia*. The Canons of *S.Pieranus* have one Manor which is called *Lanpiran*.' This was later called *Lamberran* and represents the present Perran-Zabulo (Doble, p.38). *Carn-peran* is mentioned in a charter of A.D.960 (Doble, p.39). *Peranus* is a common spelling in the 12th century (p.41). There is no good reason to suppose that Piran came from Ireland. See s.n. Breaca.

John Capgrave's Life, *De Sancto Pirano*, is printed by C.Horstman, *Nova Legenda Anglie*, II.320-328. The original was found in 1937 in a Gotha MS. and was edited by Paul Grosjean as 'Vita S.Pyrani' in *Analecta Bollandiana*, 59 (1941) pp.225-271. It is based on the Life of St.Ciaran of Saigir, but diverges at the end by omitting his burial at Saigir and saying instead that Piran came to Cornwall where he built for himself a dwelling place, and died. Capgrave's Life adds 'Now he rests in Cornwall, on the Severn Sea, 15 miles from Petrokstowe [Padstow] and 15 from Mousehole.' The place corresponds to Perran-Zabulo.

Capgrave's Life often copied word for word from the Gotha Life, but in many cases summarized it. The Gotha Life contains some most valuable new information about Perran-zabulo and the cult of St.Perran there in the middle ages. (G.H.Doble, *The Saints of Cornwall*, IV.20).

The Gotha Life differs also from the Irish Life of St.Ciaran in calling his father Domuel and his mother Wyngella (§2). These names also occur in Capgrave as Domuel and Wingella (p.320). In the Irish Life of St.Ciaran the saint's parents are Lugna and Liadain (Charles Plummer, *Betha Náem nÉrenn*, Oxford, 1922, II.99).

Neither William of Worcester nor John Leland went to Perran [-Zabulo] (Doble, *St.Perran*, etc., p.45). In 1281 it was reported that the Oratory was being harmed by sand. Owing to the encroachment of

sand new sites had to be chosen for new churches from time to time (pp.42-44). William of Worcester in 1478 found in the Calendar of Bodmin Priory *Sanctus Pieranus episcopus 5 die Marcij*, while in that of the church at Launceston he found *Sanctus Pirus episcopus de Cornubie 18 die Novembris* (*Itineraries*, ed. John H. Harvey, pp.86, 82). March 5 was the feast-day nearly always given for St.Piran because that was the day for St.Ciaran of Saigir (Doble p.21). There is no other evidence for the date November 18 (Doble p.6).

St.Piran was the patron saint of tanners in Cornwall, but the reason is not known (Doble pp.32-34).

There was a *Capella Sancti Pirani* at Cardiff, mentioned by Giraldus Cambrensis (*Itin.Kamb.*, I.6). (LBS II.136, Doble p.26). Geoffrey of Monmouth perhaps manufactured his Piramus (q.v.) from Piranus of Cardiff (PCB; Doble p.27).

In Brittany St.Peran is the patron of the parish of Trézévidé in Léon, not far from Morlaix, and his name is found in many place-names: St.Peran, Loperan, Saint-Perran, etc. (Doble p.23). He appears in the Léon Breviary (1516) and that of Tréguier (15th century) as Pieran. In the Breton Hours, printed for the diocese of Léon, he appears under March 5 as *Pierani Episcopi* (pp.22-23).

Besides Piran, the saints Caron, Kerian and Keverne were misidentified with St.Ciaran of Saigir. See the names.

PLEBIA, ST.

In the Life of St.Ninian (§9) the saint is said to have gone walking *cum suo aliquando fratre ... Plebia nomine*, 'with his sometime brother, Plebia'. It seems that 'brother' here means 'fellow monk'(PCB), but "some later writers mention St.Plebeius as a brother of St.Ninian, and it has been conjectured that he also was buried in the church of St.Martin." (Richard Stanton, *A Menology of England and Wales*, London, 1887, sub Sept.16, St.Ninian, p.449).

PLENNYDD. (Legendary).

The Italian, Ponticus Virunnius, in his abridgement of British History, *Historiae Britannicae Libri Sex*, 1508, I.1, says that the ancient Britons were noted for poets, philosophers and orators among whom he names Plemmydius and Oronius. In the 1534 edition the form is Plenydius. He was followed by another Italian, Lilius Gregorius Gyrardus [Lily Giraldu, 1479-1552] in *Historia Poetarum*, Basle, 1545, p.123, where he mentions Plemmydius, Oronius and Gildas. John Leland (d.1552) mentions Plemmydius and Oronius in his *Commentarii de Scriptoribus Britannicis*, ed. Anthony Hall, Oxford, 1709, pp.16-17, whence Bale in *Scriptorum ... Catalogus*, 1557, p.4 says that Plenydius and Oronius were *ante nativitate Christi*.

Edmund Prys, in a cywydd sung in a contest with William Cynwal (c.1580), mentions Plenydd and Oron as primitive bards. See Edward Jones, *Musical and Poetical Relicks of the Bards*, 1794 ed., p.13; *Llên Cymru*, IV.21 (1956). Lewis Morris (d.1765) found Plenydius and Oronius in the work of Ponticus Virunnius. He commented: "who can this Plenydius be but Bledynius, i.e. Bleddyn Vardd; and Oronius is, no doubt, Goronwy." (*Celtic Remains*, p.359, s.n. Plemmydius).

Iolo Morganwg probably obtained the names from Edward Jones. He made much use of them in the 'Myvyrian' Third Series of Triads (58, 92) where they are called Plennydd and Gwron. See also *Barddas* I.43, II.25, 41, 73, 135, *The Iolo MSS.* pp.428, 430, 431, 668.

PLIWS HEN.

The name appears at the head of the pedigree of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli, in which he is the father of Predri. See PP §63. The fact that his immediate descendants are connected with Dyfed makes it reasonably certain that Predri ap Pliws is a corruption of Pryderi ap Pwyll.

In LD i.20 he is called *Pileys hen ap Pyrr y durion, brenin holl Ynys Prydain*. See P_r y Dwyrain, and compare Lliw(n) Hen.

POBDELW ap POBIEN HEN. (630)

A prince of the line of Dunoding; father of Eifion (HG 17, JC 40 (Hoedlew), ABT 24 in EWGT pp.11, 48, 108). For modern form see CA 293.

POBIEN HEN ab ISAAC. (600)

A prince of the line of Dunoding; father of Pobddelw (HG 17(no cognomen), JC 40(Podgen Hen), ABT 24 in EWGT pp.11, 48, 108). On the name see Cy. 21 (1908) p.5, n.1; CA 293.

POL de LÉON, ST. See Paul, St., of Léon.

POLIN. See Paulinus.

PORREX II. (Fictitious) (Second century B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as the second of 25 kings who ruled between the death of Catellus [Cadell ap Geraint] and the reign of Heli [Beli Mawr]. He succeeded Coillus [Coel] and was succeeded by Cherin. Nothing is told of his reign (HRB III.19). Similarly Brut y Brenhinedd. But the 'Cleopatra' version makes him son of Coel and father of Cherin. This defies chronology, but is copied in MP 1 in EWGT p.121.

PORREX son of GORBODUGUS / GWRFYW DIGU. See Ferreux.

PRASUTAGUS.

A king of the Iceni. He submitted to Claudius in A.D.43. He was well-known for his opulence, and on his death in the year 61 he thought it prudent for the safety of his family, and as a measure of precaution against the oppression of the Romans, to make the emperor Nero joint heir, with his two daughters, to his property. His wife was Boudicca, whom he left as a widow (CB pp.84-85; C & M pp.87, 99).

PRAWST, wife of Brychan. See Eurbrawst.

PRAWST ferch ELISE ab ANARAWD. (930)

The mother of Llywelyn ap Seisyll and Cynan ap Seisyll according to the expanded 'Hanesyn Hen' tract. See ABT §7f in EWGT p.101; HW 347. See further s.n. Seisyll (1).

PRAWST ferch TITHLYM PRYDYN. The mother of Cadwallon Lawhir (q.v.).

PREDRI ap PLIWS HEN.

He appears in the pedigree of Llywelyn ap Gwrgan as father of Maredudd, king of Dyfed (PP §63). The name is probably a corruption of Pryderi. See s.n. Plwys Hen.

PROBUS, ST.

Probus and Grace are the co-patrons of the large parish of Probus in Cornwall, with commemoration on July 5 (LBS IV.107). Their names sound very much like pious abstractions, but their skulls were found in the north wall of the sanctuary during restoration in 1851 (*Cornwall* by Arthur L.Salmon, revised by H.Ronald Hicks, 1950, p.143).

PROGMAEL ap PEDROG.

He appears in a fictitious pedigree of princes of Cornwall as father of Coilbin. See PP §70.

PRYDAIN ab AEDD MAWR. (Legendary).

He belonged apparently "to a genuine pre-Geoffrey antiquarian tradition preserved by the bards" (TYP p.495). The bards did not readily relinquish the names, although they did not appear in Geoffrey's *Historia Regum Britanniae* which almost silenced the old tradition.

The tract known as *Enweu Ynys Brydein* (TYP App.I.1) says that after the island was conquered by *Prydein vab Aed Mawr* it was called *Ynys Brydein*.

The old tradition apparently made him ancestor of Beli Mawr, for the pedigree is preserved in 'Hanes Gruffudd ap Cynan' where Prydain ab Aedd Mawr is made father of Dyfnarth (GaC §2, similarly ABT 1a, MP 1 in EWGT pp.36, 95, 121).

In view of the popularity of the Brutus fiction of HRB it is difficult to see how this independent tradition could be reconciled. No attempt was made to identify Prydain with Brutus. Instead the reconciliation was achieved, as far as this was possible, by inserting Prydain after the reigns of Ffereux and Porrex (HRB II.16), when there was supposed to have been a period of civil war. There is also a genealogical break in HRB at this point. The line was attached to that of Geoffrey's earlier kings. See s.n. Aedd Mawr. Robert Vaughan in his notes on the triads copied by Evan Evans in Panton MS. 51 fo.6r-v attempted to complete the reconciliation, saying:

You must consider that after the cruel murder of Porrex king of Britain, committed by his own mother, ... this Prydein son of Aedd the Great, king or prince of Cornwall ... made warr upon the Queen ... and took her prisoner, whom the people tormented and killed, then he subdued the whole island, the which of him took the name of *Ynys Prydain*.

For a discussion of the 'antiquarian tradition' see BBCS 23 (1968) pp.1-6.

Iolo Morganwg invented much about Prydain ab Aedd Mawr which is found in the 'Myvyrian' Third Series of Triads (Nos.1, 24, 34, 36, 54, 55, 59), *The Iolo MSS.* and *Barddas*.

See also Britto, Brutus, Britan Máel, Bretannos (s.n. Celtes).

PRYDELOW MENESTYR. (Legendary).

'P. the Cup-bearer'. See Elidir Mwynfawr. The Red Book text of the triad (TYP No.44) reads Petrylew, and similarly some other versions. This suggests that the correct name was *Pedrylaw* meaning 'adroit, dexterous' and gives a good descriptive epithet for a cup-bearer (TYP p.496).

PRYDER ap DOLOR. (Fanciful).

'Care son of Grief' (TYP p.496). He is called Pryder ap Dolor of Deifr and Bryneich [Deira and Bernicia, i.e. Northumbria], one of the 'Three Powerful Sherpherds' of Ynys Prydain (TYP no.16). The name seems fanciful. Compare Clust ap Clustfeinydd, and others listed there.

In Bonedd y Saint he is called Pryder ap Dolor Deifr of Deifr and Bryneich, the father of Dwyfael (§56 in EWGT p.63). Dwyfael is perhaps fictitious as a saint, for no dedications to him are known.

Lliaws pryder, occurs in the Gododdin (CA Stanza 85, l.1029). This could be translated 'Pryder's Host' (LBS II.387). Ifor Williams did not regard 'pryder' as being a proper name here. Kenneth Jackson translates 'a host of anxieties' (*The Gododdin*, p.150).

PRYDERI ap PWYLL. (Legendary).

Pryderi is the hero who originally formed the main subject of the *Mabinogi*, which now occurs in four branches: 'Pwyll', 'Branwen', 'Manawydan' and 'Math'. 'Mabinogi' originally meant a 'tale of youth', but here a 'tale of a hero'. "Numerous accretions ... have obscured this original conception, and in particular the exploits of Pryderi have yielded place to new material". (*The Mabinogion*, translated by Gwyn Jones and Thomas Jones, Everyman Edition, p.xii). Nevertheless Pryderi appears in all four branches, as will be seen below, although in a very minor role in 'Branwen'.

In the Mabinogi branch of 'Pwyll' we are told that Pryderi was the son of Pwyll Pendefig Dyfed and Rhiannon, and was born at Arberth. But the night after he was born he was stolen away while the six women, who were supposed to watch him, were asleep (WM 28, RM 18). It appears that the same being that had stolen the child had also been in the habit of stealing the foals of Teyrnnon Twryf Liant, Lord of Gwent Is Coed, as soon as they were born every eve of the first of May. On this occasion, however,

Teyrnon decided to watch. A claw came through the window of his house to seize the colt, and Teyrnon struck off the arm at the elbow. He heard a scream outside and went out, but was unable to trace it owing to the darkness. On returning to the house he found the boy left at the door, in swaddling clothes. Teyrnon and his wife adopted the boy and called him Gwri Wallt Eurin, 'G. of the Golden Hair', because his hair was as yellow as gold (WM 30-32, RM 20-21). The child grew very rapidly and at four years old he would bargain with the grooms to allow him to take the horses to water. Teyrnon therefore gave him the colt to ride which had been born the day he was found (WM 33, RM 21-22).

Soon after this Teyrnon heard a story which was being told about Rhiannon; how she had slain her own son, and of the punishment which she was suffering. See s.n. Rhiannon. Teyrnon soon came to the conclusion that the child he had found and reared was the son of Pwyll, because of the resemblance. He took the first opportunity of visiting Pwyll at Arberth. Everyone admitted the resemblance, and agreed that the boy must be the son of Pwyll. 'If that were true', said Rhiannon, 'I should be delivered of my care (*pryder*).' Pendaran Dyfed suggested that from Rhiannon's remark the boy should be called Pryderi, and so it was agreed. Pryderi was given to Pendaran Dyfed to be fostered (WM 33-37, RM 22-25).

We learn from a triad (TYP no.26, 26W) that Pryderi kept the swine of Pendaran Dyfed in Glyn Cuch in Emlyn, and he was so efficient in his guardianship that he was called one of the 'Three Powerful Swineherds' of Ynys Prydain. The swine were the seven animals which Pwyll had brought from Annwn and had given to Pendaran Dyfed. But according to the Mabinogi branch of 'Math' the swine were 'sent' to Pryderi by Arawn (WM 83, RM 60).

When Pwyll died, Pryderi ruled over the seven cantreys of Dyfed prosperously, beloved by all around him. Later he acquired the three cantreys of Ystrad Tywi, and the four cantreys of Ceredigion. And then he took to wife Cigfa ferch Gwyn Gohoyw (WM 37-38, RM 25).

In the Mabinogi branch of 'Branwen' the only mention of Pryderi is that he was one of the seven in the army of Brân who escaped from Ireland, and who were entertained by the Head of Brân for fourscore years. See Brân Fendigaid. (WM 56, RM 40).

Manawydan was another of the seven who escaped from Ireland and in the Mabinogi branch of 'Manawydan' we are told that Pryderi gave him authority over the seven cantreys of Dyfed, and Rhiannon, his mother, as wife to Manawydan for his own (WM 61-63, RM 44-45). Then comes the story of the spell that was cast over Dyfed and how Pryderi, Manawydan, Rhiannon and Cigfa wandered through Lloegr. See s.n. Manawydan. On their return to Dyfed Pryderi entered a magic castle and was caught there. Later he was joined in captivity by Rhiannon and they both disappeared. They were kept in fetters by the magician Llwyd ap Cil Coed, Pryderi having the gate-hammers of Llwyd's court about his neck. They were both finally released when Manawydan got the better of Llwyd (WM 68-81, RM 49-58).

In the next branch of the Mabinogi, that of 'Math', the story is told of how Gwydion ap Dôn stole the swine of Pryderi in order to provoke war. See s.n. Gwydion. War followed until Pryderi offered to decide the contest by single combat with Gwydion. This was agreed and Pryderi was slain by Gwydion owing to the magic and enchantment of the latter. Pryderi was buried at Maen Tyriawg, above Y Felenrhyd, 'and his grave is there' (WM 88-89, RM 64).

The place of Pryderi's burial is given in the MSS. as *Maen Tyuyawc* but was amended to *Maen Tyryawc* [i.e. Maentwrog in Ardudwy] by Lady Charlotte Guest (*The Mabinogion*, III.196), and approved by John Rhys (*Hib. Lect.*, p.244), and PKM p.265. It agrees with the Stanzas of the Graves in the Black Book of Carmarthen (No.7), although the place is differently described:

At Aber Gwenoli
is the grave of Pryderi.

(SG p.118/9). Aber Gwenoli is where the little stream Gwenoli, rising near Llyn Tecwyn, flows into the river of the Felenrhyd (R.J.Thomas, *Enwau Afonydd*, 1938, p.146), near Ivy Bridge, grid ref. SH 6539, about a mile south-west of Maentwrog.

Dyfed is called *Pryderi dir*, 'the land of Pryderi', by Dafydd ap Gwilym (*Gwaith Dafydd ap Gwilym*, ed. Thomas Parry, p.150, l.32). Compare Predri ap Pliws Hen.

As Pwyll was associated with Annwn, so was Pryderi. In the poem known as 'Preiddeu Annwn' in the Book of Taliesin are the lines:

Perfect was the prison of Gwair in Caer Siddi,
According to the story of Pwyll and Pryderi.

(See s.n. Gwair ap Geirioedd). In another poem in the Book of Taliesin, Pryderi is again associated with Caer Siddi, this time in company with Manawydan. Here Taliesin is represented as saying:

Perfect is my seat in Caer Siddi,
Neither plague nor age strikes him who is therein:
Manawyd and Pryderi know.

(See s.n. Manawydan). It may be supposed that Pryderi, like his father Pwyll, was regarded as having become a lord of Annwn, after his death in the world of men (PCB).

The original name of Pryderi, Gwri Wallt Eurin, occurs in the modified forms, Gware Gwallt Eurin and Gwrfan Wallt Afwyn, both of which occur in the tale of 'Culhwch and Olwen' as the names of persons at Arthur's Court. See the names. For references to Pryderi in the Gogynfeirdd see TYP p.497.

For mythological speculations concerning Pryderi see W.J.Gruffydd in Cy. 42 (1931) pp.140 ff. and in *Rhiannon*, 1953, *passim*.

PRYDWEN, Arthur's Ship.

Prydwen is mentioned as Arthur's ship in the tale of 'Culhwch and Olwen'. Arthur used it in his search for the bitch Rhymhi and her two cubs (RM 132) and to take a small company to Ireland in order to get the cauldron of Diwrnach Wyddel. They returned in it with the cauldron (RM 136). Arthur used Prydwen again to go to Ireland to contact the boar Trwyth and to return to Wales (RM 136-7).

A more primitive version of the visit to Ireland for the cauldron is told in the Book of Taliesin in the poem known as *Preiddeu Annwn*, 'The Spoils of Annwn'. Here Taliesin tells how Arthur and his warriors visited Annwn:

- | | |
|------|--|
| l. 9 | Three shiploads of Prydwen we went into it. |
| 27 | Three shiploads of Prydwen we went on the sea. |
| 33 | Three shiploads of Prydwen went with Arthur. |

(Trans. R.S.Loomis, *Wales and the Arthurian Legend*, pp.134-6). See further s.n. Pwyll.

Geoffrey of Monmouth used the name Pridwen for Arthur's shield (HRB IX.4), which is called Wynebgwrthucher in 'Culhwch and Olwen' (WM 459, RM 105). In Brut y Brenhinedd Arthur's shield is called 'Gwen'.

For other ships of Arthur see s.n. Gwennan. See also CO(2) p.147.

PUTER ab YSTADER.

Genealogical link in an otherwise unknown line of princes in Penllyn; father of Caper (ABT §22 in EWGT p.107).

PWYLL PENDEFIG DYFED, PWYLL PEN ANNWN. (Legendary).

'P. Prince of Dyfed, P. Head of Annwn.' The word *pwyll* means 'wisdom, sense', etc. Pwyll Pendefig Dyfed is the hero of the first branch of the 'Mabinogi', a group of tales originally built around his son Pryderi (q.v.). Pwyll was lord of the seven cantreys of Dyfed, and had his chief court at Arberth

[Narberth]. One day while hunting in Glyn Cuch he met Arawn king of Annwn, who was also hunting with a pack of dogs. Arawn told Pwyll that he was being oppressed by Hafgan, another king of Annwn, and explained how Pwyll could easily help rid him of the oppression if he would exchange places with Arawn for a year.

This was agreed to and they exchanged likenesses and places so that Pwyll became king of Annwn, while Arawn became prince of Dyfed. No one knew about the exchange except the two. Pwyll was even offered the wife of Arawn for his enjoyment, but in spite of the offer he conducted himself with the utmost propriety towards her for the whole year. At the end of the year there was an appointment to meet Hafgan in single combat. Arawn had explained that Pwyll should give Hafgan only one stroke, from which he would not survive. But if he should give him another, Hafgan would be able to fight again the next day as well as before. This experience Arawn had had himself. Pwyll therefore gave the one mortal stroke, and though Hafgan begged him to strike again, he refused. Thus was Hafgan slain, and Pwyll obtained the whole kingdom of Annwn. Then Pwyll journeyed to Glyn Cuch to keep his rendez-vous with Arawn; they took their original forms and returned to their kingdoms (WM 1-9, RM 1-6).

Pwyll found that Arawn had ruled Dyfed justly and generously. Thenceforth there was strong friendship between them, and they exchanged presents. Because of the year spent in Annwn Pwyll ceased to be called 'Pendefig Dyfed' and was called Pwyll 'Pen Annwn' from that time onward (WM 11-12, RM 7-8). In a triad (TYP no.20) Pwyll is said to have brought seven swine from Annwn. See further s.n. Pryderi.

Rhiannon the daughter of Hefeydd Hen succeeded in attracting the attention of Pwyll by riding past the Gorsedd at Arberth. Pwyll had some difficulty contacting her to satisfy his curiosity. When he finally caught up with her he was entranced by her beauty and told her of his love. She asked him to make a tryst with her before she was given to another man. A marriage feast was arranged to take place at the court of Hefeydd Hen in a year's time. Pwyll turned up as promised and the wedding feast was in progress when a young man of royal mien came to ask a boon. Pwyll carelessly bade him ask for anything that he could give, and the youth asked for Rhiannon. The young man was Gwawl ap Clud who would have been given to Rhiannon against her will. So Pwyll had to give her up and Rhiannon made a tryst with Gwawl for a year later (WM 12-21, RM 8-13)

Then Gwawl came with his retainers to the court of Hefeydd Hen for his marriage feast, and Pwyll, in the disguise of a poor man, came to ask for a boon. Gwawl was not so witless as to promise anything he could give, but Pwyll only asked for food to be put in a bag which Rhiannon had secretly given him. However the bag never seemed to fill, and Pwyll said that it would not be full until a man possessed of land and dominions should tread down the food in the bag with both his feet. On Rhiannon's advice Gwawl did so and thereupon Pwyll closed the bag around Gwawl and tied it securely. Then they seized all Gwawl's retainers. Gwawl was tormented while in the bag, being struck by each one of Pwyll's men, who asked 'What is here', and the answer was 'A badger'. That was the first time that the game of 'Badger in the bag' was played. Gwawl was only released when he had given sureties (WM 21-26, RM 13-16).

So Rhiannon became Pwyll's wife and went with him to Dyfed. In the third year she bore a son to Pwyll, but the child was stolen away the night after he was born (WM 26-28, RM 16-18). See s.nn. Rhiannon and Pryderi. The child was ultimately restored to his parents and named Pryderi, and when Pwyll died Pryderi succeeded him as prince of Dyfed (WM 35-37, RM 23-25).

The story of Pwyll contained in the Mabinogi branch of 'Pwyll' is partly based on an attempt to explain why Pwyll was known as 'Pendefig Dyfed' as well as 'Pen Annwn' (WM 12, RM 8) (John Rhys, *The Arthurian Legend*, p.282). In the Mabinogi branches of 'Pwyll' and 'Manawydan' Pwyll and Pryderi did not belong to Annwn, nor did Pryderi's friend Manawydan (John Rhys, *Celtic Folklore*, p.679). But in the poetry of the Book of Taliesin Pwyll, Pryderi and Manawydan are closely associated

with Annwn. See quotations s.n. Pryderi. As Pen Annwn, Pwyll is to be regarded as an immortal, although as Pendefig Dyfed he is represented as dying and being succeeded by his son Pryderi (WM 37-38, RM 25).

In the poem known as *Preiddeu Annwn*, 'The Spoils of Annwn', in the Book of Taliesin (BT 54.16 ff) mention is made of *peir pen annwfyfyn*, 'The Cauldron of the Head of Annwn', by which is presumably meant a cauldron belonging to Pwyll Pen Annwn. In the second stanza Taliesin is represented as saying:

In Caer Pedryfan, four-sided,
My first utterance was spoken from the cauldron.
It was kindled by the breath of nine maidens,
Even the cauldron of the Chief of Annwn. What is its nature?
Dark blue (i.e. enamel) and pearls are round its rim.
It will not boil the food of a coward; it has not been destined.
The sword of Llŵch Lleog was to it,
And it was left in the hand of Llemenog.
And before the gateway of Uffern [Hell] lamps were burning,
And when we went with Arthur, - glorious hardship, -
Save seven none returned from Caer Feddwid.

(Based on the translation of R.S.Loomis, *Wales and the Arthurian Legend*, p.135). We may deduce that Arthur succeeded in carrying off this cauldron, bringing it back in his ship Prydwen (Stanzas 1, 3, 4).

A similar exploit is told in the tale of 'Culhwch and Olwen', where Arthur goes to Ireland and brings back the cauldron of Diwrnach Wyddel in his ship Prydwen. Llenlleog Wyddel seized Caledfwlch and swung it around (RM 135-6). It seems that the tale preserves a later version of the same exploit (John Rhys, *The Arthurian Legend*, p.10). Llenlleog is perhaps based on Llŵch Lleog and Llemenog of lines 7 and 8 of the above stanza. See further s.n. Llenlleog.

This cauldron seems to be the same as one of the 'Thirteen Treasures of Britain', the Cauldron of Dyrnŵch Gawr (q.v.), which would not boil the food of a coward. Compare line 6 above.

In late genealogies concerned with Dyfed Pryderi ap Pwyll seems to have become Predri ap Pliws Hen. Pwyll Pendefig Dyfed has also been described as son of Alyn frenin Dyfed. See PP §62(2). Compare Alun Dyfed.

PYBYR ap CAPER.

Genealogical link in an otherwise unknown line of princes of Penllyn; father of Cadwr (ABT §22 in EWGT p.107).

PYD.

The father of Panna (q.v.), i.e. Penda, king of Mercia, and therefore equivalent to Pybba, king of Mercia.

PYLL ap CYNAN ab EINION. (1000)

Father of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd, according to one version. See PP 11(1).

PYLL ap CYNWRIG ap CYNDELW GAM. (945)

Father of Gwair the father of Afandreg mother of Cynan ap Iago, and so ancestor of Gruffudd ap Cynan, according to the expanded 'Hanesyn Tract' (ABT §6i in EWGT p.100).

PYLL ap CYNRYR ap MEILIR. (540)

Genealogical link in the ancestry of Cillin Ynfyd; father of Brân (HL 1a, 2a in EWGT pp.111-2).

PYLL ap LLYWARCH HEN. (550)

He appears in a number of obscure stanzas in the Llywarch Hen poetry (CLIH I.29-37, 41). Llywarch Hen is represented as singing the praises of his son, Pyll. It appears that after Llywarch Hen had retired to Wales Pyll was slain on the banks of a river Ffraw, apparently protecting his land (I.29, 37). The latter stanza is repeated elsewhere (VIII.6):

The best three men under heaven
Who guarded their abode,
Pyll and Selyf and Sandef.

In another stanza (I.40) the name seems to appear wrongly as Pwyll. See quotation s.n. Madog ap Llywarch Hen. Pyll is also mentioned in a stanza of another poem (III.42), but the meaning is obscure. It refers to the death of a person named *Elgno* [Elnu]. In the next stanza *Elgno Hen* is mentioned as a protector(?) of Urien.

Pyll or Pill is listed as a son of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Cae Pyll ap Llywarch Hen in Caerhun is mentioned as the seat of a family by Gruffudd Hiraethog in Peniarth MS.134 p.237. In Peniarth MS.135 p.375 it is called Cae'r-pill. See WG 1 Vol.3 p.661, WG 2 Vol.8 p.1250.

In a line of the Gododdin (CA Stanza 31, l.357) a warrior named Pyll is mentioned among those who raided Catraeth, but as he was presumably slain on the expedition he can hardly be identified with the son of Llywarch Hen.

PYLL ap SANDDE ap GWYDDNO GARANHIR.

Father of Efydd and ancestor of Peredur Beiswyrdd according to one version. See PP §6(2).

PYMER, king of Lloegr. (Fictitious).

Geoffrey of Monmouth calls him Pinner, one of the kings who fought against Dunuallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). Brut y Brenhinedd calls him Pymer.

PYR, fictitious king of Britain. (Second century B.C.)

He is called Pir by Geoffrey of Monmouth who makes him 23rd of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Samuil Penissel [Sawyl Benisel] and was succeeded by Capoir. Nothing further is said of his reign. Brut y Brenhinedd calls him Pyr. The 'Cleopatra' version makes him son of his predecessor and father of his successor, which is chronologically impossible. Similarly MP §1 in EWGT p.121.

PYR, abbot.

In the Life of St.Samson he is called Piro, a certain excellent man and holy priest who had founded a monastery on an island 'not far' from Llanilltud Fawr. Samson desired to dwell there and got leave from Illtud to leave Llanilltud. He was welcomed by Piro (I.20-21). Some time later, on a dark night in Lent, Piro, while walking in the grounds of his monastery, fell into a deep pit, whence he was dragged out, only to die. Rumour had it that he had been intoxicated. This happened while St.Dubricius was spending Lent on the island. The next morning Samson was unanimously chosen to be the new abbot, a post which he surrendered after eighteen months (I.36).

The island where the monastery stood is doubtless Caldy Island off the south coast of Dyfed, opposite Tenby, called in Welsh Ynys Bŷr. Maenorbŷr (Manorbier) on the mainland opposite is also presumably named from the abbot (WCO 122, 216). The island is some 60 miles, as the crow flies, from Llanilltud Fawr.

In Wrmonoc's Life of St.Paul of Léon (§2), we are told that Illtud spent much of his time in Insula Pyrus.

The name Piro appears in a list of abbots of Llanilltud immediately after Illtud (David Williams, *History of Monmouthshire*, 1796, Appendix, p.50). It would seem that Pŷr may have been abbot of Llanilltud during a temporary absence of Illtud (PCB).

PYR Y DWYRAIN. (Fictitious).

‘Pŷr of the East.’ The earliest extant appearance of the name seems to be in the ancestry of Gwynfardd Dyfed, patriarch of a tribe in Dyfed. This occurs in Peniarth MS.132 p.179, similarly pp. 193, 324, the first by Gruffudd Hiraethog, where we find: *Gwnvardd Dyved ap Argoel llawir ap Pyr y Dwyrain ap Lliw hen twysoc Prydain*. See PP §62(3). He is also made the father of Pliws Hen (q.v.) in LD i.20. In these, names associated with Dyfed are artificially strung together, but further corrupted, viz. Aergol Lawhir and Pliws Hen [from Pwyll Hen]. Pŷr y Dwyrain apparently goes back to the wife of Sitric, king of Dublin, in the pedigree of Gruffudd ap Cynan in ‘Hanes Gruffudd ap Cynan’: *Slani ... verch y Vrien brenhin Muen, dwy rann o Ywerdon*, ‘Slani, daughter of Brian [Boruma], king of Munster, two parts of Ireland.’ (§4 in EWGT p.37). An early corruption of this must have occurred in the ancestry of Eidio Wyllt (see PP §68(3), patriarch of a tribe in Brycheiniog, for we find in LD i.224 a corrupt version of the wife of Sitric: *Aber v. Vrien brenin Gun a ddwy rann o Werddon*, ‘Aber daughter of Brian, king of Gun and two parts of Ireland.’ From this arose ‘ap Pyr y Dwyrain’. This explanation was first suggested in *Trans.Cym.*, 1948, p.300.

PYSCOC GAWR. (Legendary).

Probably *recte* Pystoc Gawr. A giant said to have given his name to Castell Pyscog, or rather Castell Pistog (Owen Jones, *Cymru*, I.78, 107) in Bangor Teifi, Ceredigion. His wife is said to have been a witch, slain by Gwalchmai (Peniarth MS 118 p.831, ed. and trans. Hugh Owen, *Cy.* 27 (1917) pp.130/1. See also Hywel Gawr and Llyffan Gawr.

QUONOMORIUS. See Conmor; Paul, St., of Léon; March ap Meirchion.

REDERCHUS, fictitious king of Britain. See Rhydderch.

REDION, fictitious king of Britain. See Rhydion.

REGAU daughter of LEIR. See Leir.

REGIN son of GORBONIANUS. (Fictitious). (197-195 B.C.)

Geoffrey of Monmouth says that the successor of Elidurus Pius [Elidir War] was a son of Gorbionianus son of Morvidus [Gorbonian ap Morudd] (HRB III.19). The earliest texts do not give his name but say: *Defuncto itaque Eliduro, suscepit Gorhboniani filius diadema regni*. (Ed. Acton Giscom, p.299, from Cambridge Univ.Lib. MS.1706 and Bern MS.568, both 12th century). But the text edited by Edmond Faral from Trinity College Cambridge MS.1125 (c.1300) (*La Légende arthurienne*, III. 124) reads *Suscepit Regin Gorboniani filius diadema regni*.

Nothing is told of the reign of this monarch except that he ruled with mildness and equity and was succeeded by his cousin Marganus son of Arthgallo [Margan ab Arthal].

Brut y Brenhinedd calls him Rhys ap Gorbonion although the proper equivalent of Regin is Rhain. Another Regin, son of Ebraucus, in HRB II.8 also becomes Rhys in Brut y Brenhinedd. Other corresponding names are shown above in [].

Matthew Paris (d.1259) in his *Chronica Majora*, ed. H.R.Luard, Rolls, I.70, wrote *Regin Gorboniani filius*, but the editor thought that the name was derived from ‘regni’ of the HRB text. It appears that some early translators in English, using the idiom of the time, wrote ‘After Elidurus came Gorbonian his son’ meaning ‘Gorbonian's son’. But it was interpreted by some later chroniclers as meaning ‘After Elidurus came his son Gorbonian’. Thus we find Gorbonian II as son and successor of

Elidurus given by Peter of Langtoft (c.1300), Rolls ed. p.56, and in Grafton's Chronicle (1569), ed. Henry Ellis, 1809, p.49. On the other hand John Hardyng (c.1465) in his Chronicle (ed. Henry Ellis, 1811, p.71) called him 'Gorbonian that was Gorbonian his soonne'.

RESTITUTUS, bishop of London.

He is mentioned in the Acts of the Council of Arles in 314, as being one of the bishops present at the Council. See further s.n. Eborius.

He appears 12th in the list of Bishops of London given by Francis Godwin, *De Praesulibus*, London, 1616, p.227, being inserted between Hilarius and Guethelinus who occur in the earlier list of fictitious 'Archbishops' ascribed to Jocelin of Furness by John Stow, *The Chronicles of England*, 1580, p.56.

RHAGAW ferch LLYR. See Leir.

RHAGAW ferch LLYWARCH HEN. See Llywarch Hen.

RHAGENNYDD YSGOLHAIG. (Legendary).

'R. the Cleric'. He was the owner of two of the 'Thirteen Treasures of Britain', namely, his pot (*gren*) and dish (*dysgl*) in which the food wished for would be found immediately. See *Llên Cymru* V (1958) pp.33f, 64-65; *Études Celtiques*, X (1963) p.470.

Tudur Aled mentions *Tlysau Rhagennydd*, 'The Treasures of Rhagennydd' in his poem 'Mawr gŵr hael' (*Gwaith*, ed. T.Gwynn Jones, No.IV, 1.95). So also Iorwerth Fynglwyd. See *Llên Cymru*, V.147.

For further notes on the 'Thirteen Treasures' see s.n. Brân Galed.

RHAHAWD ail MORGAN. (Legendary).

Ail means correctly 'successor' but can mean 'son', or 'descendant' (TYP p.497). The name Rhahawd also found as R[h]aawt, R[h]yawd is said to derive from Norman French *Raoult* (G.P.Jones in *Arch.Camb.*, 80 (1925) p.304). He is mentioned in the tale of 'Rhonabwy's Dream' as one of 42 counsellors of Arthur (RM 159), in a triad (TYP no.12) as one of the 'Three Frivolous Bards' (*overveird*) of Ynys Prydain, and in another triad (TYP no.73) as one of the 'Three Peers' of Arthur's Court.

His horse, Rhuddfrych, is said to be one of the 'Three Lovers' Horses' of Ynys Prydain. Some versions of the triad call the horse Gwrbrith (TYP no.41)

Raawt eil Morgant is mentioned in a poem by Gwilym Ddu (RBP col.1227, ll.1-2). See TYP p.497.

RHAIN ap CADWGON. (675)

He appears in the genealogy of the kings of Dyfed as the father of Tewdws (HG 2 in EWGT p.10). The name is omitted in the corresponding later versions (JC 12, ABT 18 in EWGT pp.45, 106). He also appears in the pedigree of the kings of Brycheiniog as father of Tewdwr (JC 8 in EWGT p.45), from which it appears that Rhain ap Cadwgon, like his father and grandfather, was king, at least nominally, of Dyfed (which then included Ystrad Tywi) and Brycheiniog (A.W.Wade-Evans, *Welsh Medieval Law*, Oxford, 1909, p.xlvii).

The kingdom was unwieldy and it was apparently during the reign of Rhain that Seisyll ap Clydog, king of Ceredigion, conquered (c.730) the district of Ystrad Tywi which had formerly been part of Dyfed (HW 257, 262). Thus the kingdom of Rhain was separated into two parts, Brycheiniog and a reduced Dyfed.

Rhain was apparently succeeded by his sons Tewdws in Dyfed and Tewdwr in Brycheiniog.

Egerton Phillimore and J.E.Lloyd believed that the smaller kingdom of Dyfed was called Rheinwg after Rhain ap Cadwgon (OP ii.224-5; Cy.xi.141; HW 262, 281-2), but see s.n. Rhieinwg.

RHAIN ap HYWEL DDA. (900)

Mentioned in the expanded 'Hanesyn Hen' tract (ABT 7i in EWGT p.101).

RHAIN ap MAREDUDD. (d.808).

A king of Dyfed whose death is recorded in *Annales Cambriae* s.a. 808. His genealogy is given in the 'Harleian' genealogies, where he is said to be father of Tryffin (§§13, 14 in EWGT p.11).

RHAIN DREMRUDD ap BRYCHAN. (450)

'R. the Red-eyed'. He is mentioned in the Brychan documents as *Rein filius Brachan* (DSB §11(2)), *Rein Vrem Rud* 'who reigned after his father' (CB §14(2)), *Drein dremrud m. Brachan* (JC 2(2)), *Rhein ap Brychan* 'in Manaw' (PB §2f). See EWGT pp.15, 18, 42, 82. But in the line of kings of Brycheiniog in JC 8 he is correctly called *Rein dremrud m.Brachan*, father of Rhigeneu (EWGT p.45). He is said to have been buried in Llandyfaelog (DSB §13) or Llanfaelog (CB §16). See EWGT pp.16, 19. Llanfaelog is here for Llandyfaelog. There are three places named Llandyfaelog, two in Brycheiniog and one in Cedweli, Ystrad Tywi. The mention of his being 'in Manaw' is an error derived from the brief on Cynon ap Brychan.

According to the Life of St.Cadog (§25) Rhain ap Brychan invaded Gwynllŵg in the time of St.Cadog. The men of Gwynllŵg rose against him, defeated him, and besieged him, being afraid to kill him as he was an uncle of Cadog, their master. Cadog came and rescued Rhain from the blockade and Rhain made an agreement with him, the witnesses of which are given in §70.

In Peniarth MS.132 p.130 Lewys ab Edward mentioned the 'seven cantrevs of *Rein dremrydd ap Brychan Brycheinoc*, namely the three cantrevs of Brycheiniog and the three cantrevs of Rhwng Gwy a Hafren and the cantrev of Buellt.' Again in the same MS. p.118 Lewys ab Edward gave a list of sons of Brychan and wrote *Kein* (for Rein) *ap Brychan o dyna Rieinwc*, 'Rhain ap Brychan, whence Rhieinwg'. The implication of these two entries is that Rhain ap Brychan ruled a district called Rhieinwg, which perhaps was part of or comprised Brycheiniog, Rhwng Gwy a Hafren [Radnorshire] and Buellt.

Compare Rhain Hael and Rhain ap Cadwgon, and see Rhieinwg.

A son, Neufedd (q.v.), is also mentioned.

RHAIN HAEL of RHIEINWG. (450)

The father of Gwenasedd the mother of St.Asa according to *Bonedd y Saint* (§13 in EWGT p.56). He is variously called *Riein o Rieinwc*, *Rein o Rieinwc*, *Rein hael*, *Rein hael o Rieinwc*, *Veyn o Remuc* [for Reinuc], *Uein dremrudd*, *Rhiein dremrudd*, *Reyn hael o Ryvonioc*. See EWGT p.56.

There are several suggestions in the above variations that he is the same as Rhain Dremrudd, and chronological considerations support this. Rhiain is perhaps an alternative form of the name Rhain, derived from Latin *Reginus*. See Rhieinwg.

RHAWIN ap BRYCHAN. See Rhun ap Brychan.

RHEDFOE ap RHEGED. (Legendary).

Redwoe mab Regheth is mentioned as the third person whose kingdom was destroyed by the sea, in a Latin triad found embedded in the *Cronica de Wallia* in Exeter Cathedral Library MS.3514. Rhedfoe ap Rheged would be the modern form. See Thomas Jones in BCS 12 pp.79-83 (1946). He compares with the names Rhedyw, Rhedfyw. The other two were Teithi Hen ap Gwynnan and Helig ap Glannog. The site of the kingdom of Rhedfoe is not stated in the triad.

RHEDYW, ST.

The patron of Llanllyfni in Arfon where the saint is called Rhedyw (PW 84). In a late version of *Bonedd y Saint* he is called Gredfyw ab Ithel Hael (§25(F) in EWGT p.58). His patronal day is variously given as July 6 and November 11. There are, or were, places in the parish called Bedd Rhedyw, Eisteddfa Redyw and Tyddyn Rhedyw (LBS III.148).

St. 'Grediw' is associated with St. Peris and St. Germanus in a legend recorded by 'G.R.' in a letter to Edward Lhuyd. See *Arch. Camb.*, III.6 (1860) pp.239-240.

RHEGED.

The personal name occurs as (1) the father of Gwres, (2) the father of Rhedfoe, and (3) as a son of Llywarch Hen.

RHEGED, district. See s.n. Urien Rheged.

RHEIDEN ab ELEDI. (Legendary)

The father of Ceindrech, the mother of Owain ap Maccen Wledig (JC 4 in EWGT p.44).

RHEIDDWN ARWY (legendary)

One of the warriors at Arthur's court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 107).

RHEINWG. See Rhieinwg.

RHEITHAN, ST.(?) See s.n. Caron.

RHIADAF ap CYNDRWYN. (570)

The name occurs in the list of the children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). In the extant Cynddylan poetry the name only occurs in 'Marwnad Cynddylan' (CLIH XIII.36) but there is nothing in the poem to suggest that he was a son of Cynddylan.

RHIAGATH ap PASGEN. See Briacat.

RHIAIN. See s.n. Rhain Hael.

RHIAN, ST.

The saint of Llanrhian, Dyfed (PW 27). Commemorated March 8 (LBS I.71, IV.111). William of Worcester calls him 'S.Rianus, abbas' (*Itineraries*, ed. John H. Harvey, p.74). John Leland calls him 'S.Reanus, abbas' (*Itinerary*, ed. L.T.Smith, III.65). See OP I.289-290.

RHIANNON. (Legendary).

Her story is told in the Mabinogi branches of 'Pwyll' and 'Manawydan'. She was daughter of Hefeydd Hen and had been promised in marriage to Gwawl ap Clud. But she desired to wed Pwyll, and succeeded in attracting his attention. He immediately desired her in marriage and this was achieved in spite of difficulties put in the way by Gwawl ap Clud (WM 12-27, RM 8-17). See s.n. Pwyll.

It was more than three years after the wedding before Rhiannon bore a child to Pwyll. He was born in Arberth [Narberth]. Six women were set to watch the child, but during the night they slept and in the morning the child had disappeared. The guilty women, to hide their negligence, killed the pups of a stag-hound bitch, smeared the blood on the face and hands of Rhiannon, and laid the bones in front of her. They then insisted that Rhiannon herself had destroyed her son, while they had received blows and bruises struggling with her. Rhiannon was unable to prove her innocence. The news spread and the chiefs of the land persuaded Pwyll that Rhiannon must do penance. The penance imposed was for her to remain in the court at Arberth till the end of seven years, and to sit every day near a horse-block outside the gate, to relate the whole story to everyone who should come there, and to offer to carry every guest and stranger on her back to the court if they would permit her. 'And thus she spent part of the year' (WM 27-30, RM 17-20).

Actually the child had been taken to Gwent, to the house of Teyrnon Twryf Liant and adopted by him until he came to realise that it was Pwyll's son. The boy was returned when he was at least four

years old (WM 30-36, RM 20-24). See s.n. Pryderi. Thus Rhiannon was released from her penance which must have lasted at least four years.

In the Mabinogi branch of 'Manawydan' we are told that after the death of Pwyll, Pryderi gave Rhiannon in marriage to Manawydan together with the seven cantrevs of Dyfed. She was with Manawydan, Pryderi and Cigfa when the spell fell upon Dyfed, and was with them during their wanderings through Lloegr. See s.n. Manawydan. After their return to Dyfed Pryderi and Rhiannon were caught in a magic castle and disappeared. They were not released again until Manawydan got the better of the magician Llwyd ap Cil Coed who had caused the enchantment over Dyfed to avenge his friend Gwawl ap Clud. During her captivity Rhiannon had been in bondage to Llwyd, fettered with the collars of the asses about her neck after they had been carrying hay (WM 62-81, RM 44-58).

Adar Rhiannon, 'The Birds of Rhiannon'

The Birds of Rhiannon are mentioned in the Mabinogi branch of 'Branwen'. When Brân ap Llŷr commanded the seven who escaped from Ireland to cut off his head, he told them that they would spend seven years feasting in Harlech with the Birds of Rhiannon singing to them (WM 57, RM 40). 'There came three birds which began to sing them a certain song which was more lovely than any they had ever heard. The birds were far away over the deep but the song was as clear as if they were close by them' (WM 58-59, RM 41).

In the White Book text of 'Culhwch and Olwen' we are told that one of the tasks set by the giant Ysbaddaden for Culhwch to achieve before he could marry Olwen was to obtain 'The birds of Rhiannon, they that wake the dead and lull the living to sleep' (WM 482). There is no further mention of this task.

For a reference to the music of birds in folklore see John Rhys, *Celtic Folklore*, p.155. For Irish parallels see PKM p.214, and Proinsias Mac Cana, *Branwen*, pp.102ff.

The name Rhiannon is derived from early Celtic *Rigantona*, 'Great Queen', which by its form suggests that it may have been the name of a goddess (Edward Anwyl, *Celtic Religion*, 1883, p.43). John Rhys regarded Rhiannon as "a goddess with free access to both worlds" (*Hib. Lect.*, p.641). For further speculations concerning Rhiannon see W.J.Gruffydd in Cy. 42 (1931) pp.140ff, and *Rhiannon*, 1953.

RHICA, Penhynaf of Cornwall. See Gormant ap Rhica.

RHICENETH.

The wife of Morgan ab Athrwys or of Ithel ap Morgan (BLD 190).

RHICWLFF ap TUDWAL TUDCLYD. (540)

The father of St.Melangel (ByS §53 in EWGT p.62).

RHIDIAN, ST. (Fictitious).

The supposed saint of Llanrhidian in Gower, but see Tridian.

RHIEINFELT ferch RHWYTH. (615)

Speaking of Oswy, king of Bernicia (642-671) the *Historia Brittonum* (§57) says: 'Oswy had two wives, of whom one was called *Riëmmelth filia Royth filia Rum*. The other was Eanfled daughter of Edwin.' In the case of the former the names are Welsh. The modern forms would be Rhieinfellt ferch Rhwyth ap Rhun, and this Rhun is probably Rhun ab Urien. See A.W.Wade-Evans, *Nennius*, p.77 nn.3, 4; WCO 75, 97.

H. M. and N. K. Chadwick (*The Growth of Literature*, 1932-40, I.157) identified her with *Rægnmæld* who appears in a list of queens in the *Durham Liber Vitae* (Ed. Henry Sweet, *The Oldest English Texts*, 1885 (reprinted 1938) p.154).

Oswy married Eanfled soon after 642 (Bede, *Hist.Eccles.*, III.15, 24, etc.) and she was living as joint abbess of Whitby in 685, long after Oswy's death (*ibid.*, IV.26). Thus Eanfled must have been

Oswy's second wife. His marriage with Rhieinfellt perhaps took place in about 635 when he was 22. She may have been heiress to the kingdom of Rheged and it probably became gradually occupied by the English as a result of this marriage, not by conquest (Kenneth Jackson in *Celt and Saxon*, ed. N.K.Chadwick, 1963, pp.41-42). Bede mentions only Eanfled as wife of Oswy. Rhieinfellt was probably the mother of Alhfrith, king of Deira 655-664 (DAB 43-44).

RHIEINGAR ferch LLUDDICA, mother of Tudur Trefor. (880). See Lluddica.

RHIEINWG (RHEINWG).

It appears that Rhieinwg is the correct spelling and that 'Rheinwg' is a mis-spelling or another form of the same name. A list of the few occurrences of the names shows that Rhieinwg occurs eight times and Rheinwg once while three cases, being mis-spelt, are doubtful. See BBCS 24, pp.26-27 (1970). At one time it was believed that Rheinwg was the name for Dyfed after it had been reduced in size through the conquest of Ystrad Tywi by Seisyll ap Clydog, king of Ceredigion, from Rhain ap Cadwgon, king of Dyfed. This was proposed by Egerton Phillimore (OP II.221, 224-5, 286; Cy. XI (1892) p.141) and approved by J.E.Lloyd (HW 257, 262, but with some doubts 281-2). Further consideration has led to the conclusion that Rhieinwg was a region including Brycheiniog, and probably some border areas of South Wales. That it derived its name from a certain Rhiain, also called Rhain, whence perhaps the alternative form Rheinwg. See Rhain Hael, and Rhain Dremrudd (PCB in Cy. 24 pp.23-27).

Further evidence is that Walter Map spoke of Brychan's land of *Reynos* (*De Nugis Curialium*, Distinctio II, Cap.xi, ed. M.R.James, 1923, p.81). See s.n. Gwestin Gwestiniog.

Humphrey Llwyd, in *Commentarioli Descriptionis Britanniae Fragmentum*, 1572, fo.61, says of the district between Severn and Wye containing Ross on Wye and the Forest of Dean: 'These regions with the whole of Herefordshire beyond the Wye, before it was occupied by the English, were once called in British *Eryeynnuc* and the inhabitants *Eryenwyr*, but in the 'revised' edition by Moses Williams (1731, p.94) spelt *Ereinwch* and *Ereinwyr*. Lewis Morris made a note of this (*Celtic Remains*, pp.171-2 s.n. Ereinwc). Iolo Morganwg turned the name into Gereinwg (Iolo MSS. pp.116, 136). Humphrey Llwyd entered REINUC in his map of Wales, *Cambriae Typus*, 1573.

RHIEINWYLYDD ferch AMLAWDD WLEDIG. (450)

In the Life of St.Illtud (§1) Illtud is said to have been the son of Bicanus who married '*filiam Anblaud, Britannie regis, Rieingulid* in the British tongue, which in Latin would be *regina pudica*, [modest queen]'. The modern Welsh would be Rhieinwylydd (cf. WCO 102-3), where *rhiain* formerly meant 'queen' and *gwylaid* means 'modest'.

RHIELL ferch LLYWARCH HEN. See Llywarch Hen.

RHIFEDEL ap RHYDEYRN.

Genealogical link in the ancestry of Coel Hen; father of Gradd (HG 10 (Iumetel), GaC 2, ABT 1c in EWGT pp.10, 36, 96).

RHIFERI or RHINERI ap TANGWN. (Legendary).

One of the 'Three Powerful Shepherds' of Ynys Prydain according to a triad (TYP no.16). The name is *Riueri* or *Rineri* in the texts but Rachel Bromwich thinks that both name and patronymic are corrupt (TYP p.498).

RHIGENEU ap RHAIN DREMRUDD. (475)

A prince of the line of Brycheiniog; father of Llywarch (JC 8 in EWGT p.45).

RHINNON RHIN BARFOG. (Legendary).

'R. Stiff-beard'. The owner of bottles in which no liquid would ever turn sour, mentioned in the tale of 'Culhwch and Olwen'. Ysbaddaden the Giant required Culhwch to obtain these for his wedding with Olwen (WM 483, RM 123). It is not told how they were obtained.

RHIOGAN, son of the king of Ireland.

One of forty-two counsellors of Arthur mentioned in the tale of 'Rhonabwy's Dream' (RM 159). In the romance of 'Geraint ab Erbin' he is called Rhiogonedd and is included among those who accompanied Geraint from Arthur's Court to Geraint's dominions (WM 411, RM 265).

RHIRID ap MÔR. (900)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Llywarch. See PP §24(1),(2).

RHIRID ap RHUOL. (500)

Father of Menwyd and ancestor of Mael ap Menwyd (q.v.). See BBCS 20, p.237 (1963).

RHIRID MAWR ab AMADANW. (970)

Father of Ceinfryd the wife of Trahaearn ap Maelog Dda and mistress of Gruffudd ap Llywelyn ap Seisyll. See HL §1j, k in EWGT p.111.

RHITA GAWR. (Legendary).

He appears in Geoffrey of Monmouth's *Historia Regum Britanniae* as Ritho, a giant who had made for himself furs from the beards of the kings he had killed. He sent word to Arthur to cut off his beard carefully and send it to him. Then out of respect to Arthur's pre-eminence over other kings his beard should have the honour of the principal place. If Arthur refused to do so, Ritho challenged him to a duel, with this offer: that the conqueror should have the furs and also the beard of the vanquished for a trophy of his victory. In the conflict Arthur proved victorious, killed Ritho upon Aravius Mons, [Eryri, Snowdon], and took the beard and the spoils of the giant (HRB X.3). In *Brut y Brenhinedd* the giant is named Rhita Gawr.

Details of the fight are told in Peniarth MS.118 p.830 (ed. and trans. by Hugh Owen in Cy. 27 (1917) pp.126-9). It adds to the information given by Geoffrey of Monmouth. The giant was called Lytta, Ritta, Ricca, Rithonwy or Itto Gawr. After the fight on Eryri some of the tribe of the giants removed his body from Eryri to somewhere near Mynydd Aran Mawr in Penllyn and his grave, of great dimensions, is under the place called Bwlch y Groes. A marginal note gives a slightly different version as follows: Itto Gawr called himself king of Gwynedd in the time of Arthur. They met for the fight on the top of a hill called Bwlch y Groes between Mawddwy and Penllyn im Meirionydd. At Itto's wish they cast away their weapons to test their strength. As a result of struggling and rolling they came to the plain, to the place called Blaen Cynllwyd after plucking each other's beards. Whence that hill is called Rhiw y Barfau, [the Slope of the Beards]. After that they fought with their swords, and Arthur killed the giant at the foot of the slope where Itto's grave is to be seen to this day.

Bwlch y Groes is at map ref. SH 9123. The Cynllwyd is a stream flowing from Bwlch y Groes to Bala lake.

There is plenty of local tradition that Rhita Gawr was slain on Snowdon, and the summit was named after him *Gwyddfa Rita*, 'Rhita's Tumulus', because Rhita was supposed to be buried there. It was said that the tumulus was built by the soldiers of Rhita, each of whom took a stone to place it on Rhita's tomb. The place is now generally called *Yr Wyddfa*, 'The tumulus'. Rhys Goch Eryri of Beddgelert (early 15th century) wrote:

On the ridge cold and vast,
There lies Ricca Gawr.

The various spellings found are Ricca, Ritta, Rita, the uncertainty being due to the similarity of *t* and *c* in medieval manuscripts (John Rhys, *Celtic Folklore*, pp.474-9).

Hugh Derfel Hughes placed the grave of Rhita Gawr at Carnedd Rhita Gawr which he identified with Carnedd Llywelyn in Snowdonia, the second highest peak. He quotes *Beaumaris Bay* by Richard Llwyd, 1800, p.24, and attests in support the above quoted lines of Rhys Goch Eryri, who, he says, lived in a cave near the cairn (*Hynafiaethau Llandegai a Llanllechid*, 1866, pp.50, 53).

Iolo Morganwg told a tale of Rhita Gawr which has not been traced to an earlier source, but may have an earlier history. It is found in Llanover MS.C 35 pp.320-322 where its source is described as *o Lyfr Iaco ap Dewi*. (Rachel Bromwich in *Trans.Cym.*, 1969. p.150). The tale is printed in The Iolo MSS, pp.193-4, translation p.605. According to this tale, which is a kind of moral fable, there were two kings in Britain named Nynnio and Peibio between whom a ridiculous quarrel arose. Nynnio pretended to own the sky as his extensive field and Peibio pretended to own the stars as sheep in his field. Nynnio said that Peibio should not graze his sheep in his pasture. Thus the quarrel began which led to destructive war. Then Rhita Gawr, king of Wales, vanquished them and cut off their beards. The twenty-eight other kings of Britain warred against Rhita but were defeated. 'This is my extensive field' said Rhita, and immediately disbearded the other kings. He took up all the beards and made a mantle for himself extending from head to heel.

See also Llanover MS. C 71 pp.217-20, 'Hwedl Rhitta Gawr', in the NLW.

Nynnio and Peibio appear in the genealogies as brothers, sons of Erb, and kings of Gwent and Ergyng respectively. This suggests that Rhita may also be connected with that part of Wales. In keeping with that is the fact that there was a place called Tref Rita mentioned in the Book of Llandaf (BLD 32, 43, 90, 272) and stated by the editor to have been near Llandegfedd, Gwent (5 miles north by east of Newport).

From Geoffrey of Monmouth Ritho found his way into Arthurian Romance and appears in the 'Vulgate' Merlin continuation as Rions, king of the Giants. He likewise makes a mantle of beards and is slain by Arthur (Bruce II.319-20, 322-3); Sommer II.92, 141-60, 409-19). So also in Malory's *Morte Darthur*, I.17-18, 27, II.9.

RHIWALLON ab ARAUDR. (930)

Ancestor of Rhirid Flaidd, patriarch of a tribe in Penllyn; father of Llywarch (HL 13a in EWGT p.119).

RHIWALLON ab AWST. See Awst (1), king of Brycheiniog.

RHIWALLON ap CUNEDDA. (Fictitious). (772-750 B.C.)

A fictitious king of Britain, called Rivallo son of Cunedagius by Geoffrey of Monmouth. He succeeded his father and diligently applied himself to the affairs of government. In his reign there was a rain of blood for three days on end, and there fell vast swarms of flies, followed by a great mortality among the people. He was succeeded by his son Gurgustius [Gwrwst] (HRB II.16). Brut y Brenhinedd calls him Rhiwallon ap Cunedda and adds nothing further.

The story of the rain of blood and plague of mice (*sic*) told by Geoffrey is expanded by Ponticus Virunnius in his 16th century abridgement of the British History. He says that a large and brilliantly feathered partridge (*perdix*) flew into the temple of Diana, where Rivallo was making sacrifice, and addressed to him a prophecy which was afterwards inscribed on the temple walls, and was subsequently discovered and recorded by the first century British poet Gildas Cambrius (q.v.). John Leland believed that 'Perdix' was the pseudonym of one of the early British *vates*. See Perdix. (T.D.Kendrick, *British Antiquity*, pp.57-58).

RHIWALLON ap DINGAD ap TUDUR TREFOR. (960)

Father of Cynwrig ap Rhiwallon and ancestor of families in Powys (ABT 9b, HL 12b in EWGT pp.103, 119). His wife is said to have been Letis ferch Cadwaladr ap Peredur Goch (Peniarth MS.287 p.1).

RHIWALLON ab IDWALLON. (570)

One of a line of princes of Brycheiniog; father of Ceindrech the mother of Cathen (JC 8, in EWGT p.45) who is evidently Cathen ap Gwlyddien of the line of Dyfed.

RHIWALLON ab URIEN. (540)

According to a triad (TYP no.62) the war-band of Rhiwallon ab Urien was one of the 'Three Fettered War-Bands' of Ynys Prydain. The reason for the war-band being fettered is not stated but it may be supposed that it was the same as in the case of the first of the three, that of Cadwallon Lawhir (q.v.).

Rhiwallon is listed as a son of Urien in the 'Hanesyn Hen' tract (ByA §7 in EWGT p.87).

John Rhys thought that he was the same as Rhiwallon Wallt Banhadlen as they are both associated with fetters (*Hib. Lect.*, p.423 n.1), so also Rachel Bromwich (TYP p.168).

RHIWALLON WALLT BANHADLEN.

'R. of the Broom [i.e. yellow] Hair'. On the cognomen see TYP p.498. He is mentioned in a triad (TYP no.4) as one of the 'Three Well-Endowed Men' of Ynys Prydain, the other two being Gwalchmai ap Gwyar and Llacheu ab Arthur. Peniarth MS.50 substitutes Peredur ab Efrog. In another triad (TYP no.17) he is one of the 'Three Fettered Men' of Ynys Prydain, the others being Cadwaladr Fendigaid and Rhun ap Maelgwn. In the WR texts it is explained that they were called 'gold-fettered' because no horse could be found to suit them owing to their size. So they put fetters of gold around the small of their legs, on the cruppers of their horses behind their backs, and two golden plates under their knees.

It has been suggested that he is the same as Rhiwallon ab Urien (q.v.).

RHODRI.

Both Rhodri and Rhydderch are frequently rendered Roderic in English. Etymologically, however, there is no equivalence in either case (OP II.210-1).

RHODRI ab ELISE, king of Gwent. See Arthfael ap Noë.

RHODRI ap HYFAIDD. (d.905).

His death by beheading in Arwystli is mentioned in *Annales Cambriae* s.a. 904 [*recte* 905]. He is called *Rostri* in MS.A, *Rodri filius Heweid* in MS.B, *Rodri vab Himeith* in *Brenhinedd y Saeson*, but wrongly Rhydderch in *Brut y Tywysogion*. He was probably brother to Llywarch ap Hyfaidd, king of Dyfed whose death is recorded in 904. He perhaps succeeded Llywarch for one year before the kingdom fell to Hywel Dda (PCB).

RHODRI ap HYWEL DDA. (d.953).

The death of Rhodri ap Hywel is recorded in *Annales Cambriae* s.a. 954 [*recte* 953]. According to J.E.Lloyd he and his two brothers fought against the sons of Idwal Foel after the death of Hywel in 949 or 950 (HW 344). He is mentioned as one of three sons of Hywel Dda in the expanded 'Hanesyn Hen' tract (ABT §7i in EWGT p.101).

RHODRI ab IDWAL. (d.968).

In *Brut y Tywysogion* we are told that in 968 Rhodri ab Idwal was slain and then Aberffraw was ravaged. His father was perhaps Idwal Foel as stated by David Powel, *Historie of Cambria*, 1584 (1811 reprint pp.42, 51).

RHODRI ab ITHEL, king of Glywysing. (710)

He is mentioned in the Book of Llandaf as witness to several charters:

(1) In the time of bishop Berthwyn, with his father Ithel and brothers Rhys, Meurig and Ffernfael (BLD 191). See s.n. Ithel ap Morgan.

(2) In the time of bishop Terchan, with his father Ithel and brothers Meurig and Ffernfael (BLD 202). See s.n. Ithel ap Morgan.

(3) As king himself in the time of bishop Cadwared (BLD 209b, 210b).

He is probably also the Rhodri mentioned in one of the Llancarfan Charters appended to the Life of St. Cadog (§55). Here he is a contemporary of Conigc, abbot of Llancarfan. See PCB in *Trans. Cym.*, 1948, p.295.

Wendy Davies suggests the approximate dates 730, 745, 765, 765, for the above four charters in BLD (LlCh pp.113-8).

Rhodri 'seems to have been' king of Glywysing (HW 274).

RHODRI FYCHAN ap RHODRI MAWR. (840)

He is included in the list of sons of Rhodri Mawr in the Peniarth MS.127 version of the expanded 'Hanesyn Hen' tract (ABT 7a(G) in EWGT pp.101-2), and LD ii.98. In one version (Peniarth MS.75) of the tract known as 'Disgyniad Pendefigaeth Cymru' (§7) Rhodri Fychan ap Rhodri Mawr replaces the usual Merfyn ap Rhodri Mawr as the person who is supposed to have inherited 'Talaith Fathrafal', i.e. the kingdom of Powys, in the supposed division of Wales on the death of Rhodri Mawr. See NLWJ 16 pp.256, 258 (1970).

RHODRI GAWR. (Legendary).

A giant said to have given his name to Cilfach Rhodri in the parish of Penbryn, Ceredigion (*Y Brython*, 2 (1859) = reprint of 1901 p.444).

RHODRI MAWR ap MERFYN FRYCH. (d.878).

The son of Merfyn Frych according to all authorities (HG 1, GaC 2, MG 1, JC 17, ABT 1e in EWGT pp.9, 36, 38, 46, 96). His mother was Epyllt ferch Cynan Dindaethwy according to GaC 1, MG 1, ByA 27c, ABT 1a in EWGT pp.36, 38, 91, 95, and the mother of Merfyn was Nest ferch Cadell ap Brochwel of Powys (ABT 1k in EWGT p.100). But according to HG 1 and JC 22 Epyllt was the mother of Merfyn Frych, and according to JC 18 Nest was the mother of Rhodri Mawr (EWGT pp.9, 47, 46). The first version is to be preferred in spite of the authority of HW. See s.n. Merfyn Frych.

Rhodri was evidently born in the Isle of Man, the home of his father, for the Annals of Ulster (s.a. 877), when mentioning his death, add a verse in which he is called 'Ruaidri of Manann, gem of delight'.

By Angharad ferch Meurig ap Dyfnwal [Dyfnwallon] he was the father of Cadell, Merfyn, Anarawd, Aeddan and Meurig. By another woman, un-named, he was father of Tudwal [Gloff] and Elise. His daughter Nest was probably mother of Morgan [Hen] ab Owain. This is the probable interpretation of JC §§20, 21 in EWGT p.47. Being a South Wales document it puts Cadell first. The expanded 'Hanesyn Hen' tract, a North Wales document, puts Anarawd first, omits Aeddan and Elise, but adds Gwriad and Gwyddelig. Angharad is the only mother of his sons mentioned (ABT 7a, 6j in EWGT pp.101, 100). Another son, Rhodri, is mentioned elsewhere. See Rhodri Fychan.

Asser in his Life of Alfred, §80, speaks of the six sons of Rhodri. David Dumville thought that 'six' was a mistake (CMCS 4 (1982) p.13).

Rhodri succeeded Merfyn Frych in Gwynedd in 844. He gradually rose to supreme power in Wales. In 855 Cyngen ap Cadell, king of Powys, died and Rhodri seems to have assumed rule in Powys, claiming the right through his grandmother (or mother) Nest daughter of Cadell. In 872 on the death of Gwgon ap Dyfnwallon of Ceredigion, Rhodri seems to have assumed power there also, due to his marriage with Angharad the sister of Gwgon. At his death he held in his grasp all North Wales and that part of the South which was not included in Dyfed, Brycheiniog, Gwent and Glywysing (HW 325).

During his reign Anglesey was ravaged by the Danes from Ireland in 853 or 854 (AC), but in 856 Rhodri avenged himself by killing their leader, Horm (AU s.a. 855). Later, however, he was fighting them again at 'Sunday's Battle' in Anglesey in 877 (AC s.a. 876). He was forced to seek safety in Ireland from their attacks in the same year (AU s.a. 876). In the following year, 878, he was back in Wales and was slain, with his son Gwriad (or brother - AC MS.B and ByT) by the Saxons (AC, AU, s.a. 877). (HW 324-6).

Rhodri is perhaps the Roricus to whom a panegyric was addressed by Sedulius Scottus (No.47). In this he is said to have set up a Christian 'altar' to contain the relics of the saints. Another (No.45), perhaps also addressed to Rhodri, celebrates a victory over the Northmen, perhaps that of 856. No.46 may also be addressed to him. See *Sedulii Scotti Carmina* in *Monumenta Germaniae Historica, Poetae Latini Aevi Carolini IV*, Berlin, 1896, pp.151 ff. (Nora K.Chadwick in *Studies in the Early British Church*, pp.75, 103).

Little is known for certain about the distribution of the kingdom of Rhodri Mawr among his sons (HW 326). Giraldus Cambrensis was the first to describe this, in *Descriptio Kambriae*, I.2. He went against tradition by ascribing North Wales to Merfyn and Powys to Anarawd, and made other errors. The next earliest reference is perhaps that by Dafydd Nanmor (c.1420-1485) in a poem 'Tri meib Rhodri mewn tremyn ei keid' (*The Poetical Works of Dafydd Nanmor*, ed. Thomas Roberts and Ifor Williams, Cardiff, 1923, pp. 118, 203. No.LIII). The poem also occurs anonymously and attributed to others. Here Cadell (the eldest) is ascribed Dinefwr (i.e. Deheubarth), Anarawd Aberffro (i.e. Gwynedd), and Merfyn Powys. (David Dumville in CMCS 4 (1982) p.12).

This corresponds to the usual version which ascribes North Wales to Anarawd with his capital at Aberffraw, Deheubarth to Cadell with capital at Dinefwr, and Powys to Merfyn with capital at Mathrafal. See e.g. Peniarth MS.131 pp.217, 293 ed. in 'Bonedd Henri Saithved' (§j) by Ieuan Brechfa in NLWJ 14 pp.331-2 (1966); 'Disgyniad Pendefigaeth Cymru' (§7) in NLWJ 16 p.258 (1970), Peniarth MS.135 p.330 by Gruffudd Hiraethog, David Powel, *Historie of Cambria*, 1584, (1811 reprint p.29). Robert Vaughan of Hengwrt adds an instruction as to where they should meet if there should be a dispute: If between North Wales and Powys they should meet at *Diffryn Rhianedd*, if between North and South Wales at *Bwlch y Pawl*, and if between South Wales and Powys at *Llyn Wen* upon the Wey (Peniarth MS.234 p.34). See also William Wynne, *History of Wales*, 1774 ed. p.35.

RHODRI MOLWYNOG ab IDWAL IWRCH. (d.754).

He belongs to the line of kings and princes of Gwynedd and was father of Cynan Dindaethwy (HG 1, MG 1, JC 22, ABT 1a in EWGT pp.9, 38, 47, 95). His cognomen appears as *maelwynawc* in MG 1, *molwynawc* in JC 22, *malwynawc* in ABT 1a MSS. A, B, E, but *molwynoc* C, C', D. ByT (Red Book version) spells *maelwynawc* with variation *maelwynawc*. Molwynog became the standard form (HW 231). Idris Foster suggested to PCB that the cognomen was probably for *moelwynog*, 'bald and gray'.

Brut y Tywysogion (s.a. 682) implies that he began to reign in 730. His death is recorded in *Annales Cambriae* in 754 where he is called *Rotri rex Brittonum*.

He perhaps succeeded his father as prince of a very reduced domain, which probably did not extend beyond the limits of Anglesey (HW 231). The traditions of this period are confused, but he was probably succeeded by Cynan Dindaethwy. See discussion in 'Disgyniad Pendefigaeth Cymru' in NLWJ 16 p.255 (1970).

David Powel (presumably from Humphrey Llwyd) stated that Rhodri Molwynog began to reign in the West Country in 720 and fought against the West Saxons. A victory of the Britons at the battle called *Bellum Hehil apud Cornuenses* in AC s.a. 722, and *Vrwydr Heilin* in ByT (Red Book) s.a. 721, is ascribed to Rhodri (*Historie of Cambria*, 1584, (1811 reprint p.12). Later he "was driven by the Saxons to forsake the west countrie, and to come to seeke his own inheritance in Northwales" (*ibid.*, p.13). This is based on *Brenhinedd y Saesson*, text and translation by Thomas Jones, Cardiff, 1971, s.a.721.

RHONGOMIANT, RHONGOMYNIAD, Arthur's Spear.

In the tale of 'Culhwch and Olwen' it is called *Rongomyant* in both texts (WM 459, RM 105) but is corrected to Rhongomyniad in the translation by Gwyn Jones and Thomas Jones, (*The Mabinogion*, Everyman Edition, pp.100, 279), and emended to *Rongomynyat* in CO, line 160. See CO(2) p.65.

Geoffrey of Monmouth mentions it as Ron, Arthur's spear, 'which was hard, broad and fit for slaughter' (HRB IX.4). Brut Dingestow calls it Ron, but the 'Cleopatra' version of Brut y Brenhinedd calls it *Ron gymhynied*, i.e. Rhôn Gymyniad, 'Spear of Command'.

In a late triad (TYP App.IV.8) Rachel Bromwich gives the reading Rongo(m)ian(t), which agrees with the original texts of 'Culhwch and Olwen'.

The words used for spear are *gwayw* (Culhwch & Triad), *glaiif* (ByB).

RHONWEN. (Legendary).

She first appears (though un-named) in the *Historia Brittonum* (§37), as the beautiful daughter of Hengist, brought to Britain by her father in order to further his designs against Vortigern. Hengist invited Vortigern and his officers to an entertainment, and enjoined his daughter to serve them profusely with wine and ale, that they might soon become intoxicated. The plan succeeded and Vortigern, enamoured of the girl's beauty, demanded her of Hengist, promising to give for her whatever he should ask. Hengist demanded the province of Kent, which Vortigern thereupon ceded, and Hengist's daughter was given to Vortigern.

Geoffrey of Monmouth followed the above account (HRB VI.12) and is the first to give her a name which appears as Renwein (Griscom) with variants such as Rowen (Harlech MS.), Ronwen (Faral), etc. Geoffrey adds that Ronwen had Vortimer, her step-son, poisoned (VI.14). In Brut y Brenhinedd the name is Ronwen [Rhonwen]. This name occurs in the triads (TYP nos.37(R) and 59) for Vortigern's wife.

The bards treated Rhonwen as the progenitor of the English nation, using the expressions 'Rhonwen wyrion', 'plant Ronwen', etc. see TYP p.499; BBCS 21 (1965) p.301. Lewis Morris also mentions 'Hil Rhonwen' and 'Llwyth Rhonwen' and found that she was sometimes said to be daughter of Horsa (*Celtic Remains*, p.374 s.n. Rhonwen).

No children of Rhonwen were mentioned until Iolo Morganwg gave her a son, Gotta, the name apparently derived from a son of Hengist called Otha in HB §§38, 56, 58 and Octa in HRB VIII.6 etc. Thus in the 'Myvyrian Third Series' of Triads we find in No.21 that Vortigern "settled the Crown of the Island" on Gotta his son by Alis Ronwen daughter of Hengist. Similarly in Nos.37 and 100. In No.37 he is un-named. In Nos.37 and 100 Rhonwen is a daughter of Horsa. See *Trans.Cym.* 1968 pp.311, 316 and 1969 p.141. In the Iolo MSS. p.45 the son is called Octa son of Vortigern by Alis Ronwen daughter of Hengist. See also s.n. Alis.

RHORE ferch USBER. (Legendary).

One of the 'Three Amazons' of Ynys Prydain according to a triad (TYP no.58). Nothing more is known of her. Rachel Bromwich suggested that the name should be Rhorei to match the other two, namely Llewei and Mederei (TYP p.499). This correction was made by Iolo Morganwg in his version of the triad, No.96 in the 'Myvyrian Third Series'.

RHUDD ap LLYWARCH HEN.

Probably a 'ghost'. The name appears in the list of children of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). It is probably drawn from a stanza of the Llywarch Hen poetry (CLIH I.44) which begins *Bed rud*, probably meaning 'the red grave' not 'the grave of Rhudd', and refers to the grave of Llygedwy ap Llywarch Hen. See CLIH p.94.

RHUDDFEDEL FRYCH. (430?)

‘R. the freckled’. He appears as son of Cateyrn ap Gwrtheyrn and father of Brydw in the very artificial pedigree of Cadell Ddyrnllug in the expanded ‘Hanesyn Hen’ tract (ABT 6k, 9b, 20, HL 2f in EWGT pp.100, 103, 107, 113). An earlier version in Bonedd y Saint (§62 in EWGT p.63) has Eurdeyrn for Cateyrn. All the names between Cadell and Gwrtheyrn except Rhuddfedel Frych are those of known sons of Gwrtheyrn. See s.n. Cadell Ddyrnllug. Nothing is known about Rhuddfedel Frych. He may perhaps be a son of Cateyrn.

The word or name *Ruduedel* occurs in the poem ‘Kanu y Cwrwf’ in the Book of Taliesin (BT 42.8). Lewis Morris quotes the line *Rhudd Fedel rhyfel rhyferthwg* which he ascribes to Owain Cyfeiliog (*Celtic Remains*, p.375 s.n. Rhydd Fedel Frych).

RHUDDLAD, ST.

The saint of Llanrhuddlad, Anglesey (PW 90). Commemorated on September 4 (LBS IV 112). According to Henry Rowlands Rhuddlad was a daughter of a king of Leinster (*Mona Antiqua Restaurata*, 1766 ed. p.157).

RHUDDLWM GOR. (Legendary).

‘R. the Dwarf’. According to a triad (TYP no.28 WR version) his was one of the ‘Three Great Enchantments’ of Ynys Prydain. He taught his magic to his nephew, Coll ap Collfrewy. Other versions of the triad give Gwythelyn Gor, or the like, with no mention of Coll. See Gwyddolwyn Gor.

In the tale of ‘Culhwch and Olwen’ Gruddlwyn Gor is mentioned among those present at Arthur's Court (WM 468, RM 111). Rachel Bromwich suggests that this is the same person and that Gruddlwm should be the form of the name in the triad (TYP p.499).

RHUDDWYN GAWR. (Legendary).

‘R. the Giant’. He is said to have given his name to Caer Rhuddwyn, a fortification on Pentre-gaer Hill near Oswestry. He had two brother giants: Berwyn who owned Caer Berwyn on Mynydd Berwyn, and Myfyr who owned Caer Myfyr on Mynydd Myfyr in Trefyclawdd [Knighton, Radnorshire] (*Y Greal*, p.240; *The Cambro-Briton*, i.342). Apparently from Wynnstey MS.10 fo.75v.

RHUFON ap CUNEDDA WLEDIG. (400)

One of the sons of Cunedda who received as his portion Rhufoniog, a cantref in Gwynedd Is Conwy. See s.n. Cunedda Wledig. Unlike the cases of other sons of Cunedda no direct descendants of Rhufon are given. A.W.Wade-Evans suggested that the kingdom became absorbed into that of Rhos (WCO 186). However a line of princes said to be of Rhufoniog was apparently descended from a certain Breichiol (q.v.) of a later date. See ABT §26 in EWGT p.108.

RHUFON ab EINION ab IDGWYN. (650)

A prince of the line of Rhos, Gwynedd; father of Meirion (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108. In ABT §25 Einion is omitted.

RHUFON ab ENEDWY. (870)

Ancestor of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Cathus (HL §6a in EWGT p.116).

RHUFON BEFR ap DEWRARTH WLEDIG.

‘R. the Radiant’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of the warriors at Arthur's Court (WM 460, RM 106). In the tale of ‘Rhonabwy's Dream’ he is described as a young man with yellow-red hair, without beard or moustache, having the bearing of a nobleman (RM 148). It was hateful to him that Arthur should suffer loss in anything (RM 159). His companions have mead and

bragget in honour, and the right to woo the daughters of the kings of Ynys Prydain. This right they have because in every strait they come in his van and in his rear (RM 149). According to a triad (TYP no.3) he was one of the 'Three Fair Princes' of Ynys Prydain. In another triad (TYP no.23, WR version) he is one of the 'Three Arrogant Men' of Ynys Prydain, instead of Rhun ab Einion. According to TYP no.61 his was one of the 'Three Golden Corpses' of Ynys Prydain. On 'Golden Corpses' see s.n. Madog ap Brwyn.

His patronymic is very variable: Dorath (CO), Deorthach Wledig (R's Dream), Dewrarth Wledig, Deorath Wledig, etc. (TYP no.3), none (TYP no.23), Gwyddno (TYP no.61)

In LIH p.316, ll.18-19 there is a poem attributed to Hywel ab Owain Gwynedd (c.1160) which commences with the lines:

A foaming white wave wets the grave-
mound of Rhufon Befr, chief of princes.

The poem implies a connection between Rhufon Befr and Gwynedd. This agrees with 'Araith Iolo Goch am y rhiain ardderchog' ed. D.Gwenallt Jones, *Yr Areithiau Pros*, p.12, which says: 'The dominions of Rhufon Befr son of Drothach (*sic*) Wledig were formerly Gwynedd'.

He is probably the same as the Rhufawn mentioned in the Stanzas of the Graves, in the Black Book of Carmarthen:

- 42 Elffin took me to test my bardic lore
 for the first time above a leader,-
 the grave of Rhufawn of princely mien.
- 43 Elffin took me to test my bardic lore
 above a leader for the first time,-
 the grave of Rhufawn, buried very young.

(SG pp.126/7). The site is not specified or described. In an elegy to Trahaearn Brydydd Mawr ascribed to Gwilym Ddu of Arfon (c.1320) the grave of a certain Rhufon is mentioned as *hyd Gawrnwy*, 'near Cawrnwy', perhaps Cornwy in Talybolion, Môn. See RBP col.1230, l.12 and ByA §4 (Nwy) in EWGT p.86. The parish of Llanfairyrghornwy is on the north-west corner of Anglesey.

RHUFON HIR.

'R. the Tall'. He is mentioned in the 'Gododdin' of Aneirin, as one of the heroes who made the celebrated raid on Catraeth and died there (CA stanza 33, ll.376-9).

He took the lead, he burst through armies,
Five times fifty fell before his blades;
Rhufon the tall, he presented gold to the altar
and gifts and fine presents to the minstrel.

(Translated by Kenneth Jackson, *The Gododdin*, (1969) p.130). The name Rhufon also occurs with others in stanza 82, l.1002.

RHUN, father of Meigen. See Meigen ap Rhun.

RHUN ab ALUN DYFED. (Legendary).

He is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (v.24):

Whose is the grave at Rhyd Faen-ced
with its head downhill?
The grave of Rhun son of Alun Dyfed.

The stanza is given differently in Peniarth MS.98B (v.18):

Above the ford of the rough stone [Rhyd y Garw Faen] ...
is the grave of Rhun son of Alun Dyfed.

(SG pp.122/3, 136/7).

The following appeared in Peniarth MS.177 p.129, by Gruffudd Hiraethog, but is now illegible. It was copied by Simwnt Fychan in Cardiff MS.4.265 old fo.209v:

*Run ap Alvn Dyved yr hwnn a gladdwyd yn ymyl y Ryd Galed yn y Gwynvynydd
yMhennllyn. Ac yno y llas ef pann giliodd o Giltalgarth.*

Rhun ab Alun Dyfed who was buried on the edge of the Hard (or Difficult) Ford in the Gwynfynydd in Penllyn. And there he was killed when he retreated from Ciltalgarth.

Ciltalgarth is a township in Llanfor, Penllyn (WATU).

Rhun ab Alun Dyfed, through a son Dyfrig, was said to be ancestor of Rhun ap Dinawal, patriarch of a tribe in Cyfeiliog. See PP₂ §34(2).

RHUN ap ARTHGAL, king of Strathclyde. (830)

The last in the pedigree of the kings of Strathclyde in the 'Harleian' genealogies (HG 5 in EWGT p.10). He appears to have succeeded his father as king of Strathclyde in 872 when the latter was slain through the counsel of Constantine son of Kenneth, king of the Scots. See s.n. Arthgal. In spite of this he allied himself to the family of Kenneth mac Alpin, by marrying the daughter, un-named, of Kenneth. By her he was the father of Eochaid who became king of the Scots as well as of Strathclyde (CB p.184).

He evidently died in or before 878 when his son Eochaid (q.v.) became king.

RHUN ap BELI. (Legendary).

He is mentioned in a triad (TYP no.20) as one of the 'Three Red Ravagers' of Ynys Prydain. The 'WR' text adds that for a year neither grass nor plants would spring up where one of the three had walked. In another triad (TYP no.13W) he is mentioned as the father of Gwyddar.

Rhun ap Beli is also mentioned in a poem by Hywel Foel ap Griffri on Owain Goch ap Gruffudd, who had been imprisoned in 1254 by his brother Llywelyn ap Gruffudd:

If he were a free man, like Rhun ap Beli,
He would not let Lloegr burn his borders.

(LIH p.56, ll.20-21). See Thomas Stephens, *The Literature of the Kymry*, 1876 ed., p.363. His father, Beli, is not identified. See TYP p.500.

RHUN ap BRYCHAN.

The name does not occur in the earliest list of the children of Brychan in 'De Situ Brecheniauc', but is included in 'Cognatio Brychan' (§14(6) in EWGT p.18): 'Rhun, himself called a saint in Manan'. This corresponds to the version in Jesus College MS.20 (JC 2(7) in EWGT p.43): 'Rhunan ap Brychan is in the [place] called Manaw'. But Cognatio Brychan is probably itself somewhat corrupt. See discussion s.n. Papai, which suggests that 'Cognatio' should read: *Run [in] Martherrun apud Keueilioc*, 'Rhun in Merthyr Rhun in Cyfeiliog' (PCB). No such place as Merthyr Rhun is now known. On the other hand it is said that Marown church in the Isle of Man was ascribed to Runus or Runo in 1511 (LBS IV.109 n.1).

The version in the 'Hanesyn Hen' tract, called 'Plant Brychan' in EWGT p.81, does not mention Rhun. But an extended version in Peniarth MS.127 adds an item (§2u in EWGT p.82): 'Docvan [for

Doewan] and Rhawin and Rhun sons of Brychan. I do not know where they are resting'. This is the first appearance of Doewan (q.v.) and Rhawin as sons of Brychan. Rhawin is probably a doublet of Rhun or of Rhain.

RHUN ap CENELAPH DREMRUDD. (530)

A prince probably of Powys, father of Madog ap Rhun and ancestor of Eliffer ap Gronwy (JC 16 in EWGT p.46).

RHUN ab EINION, RHUN RYFEDDFAWR. (480)

'R. of Great Wealth'. Rhun ab Einion is mentioned in a triad (TYP no.23) as one of the 'Three Arrogant Ones' of Ynys Prydain. The 'RW' version of the triad substitutes Rhufon Befr. He is evidently the same as the person who appears as a descendant of Coel: 'Rhun ab Einion ap Ceneu ap Coel Hen' (JC §35) and 'Rhun ab Einion ap Mar ap Ceneu ap Coel' (ByA §14). See EWGT pp.48, 88.

Also in the expanded 'Hanesyn Hen' tract we find Perweur ferch Rhun Ryfeddfawr ab Einion ap Mar ap Ceneu ap Coel, as mother of Beli ap Rhun ap Maelgwn (ByA §29c in EWGT p.91). This shows that Rhun Ryfeddfawr is the same as Rhun ab Einion. A commoner version of the latter pedigree substitutes Maeswig Gloff (q.v.) for Mar. Perweur ferch Rhun Ryfeddfawr is the subject of a triad. See the name.

Rhun Ryfeddfawr is mentioned in the 'Llywarch Hen' poetry, where Llywarch Hen is represented soliloquizing after the death of Urien. (CLLH III.33). In the next two stanzas he is called Rhun, without cognomen. In this context it is reasonably certain that this is Rhun ab Urien. See CLIH p.132, TYP p.503).

RHUN ab ENEAS LEDEWIG. See Eneas Ledewig.

RHUN ap GWYDDNO. See Gwyddno ap Cawrdaf, Gwyddno Garanhir.

RHUN ap LLYWARCH. (970?)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Seisyll. See PP §24(2).

RHUN ap MAELGWN GWYNEDD. (500)

He appears in nearly all the pedigrees of the line of Gwynedd, being father of Beli (HG 1, GaC 1, JC 22, etc. in EWGT pp.9, 36, 47, etc.).

He is mentioned in the triads as one of the 'Three Fair Princes' of Ynys Prydain (TYP no.3), and one of the 'Three Fettered Men' of Ynys Prydain. The WR versions call them 'Gold-fettered' because no horse could be found to suit them owing to their size. So they put fetters of gold around the small of their legs, on the cruppers of their horses behind their backs, and two golden plates under their knees (TYP no.17).

The tallness of Rhun is referred to in the tale of 'Rhonabwy's Dream' where we are told of a big curly-headed auburn man (RM 159) who is later said to be 'Rhun ap Maelgwn Gwynedd, a man whose authority is such that all men shall come and take counsel of him' (RM 160). He is sometimes called Rhun Hir, 'the tall', for example in the pedigree in JC 22, above. The epithet 'hir' is also found in poetry, e.g. that of Meilir Brydydd (LIH p.1, l.24) and Gruffudd ap Dafydd ap Tudur (RBP col.1265, l.31). This tallness was characteristic of his family. See Maelgwn Gwynedd, Cadwallon Lawhir, Cadwaladr Fendigaid.

In 'Hanes Taliesin' Rhun ap Maelgwn is sent by his father to test the chastity of the wife of Elffin ap Gwyddno and to see if Elffin's boasts were true. We are told that Rhun was one of the lustiest men in the world and that neither woman nor maiden with whom he became associated came away with her reputation intact. Rhun set out fully intending to despoil Elffin's wife, but Taliesin foresaw his plans and frustrated them by arranging for the wife's maid to take the place of her mistress, dressed in her

clothes and with her rings on her fingers. Rhun sat down to a meal with her, she became inebriated and Rhun gave her a drug which put her to sleep. Then Rhun cut off her little finger on which was Elffin's signet ring, and had his way with her. When Rhun returned in triumph to Maelgwn's court Elffin was able to prove that the so-called evidence of his wife's unfaithfulness was unfounded. See further s.n. Elffin ap Gwyddno. We hear no more of Rhun in this tale. See Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.168-9, Charlotte Guest, *The Mabinogion*, Everyman edition, pp.269-70.

According to the expanded 'Hanesyn Hen' tract the wife of Rhun and mother of Beli was Perweur (q.v.) ferch Rhun Ryfeddfawr. His mother was Gwallwen ferch Afallach (ByS §28c, d in EWGT p.91).

In the Life of St.Cadog we are told that Maelgwn had had a disagreement with St.Cadog, had been discomfited and been forced to grant certain privileges to the saint (§§23, 69). Later his son Rhun set out from Gwynedd with a band of men to rob and lay waste in the south. Before they left, Maelgwn strictly bade them not to inflict any injury on Cadog and his people. The people trusted Maelgwn's men because of the covenant. Rhun invaded Gwrinydd and drove considerable plunder to his camp, but some of his men ventured into neighbouring Penychen, which was part of Cadog's territory. They caused trouble by setting fire to a barn. The smoke drifted to where Rhun was and caused him and his men to become blind. When he discovered the cause Rhun sent for Cadog, apologized, and he and his men received back their sight. Rhun ratified the previous privileges to Cadog and gave him presents, including a sword which Cadog later gave to Gwrgan Frych, a king in Glamorgan (§24).

According to the tract 'Disgyniad Pendefigaeth Cymru' (§1 ed. in NLWJ 16 p.257) after the death of Maelgwn, his son Rhun expected to succeed. But because Rhun's mother, Gwallwen, was Maelgwn's mistress, he was not acceptable to some as prince, only as regent. On these grounds Elidir Mwynfawr laid claim to the throne, but he was killed in Arfon. See further s.n. Elidir Mwynfawr. The sequel is told in the Chirk Codex of the Welsh laws: The men of the North came to avenge the death of Elidir, among whom were Clydno Eidyn, Nudd Hael, Mordaf Hael and Rhydderch Hael. Then Rhun ap Maelgwn and the men of Gwynedd rose up in arms and came to the bank of the Gwerydd in the North, and there they were long disputing who should take the lead through the river Gwerydd. And Rhun dispatched a messenger to Gwynedd to ascertain who were entitled to lead. Some say that Maeldaf Hynaf, the lord of Penardd, adjudged it to the men of Arfon; Iorwerth ap Madog affirms that it was Idno Hen [who assigned it] to the men of the black-headed shafts. And thereupon the men of Arfon went in the van, and were good there. And Taliesin sang:

I heard the clash of their blades,
with Rhun in the rush of armies,
the men of Arfon of red spears.

(Text and trans. in TYP pp.501-2). 'And then on account of the length of time they remained in arms, their wives slept with their bond-servants: and on that account Rhun granted them fourteen privileges.' These were called *Breiniau Gwŷr Arfon*. (Aneurin Owen, *Ancient Laws and Institutes of Wales*, I.104). The Gwerydd is said to be the Forth. See John Morris-Jones in Cy.28 (1918) pp.61-62.

'Rhun got the sovereignty from then onwards, and that was fitting' (Disgyniad Pendefigaeth Cymru, §1).

It is probably Rhun ap Maelgwn whose grave is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (v.70):

The graves on the Morfa,
few are they who lament them:
.
there is Rhun, ardent in battle.

The place is almost certainly Morfa Rhianedd, between Great and Little Orme's Head near Llandudno and near the legendary site of Maelgwn's Court at Degannwy. See SG pp.115, 130-3.

It was suggested by Edward Lhuyd that Caerhun, the site of a Roman fort in Arllechwedd, near the west bank of the Conwy, is named after Rhun ap Maelgwn (Gibson's edition (1695) of Camden's *Britannia*, p.670). This has been generally accepted (HW 167 n.25; J. Lloyd-Jones, *Enwau Lleoedd Sir Gaernarfon*, p.37). The poet Cynddelw refers to the north-Welsh rulers as 'the lineage of Rhun', 'the children of Rhun', and to Gwynedd as 'the land of Rhun ap Maelgwn' (LIH pp.107, 1.16; 89, 1.32; 180, 1.17; TYP p.502).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth introduced discord by substituting Einion for Rhun as son and successor to Maelgwn and father of Beli (HRB XII.6). This was remarked on in MG §1 in EWGT p.38: 'Beli ap Rhun ap Maelgwn Gwynedd according to the manner of the bards, but according to the History, Beli was the son of Einion ap Maelgwn Gwynedd'.

Geoffrey says that Rhun ap Maelgwn, after the death of his brother Einion, was driven out by the Saxons, came to Armorica and bestowed his daughter, un-named, on Hoel, the son of that great Hoel who shared in Arthur's conquests (XII.6). The various versions of Brut y Brenhinedd copy or adapt Geoffrey in various ways. The daughter of Rhun is named Tymyr in Peniarth MS.131 p.54 (c.1510) and by Robert Vaughan, copied in Panton MS.51 fo.124.

RHUN ap MORGYNHOR.

Genealogical link in the ancestry of Ednywain ap Bradwen, patriarch of a tribe in Meirionydd; father of Cydifor. See PP §25(1).

RHUN ap NEITHON ap CATHEN.

The last of a line of otherwise unknown princes mentioned in the 'Harleian' genealogies (HG 16 in EWGT p.11).

RHUN AP NEITHON ap SENYLLT. (515)

Member of a line of princes whose descendants are found in the Isle of Man; father of Tudwal (HG 4, JC 19 in EWGT pp.10, 46). H.M.Chadwick thought that this family originally came from Galloway having been expelled by the English shortly before 550 (*Early Scotland*, p.146), or by Urien Rheged? (PCB). If so this would probably have been in the time of Rhun ap Neithon or his father (PCB).

RHUN ap NWYTHON. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 464, RM 109).

Geoffrey of Monmouth mentions Run map Neton as one of the persons present at Arthur's special coronation (HRB IX.12). In Brut y Brenhinedd he occurs as Run map Nwython in the Red Book text (RBB p.200) and similarly in other versions.

See further s.n. Nwython.

RHUN ap PEREDUR. (Fictitious). (186-179 B.C.)

A fictitious king of Britain, called Runo son of Peredurus by Geoffrey of Monmouth. He succeeded his cousin Enniaunus son of Iugenius [Einion ab Owain] and was succeeded by another cousin, Geruntius son of Elidurus [Geraint ab Elidir]. Nothing further is said of his reign (HRB III.19). Brut y Brenhinedd calls him Rhun ap Peredur and adds nothing more.

RHUN ap PYD. See Panna ap Pyd.

RHUN ab URIEN RHEGED. (550)

According to the Historia Brittonum (§63) it was *Rum map Urbgen* [Rhun ab Urien] who baptized Edwin of Northumbria. This contradicts Bede who says that Paulinus baptized Edwin in 627 (*Hist. Eccles.*, II.14). Paulinus was certainly in charge of the missionary work, and we can assume that

Rhun at least aided him, and possibly did the actual work of baptizing. The statement of HB is repeated in the *Annales Cambriae* (s.a. 626) but this cannot be regarded as independent evidence. See Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.33. Alternatively it has been suggested that Rhun baptized Edwin while he was in exile in Gwynedd but that this was not acceptable to Paulinus and The Roman Church (A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Antiq.Soc.*, 27 (1950) p.80, Nora Chadwick, *Celt and Saxon*, p.164). This could have been c.590 (PCB).

Some manuscripts of HB identify Rhun with Paulinus (Mommmsen, p.207), but Kenneth Jackson ruled this out as "a clumsy attempt to reconcile the two versions." (*ibid*, p.33). See also TYP p.503.

It is reasonable to suppose that he is the same as the Rhun father of Rhwyth the father Rhieinfellt the first wife of Oswy of Northumbria mentioned in HB §57 (Kenneth Jackson, *loc.cit.*, p.41; TYP p.503).

The Chartres fragment of the *Historia Brittonum* begins with this heading:

Incipiunt exberta [read excerpta] ffil]ii Urbacen [read Urbagen] de libro sancti Germani inventa.

'Here begin excerpts of the son of Urien found in the book of St.Germanus'.

It is generally agreed that this son of Urien is Rhun ab Urien. See s.n. Nennius.

In the Llywarch Hen poetry Rhun is mentioned in three stanzas of the poem where Llywarch Hen is represented soliloquizing after the death of Urien (CLIH III.33-35). He speaks of presents given him by Rhun. Rhun is not said to be son of Urien, and in one place he is called Rhun Ryfeddfawr which suggests Rhun (q.v.) ab Einion. But Rhun ab Urien is the most natural interpretation (CLIH p.132). In another poem, about Mechydd ap Llywarch Hen, there is a reference to Owain Rheged, i.e. Owain ab Urien, and to 'Rhun's fight with another hero' (CLIH VII 18, 22). Here again it is only conjecture, but probable, that this was the son of Urien (CLIH p.185).

If Rhun fought with his father against Bernicia in his youth, he could have "entered the church in his old age (there is nothing improbable about this), and it appears that he had forgiven his enemies." (Kenneth Jackson, *loc.cit.*, p.33).

The 'Hanesyn Hen' tract includes Rhun in its list of the sons of Urien (ByA §7 in EWGT p.87).

RHUN BALADR BRAS. (Fictitious). (929-890 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Rud Hudibras, or simply Hudibras in some versions. He was the son of Leil [Lleon] and succeeded his father in the kingdom. At the beginning of his reign he settled the civil strife which had broken out at the end of his father's reign. He founded *Kaerreint* (for *Kaerceint*) [Caergeint], which Geoffrey identified with Canterbury, *Kaergueint* [Caerwynt], i.e. Winchester, and the town of *Mons Paladur* [Castell Mynydd Paladr], i.e. Spearmount, Shaftesbury. At this place an eagle spoke while the wall of the town was being built. Geoffrey disdained to repeat the speech as he considered it to be untrue! (HRB II.9). However other versions of the 'History' were more forthcoming. See s.n. Eryr. Rud Hudibras was succeeded by his son Bladud [Bleiddud] (II.10).

Brut y Brenhinedd calls him Rhun Baladr Bras (R. Broad-spear) ap Lleon and tells the same story using names shown above in [].

Rhun Baladr Bras is included in the tract of the 'Twenty-four Mightiest Kings' (§6 in *Études Celtiques*, XII (1968) p.169). Here his third foundation is identified with Exeter (var. Leicester, Worcester).

He is called Hudibras or Huddibras in Spenser's *Faerie Queene* (II.x.25) and the name is also used for another person (II.ii.17). The name Hudibras was used for, and in, a lengthy satire by Samuel Butler (1512-80).

RHUN GAWR. See Tringer ap Nudd Nod.

RHUN HIR. See Rhun ap Maelgwn Gwynedd.

RHUN RHUDD BALADR ap LLARY. (570)

‘R. of the Red Spear’. Genealogical link in the ancestry of Gwineu Deufreuddwyd; father of Bywdeg (MG 3, ABT 1b, etc. in EWGT pp.39, 96).

RHUOL ap TEGOG. (470)

Father of Rhirid and ancestor of Mael ap Menwyd. See BBCS 20 p.237 (1963).

RHWYDRYS, ST.

The Saint of Llanrhwydrys, Môn (PW 90). Festival on November 1 according to Browne Willis, *Bangor*, 1721, p.280 (LBS IV.112). A late version of *Bonedd y Saint* by Thomas Wiliems (c.1600) makes him son of Rhwydrhieni, king of Connaught (ByS §91 in EWGT p.66).

RHYBRAWST, wife of Brychan. See Eurbrawst.

RHYCHWYN, ST.

The saint of Llanrhychwyn, Nanconwy, Gwynedd (PW 85). Commemorated on June 12 according to a few calendars (LBS I.72) but the generally accepted date is June 10 (LBS IV.114).

Some late versions of *Bonedd y Saint* make him son of Helig ap Glannog (ByS 42(F), AchS 11 in EWGT pp.60, 69).

RHYCHWYN FARFOG. (430)

‘R. the Bearded’. He is described as being of Bodrhychwyn in Rhos, [Gwynedd], a township in Llanfair Talhaearn; father of Cynwac or Cynwas and grandfather of Garannog Glewddigar (ByS 72, HL 11 in EWGT pp.65, 119).

RHYDDERCH, fictitious king of Britain. (Second century B.C.)

Geoffrey of Monmouth calls him Rederchius, 21st of the 25 kings who reigned after the death of Catellus [Cadell ap Geraint] and before the accession of Heli [Beli Mawr]. He succeeded Redion [Rhydion] and was succeeded by Samuil Penissel [Sawyl Benisel]. Nothing further is said about his reign.

Brut y Brenhinedd calls him Rhydderch and adds nothing to Geoffrey's account, except that the ‘Cleopatra’ text makes him son of Rhydion and father of Sawyl Benisel. Similarly MP 1 in EWGT p.121. This disregards chronology.

RHYDDERCH ab ELGAN WEFL-HWCH.

Genealogical link in the ancestry of Cydifor [Fawr] ap Gollwyn, patriarch of a tribe in Dyfed; father of Gwyn (ABT 18b in EWGT p.106).

RHYDDERCH ap HYFAIDD. See Rhodri ap Hyfaidd.

RHYDDERCH ap IESTYN. (d.1033).

He seized power in South Wales after the death of Llywelyn ap Seisyll in 1023, and was himself slain by the Irish in 1033 (ByT). He was the founder of a house which, though it failed to retain its hold upon the crown of Deheubarth, nevertheless played a prominent part in Welsh history during the eleventh and twelfth centuries (HW 347). His descendants were associated with Ergyng and Gwent Uchaf (HW 361) and Gwynllŵg (HW 771). See also ABT 17 in EWGT p.105. His sons were Caradog, Rhys and Gruffudd (ByT).

He appears in the Book of Llandaf as a witness to a grant of land at St.Maughan's near Monmouth (BLD 264-5).

He is said to have been the son of Iestyn ab Owain ap Hywel Dda (LD i.143, 144, ii.99; Harleian MS.5835 p.7). Though late, these authorities are credible, unlike other versions which make him son of Iestyn ap Gwrgan, a chronological impossibility. Iestyn ab Owain is called Lord of Iestynton (LD i.107, 133, ii.93), i.e. Eastington (OP I.420), a manor in Rhoscrowther, Dyfed (WATU). In keeping with this, one family, the Cradocks, later Newtons, which claimed descent from him, is found in Dyfed. See WG 1 Vol.4 p.761.

RHYDDERCH ab OWAIN. (755)

A prince of the line of Strathclyde; father of Dyfnwal (HG 5 in EWGT p.10).

RHYDDERCH ERYR ap DOS. (Legendary).

An additional son of Dos (wrongly Endos) ap Deigr mentioned by Lewys Dwnn. See note to ByA §21 in EWGT p.149.

RHYDDERCH FAWR.

Edward Lhuyd wrote in Peniarth MS.120 p.490: "Rudherch vawr last lo. of Gower, of y^e Brittain before it was conquered by strangers". Again p.493: "Llanridian ... within this parish are 1: [lordship] or manor of Webly ... within the 1: of Webly stood a castle of that name ... It is said y^e Rudderch vawr was y^e last 1: of Gowyr of y^e Brittain, and that he sometime did dwell within this Castle." Edited in *Parochialia*, III. 139, 144.

RHYDDERCH HAEL, king of Strathclyde. (540), (d.614?)

The *Historia Brittonum*, in the section dealing with the kings of Bernicia, says (§63): 'Hussa reigned seven years. Against him fought four kings, Urbgen, Riderc Hen, Guallanc [*read* Guallauc] and Morcant,' i.e. Urien, Rhydderch Hen, Gwallog and Morgan. Husa probably reigned 585-592 in Bernicia (Peter Hunter Blair in *Studies in Early British History*, ed. Nora K. Chadwick, 1954, p.149). Rhydderch was the son of Tudwal Tudclyd, descended from Dyfnwal Hen of the line of kings of Strathclyde (HG 5, 6, BGG 8, ByA 18 in EWGT pp.10, 73, 89). In HG his cognomen is *Hen*, 'Old', as in HB but in BGG and later references it is regularly *Hael*, 'Generous'. In ByA he is called Rhydderch Hael *glaer ag ardderchddrud*, 'bright and splendid hero'. This is reminiscent of Iolo Goch who wrote *Rhydderch gwr ardderchawc*, 'R. splendid man' (*Gwaith*, ed. D.R.Johnston, p.81, VIII, 1.4).

In the *Life of St.Kentigern* by Jocelin of Furness we are told that Rederech was raised to be king over the *regnum Cambrinum*, having been baptized in Ireland. He strove to restore the Christian religion in his kingdom which had been almost totally destroyed. He sent messengers to Kentigern, who had been driven out by Morken's kin, and invited him to return to *Cambria* [Cumbria] (§§29, 30).

Kentigern returned and was met at Hoddam in Dumfriesshire by Rederech who encouraged him to settle in his kingdom. Kentigern remained in great favour with the king. Rederech's queen, Languoreth was cured of barrenness by Kentigern, and she bore a son named Constantine (§33). See further s.n. Languoreth. There was a fool at Rederech's court named Laloecen. See Llallogan.

In the Chirk Codex of the Welsh Laws we are told that the men of the North invaded Arfon to avenge the death of Elidir Mwynfawr who had been killed there. Rhydderch Hael was one of these invaders, the others being Clydno Eidym, Nudd Hael and Mordaf Hael. They were driven out by Rhun (q.v.) ap Maelgwn Gwynedd.

In the triads Rhydderch is called one of the *Tri Hael*, 'Three generous ones', of Ynys Prydain, the other two being Mordaf Hael and Nudd Hael (TYP no.2). Rhuddlwyd (Dun-grey), his horse, is called one of the 'Three Pack-Horses' of Ynys Prydainn (TYP no.43) but in The Black Book of Carmarthen (BBC 28.5) it is called Druddlwyd (Spirited Grey) (TYP p.108). In the poem known as 'Canu y Meirch' in the Book of Taliesin (BT 48) one of the Three Cloven-hoofed horses was Llwyd Lliw Elleic (Grey Tawny colour), the horse of Rhydderch the Giver. See TYP pp.c-cii). Rhydderch's daughter, Angharad Tonfelen, was one of the 'Three Lively Maidens' of Ynys Prydain (TYP no.79). Another daughter of Rhydderch was named Gwladus according to the expanded 'Hanesyn Hen' tract (ByA §20 in EWGT

p.89). Later versions say that she was the mother of Ieuaf and Ceneu sons of Brwydr Ddiriaid, but this is probably an error. See BBCS 18 p.246 (1959).

The Welsh 'Myrddin' poetry and Geoffrey of Monmouth's 'Vita Merlini' both imply that Rhydderch Hael took part in the battle of Arderydd, which took place in 573. See s.n. Myrddin Wyllt. In this battle it appears that Rhydderch Hael, with Gwrgi and Peredur sons of Eliffer Gosgorddfawr were ranged against Gwenddoleu ap Ceidio and Aeddan Fradog, i.e. Aedán mac Gabráin, who became king of the Scots of Dál Riada, 574-606. The result was the defeat and death of Gwenddoleu. Rhydderch's 'supporter' or 'champion' at the battle was Gwasawg (q.v.). That there was a tradition of enmity between Rhydderch and Aeddan is illustrated in a triad (TYP no.54) where it is said that one of the 'Three Unrestrained Ravagings' of Ynys Prydain was when Aeddan Fradog came to the court of Rhydderch Hael at Alclud and left neither food nor drink nor beast alive. See further s.nn. Arderydd and Aeddan Fradog.

Dyrnwyn, the sword of Rhydderch Hael, was reckoned one of the Thirteen Treasures of Britain. If anybody other than Rhydderch drew it from its scabbard it would burst into flame. Rhydderch never refused it to anyone who asked for it, but when its properties were appreciated it would be returned to him. That was why he was called 'the generous'. See *Llên Cymru*, V. pp.33 f; *Études Celtiques*, X (1963) p.462.

A tale illustrating Rhydderch's generosity is told in the Life of St.Kentigern, §37.

In Adamnan's Life of St.Columba (d.597) (Ed. William Reeves, Edinburgh, 1874) there is a chapter (I.8) headed *De Rege Roderco filio Tothail qui in Petra Cloithe regnavit*, 'who reigned in The Rock of the Clyde', that is Alclud = Dumbarton (HW 165). Rhydderch enquired of Columba whether he would be killed by his enemies. Columba prophesied that 'he shall never be delivered into the hands of his enemies; he will die at home on his pillow.' 'And the prophecy of the saint ... was fully accomplished, for ... he died quietly in his own house.'

In the Life of St.Kentigern (§§44-45) we are told that Rhydderch died within a year after Kentigern. The year is probably 614. See s.n. Cyndeyrn Garthwys.

Rhydderch's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (no.13):

At Abererch [is the grave of] Rhydderch Hael.

(SG pp.120/1). Abererch is in Llŷn and this site hardly accords with what we know of the life of Rhydderch Hael. Thomas Jones suggested that his grave might have been identified with the cromlech near the present village of Four Crosses [Y Ffôr] (*ibid.*, p.114). This is evidently a case of the secondary localization in Wales of a tradition about a northern hero (TYP p.505).

In 'The Conversation between Myrddin and his sister Gwenddydd', a poem in the Red Book of Hergest, Myrddin prophesies that Rhydderch Hael will be succeeded by Morgan Mawr ap Sadyrnin (Col.577, stanzas 9 and 10). This may be questioned. See s.n. Morgan Mawr ap Sadyrnin.

Carrutherstown in Dumfriesshire perhaps takes its name from Caer Rydderch. Compare W.J.Watson, *The Celtic Place-names of Scotland*, 1926, p.368.

RHYDEYRN ap DEHEUWAIN. (Fictitious).

Father of Gwrtheyrn Gwrtheneu in some pedigrees (Buchedd Beuno §24, ABT §9b in EWGT pp.30, 103).

RHYDEYRN ab EUDDIGAN.

Genealogical link in the ancestry of Coel Hen; father of Rhifedel (HG 10, ABT 1c in EWGT pp.10, 96). Other versions in EWGT are slightly corrupt.

RHYDION, fictitious king of Britain. (Second century B.C.)

Called Redion by Geoffrey of Monmouth who makes him 20th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded

Eldol [Eidol] and was succeeded by Rederchius [Rhydderch]. Nothing further is said of his reign (HRB III.19).

Brut y Brenhinedd calls him Rhydion and adds nothing more. But The 'Cleopatra' version makes him son of his predecessor and father of his successor, which is chronologically impossible; similarly MP 1 in EWGT p.121. See s.n. Cadell ap Geraint.

RHYDOCH ap BRYCHAN.

The original entry in De Situ Brecheniauc §11(11) was probably *Rydoch filius Brachan inde dicitur Ton Ridoch*. See EWGT p.15. Rydoch is probably the saint of Lanreath in Cornwall, formerly Lanredoch (A.W.Wade-Evans in *Trans. Brecknock Society*, I, Cardiff, 1930, p.10; G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, "Cornish Saints" series No.25, 1930, p.49).

It appears that an early attempt was made to identify Rhydoch with St.Iudoc (Josse), patron of St.Josse-sur-mer, near Étaples in Picardy, for in the manuscript Rydoch is glossed *.i. Iudoc*, 'in Francia' has been inserted after Brachan, and 'Windouith', glossed *eurus de vent*, ('south-east wind?'), has been inserted after Ton Ridoch. Similar statements, sometimes corrupt, are found in the later Brychan documents (CB 14(11), JC 2(11), PB 2i). See EWGT pp.15, 18, 43, 82. JC says 'in France in the place called Twmb Reidoc'. PB has Cadawc, with variations, Rhodawg, Rydderch. In Peniarth MS.178 p.22 it becomes two names Ridaorch and Rodoch. In Llanstephan MS.187 p.217 and Cardiff MS.4.22 p.48 the name appears four times in the list of sons of Brychan: Rhidorch, Rhodawrch/Rhodorch, Cradog, Cadawg. Similarly in a list by Nicolas Roscarrock (LBS I.313).

Egerton Phillimore pointed out that Iudoc is the Breton saint also known as St.Josse, and suggested that the gloss 'de vent' means Winchester where the relics of St.Iudoc were deposited in 903 according to ASC MS F. He took Windouith to be somebody's reading of Quentauc, Cwantawic, or some other form of the name which had been identified with Étaples in Picardy (Wade-Evans, *ibid.*, pp.9-10).

RHYMHI, GAST.

'The bitch Rhymhi'. In the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen' we find 'the two whelps of the bitch Rhymhi, Gwyddrud and Gwydden Astrus.' (WM 467, RM 111). Later in the same tale we are told that Arthur went in search of the two whelps of the bitch Rhymhi. He heard that she was at Aberdaugleddyf [Milford Haven] in the shape of a she-wolf. Arthur went in his ship Prydwen, and others by land to hunt the bitch, and in this wise they surrounded her and her two whelps, and God changed them back into their own form (RM 132). They are not mentioned again and we are not told why they were required for the wedding of Culhwch and Olwen. See further s.n. Gwyddien Astrus.

Rhymi is a place-name which is more commonly written Rhymni, i.e. Rumney, two miles north-east of Cardiff (OP I.252, 258).

RHYS ab ARTHFAEL. (795)

A prince of the line of Glywysing who appears as father of Hywel ap Rhys in Jesus College MS.20 (JC §§9, 10, 12) and later in ABT 15, MP 3. See EWGT pp.45, 105, 122. His mother was Brawstudd ferch Gloud of Buellt (JC §14 in EWGT p.45). For his father see Arthfael ap Rhys.

He was commemorated by his son Hywel ap Rhys on a monument at Llantwit Major (see Hywel ap Rhys).

RHYS ab EINUDD, error for Rhys ab Ithel.

RHYS ap GORBONION. See Regin son of Gorbonianus.

RHYS ab ITHEL, king in Glywysing. (725)

He appears as a member of the line of Gwent and Glywysing (HG 29, JC 9, ABT 15 in EWGT pp.12, 45, 105). Some late pedigrees call him wrongly Rhys ab Einudd (MP 3 in EWGT p.122).

In the Book of Llandaf he appears with his brothers Rhodri, Meurig and Ffernfael and his father Ithel as witness to a charter in the time of bishop Berthwyn (BLD 191); later with his brother Meurig, who was king, in the time of bishop Terchan (BLD 204). He finally appears as king himself (BLD 211a), king of Glywysing (209a), both in the time of bishop Cadwared. According to J.E.Lloyd Rhys and his brothers Rhodri and Meurig were kings in Glywysing while Ffernfael was king of Gwent (HW 274). Wendy Davies suggests about A.D. 745-775 for his period of activity as king (LlCh p.76).

He was probably the father of Arthfael (q.v.) ap Rhys. Compare Brochwel ap Rhys.

RHYS ap MARCHAN. (990). See Marchan ap Cynwrig.

RHYS ap MAREDUDD ab OWAIN. (970)

He is mentioned by Gutun Owain in Peniarth MS.131 p.81 without comment. Later authorities make him father of Aron Fraich Hir, patriarch of a small tribe in Morgannwg (PP §35). As Aron Fraich Hir was probably born c.1070 and Rhys c.970 the genealogy is too short by about two generations so that Rhys must be regarded as a supposed ancestor rather than father of Aron Fraich Hir. According to David Edwardes, quoting William Bennett, Rhys ap Maredudd 'came to Glamorgan with his niece Angharad ferch Cynfyn wife to Gwrgan ab Ithel' (Glamorgan p.137 in the Golden Grove Book Vol.1).

RHYS ab OWAIN ap HYWEL DDA. (930)

In the Red Book of the Exchequer, enumerating the divisions of Wales, we are told that the region 'Between Severn and Wye' *in tempore Ris filii Oeni vocata fuit Kenthlebiac* [Cynllibiawg]. *In ea sunt vij cantredi. Homines autem de Lydeneye interfecerunt dominum suum, scilicet Ris filium Oeni filii Howelda*. (Ed. Hubert Hall, Rolls, p.762). Lydney is in Gloucestershire and seems to be a mistake, but the correction is not obvious, and the suggestion of the editor (II p.cclxi) not convincing.

RHYS ab OWAIN ap MORGAN HEN. (970)

He is mentioned in the Book of Llandaf (BLD 247) as son of king Owain [ap Morgan]. See HW 348.

RHYSTUD, ST. (500)

The saint of Llanrhystud in Ceredigion (PW 62). His wake was held on 'The Thursday in the Ember week before Christmas' according to the Dimetian Calendar (S). See LBS I.67-68, IV.117. According to late versions of Bonedd y Saint he was the son of Hywel Fychan ap Hywel ab Emyr Llydaw, or of Madog ab Emyr Llydaw (ByS 24a, AchS 2 in EWGT pp.58, 68).

RIATHAM son of DEROCH.

He appears in the genealogy of St. Iudichael given in the Life of that saint by Ingomar (11th century, whose works are lost) quoted by Pierre le Baud, *Histoire de Bretagne*, 1638, pp.64-82, but actually written c.1508 (LBS I.298 n.1). According to this he was the son of Deroch and father of Ionas, princes of Domnonée in Brittany. Similarly in the 12th century Life of St. Winnoc (Bollandists, *Acta Sanctorum*, Nov.III p.268); also in the Chronicon Briocense, (Ed. Dom Pierre H. Morice, *Preuves*, 1742, I Col.15). See s.n. Riwal.

Arthur le Moyne de la Borderie in his *Histoire de Bretagne*, 1896, I.400 says that Deroch was succeeded by Ionas and that the insertion of Riatham in the pedigree is *absolument impossible*. He concluded that Ionas was the son of Deroch and that Riatham was perhaps another son of Deroch, who died young (note 3). See also I.351 note. Compare Riothamus.

RIGUAL. See RIWAL

RIOTHAMUS (Sidonius) or **RIOTHIMUS** (Jordanes).

In 469 we find in the letters of Sidonius Apollinaris (*Epistolae*, i.7) the statement that Arvandus had been accused of treason by the Emperor Anthemius (467-472), for having incited the Visigoths to attack 'the Britanni situated beyond the Loire'. In the same year we find that Anthemius solicited aid from these Britons, and that their King *Riothimus* came to join the imperial army with a force of 12,000 men (Jordanes, *De Rebus Gothicis*, §45). This number, even if exaggerated, shows that there was a large colony already established in Armorica. Riothimus reached Bourges, and was apparently at that city for some time, as Sidonius wrote several letters to him [Riothamus], for example Lib.III Epistola IV (ed. Migne, *Patrologia Latina*, Vol.58 col.501). But the Visigoths finally came up against Riothimus and defeated him at Deols in the department of the Indre, so that he was forced to fly (Jordanes §45, Gregory of Tours, *Historia Francorum*, ii.18 who does not name him). He thereupon disappears from history, but his countrymen remained seated in Armorica, as is shown by plenty of later notices. The mention of ships and disembarkation by Jordanes has led some authors (e.g. Edward Gibbon, *Decline and Fall*, Ch.36) to make Riothamus an insular Briton. But see De la Borderie, *Histoire de Bretagne*, I.251-2; Oman pp.237-8. See also Mansuetus. Compare Riatham.

RITHWLINT, disciple of Beuno.

When Beuno had been at Aberriw [Berriew] on the Severn for some time he came to the conclusion that the land would soon be occupied by the English. He therefore decided to go elsewhere, but asked Rithwlint to continue to dwell there, leaving him a cross which Beuno himself had made (*Buchedd Beuno*, §8 in VSB p.17).

RIVALLO son of CUNEDAGIUS. See Rhiwallon ap Cunedda.

RIVOLD, prince of Cornouaille.

He is mentioned in the Life of St.Melor as a son of Budic. He killed his brother Meliau, prince of Cornouaille in Brittany, and seized the throne (538). At the same time he mutilated Meliau's son Melor, aged seven, so that he should not be able to take the throne. A few years later Rivold obtained the death of Melor by bribing the boy's guardian, but Rivold himself died the same year (544 or 545). Dates from De la Borderie, *Histoire de Bretagne*, 1896, I.378, 435.

According to Albert Le Grand's Life of Melaire [Melor] (§2), when Rivold killed Meliau he gave a small pension to Meliau's wife Haurille [Aurilla] (G.H.Doble, *The Saints of Cornwall*, III.27). LBS I.52 says that he married her. No authority found (PCB).

RIWAL, prince of Domnonée in Brittany.

An early settler in the northern part of Brittany, later called Domnonée. The Vita secunda of St.Winnoc in a manuscript of the 12th century, printed by the Bollandists (*Acta Sanctorum*, Nov.III, pp.267-8) gives the genealogy of the saint, and says:

Riwalus Britanniae dux filius fuit Derochi filii Guitoli filii Urbieni filii Catovi filii Gerentonis. 'Now this Riwalus, coming from the transmarine Britons with many ships, occupied the whole of Lesser Britain in the time of Clotharius, king of the Franks, the son of king Clodoveus. This Riwalus begat a son named Derochus and Derochus begat Riatham. Riatham begat Ionas, and Ionas begat Iudwalus ...'

He is mentioned, with the same genealogy, in the Life of St.Iudichael, said to be by the 11th century historian, Ingomar, and quoted by Pierre le Baud (*Histoire de Bretagne*, 1638, pp.64-82), but written c.1508 (LBS I.298 n.1). Similarly in the Chronicon Briocense printed by Dom Pierre H. Morice, *Preuves*, 1742, I Cols.14-15). In these he is called Riuaallus Murinazou, or Rivalus Murmaizon.

According to Le Baud (p.65) 'Ruiuallus, a royal count, begged Clothaire that he would allow him to possess and administer in peace the said province (of Domnonée) with all those whom he had brought to this side of the sea', and Clothaire gave him permission (LBS I.298). It is clear that Catovus son of Gerento is Cadwy ap Geraint of Welsh tradition, who is associated with Domnonia [Devon] in Britain. Chronologically, however, the genealogy back to Gerento is unsupportable.

The Chronicle of the Abbey of Mont St.Michel says:

Anno 513 venerunt transmarini Britanni in Armoricam, id est minorem Britanniam.

J.-P.Migne, *Patrologia Latina*, Vol.202, col.1323). So also the *Chronicon Britannicum*, ed. Dom Pierre H. Morice, *Preuves*, 1741, I col.2. Lothaire I, the Frankish king, son of Clovis, reigned 511-561. In agreement with these dates De la Borderie puts the reign of Riwal in Domnonée c.515 - 520 (*Histoire de Bretagne*, 1896, I.353-5).

He appears in the Life of St.Winwaloe (I.18) as Rival who had a dispute with Fracan (q.v.), Winwaloe's father. He is the count Rigual who appears in the Life of St.Brioc (§§44-47) as a local chief near St.Brieuc, who recognized Brioc as his cousin and gave him lands. See further s.n. Brioc. According to the first Life of St.Tudual, the saint's mother was 'Pompaia, sister of Count Rigual, who was the first of the Britons to come from beyond the sea'. Again, in the Life of St.Leonorius, Rigual appears as a ruler in Domnonée. One version of the Life, quoted by C. De Smedt from Bibl.Nat.Paris MS.Lat.5317, says 'There was a man in Britain beyond the sea, named Rigaldus, who first came to inhabit our province on this side of the sea. He was duke of the Britons on this and the other side of the sea until his death' (LBS I.46, III.342-3). Later in the MS., however, he is confused with his descendant Ionas. See s.n. Leonorius

In the very unhistorical list of the Counts of Cornouaille in The Cartulary of Quimper the first count is named *Rivelen Mur Marchou*, 'R. the Great Knight'. (*Bibliothèque Bretonne Armoricaire*, Fasc.4, Rennes, 1904, p.89, annotated by De la Borderie). It would be equivalent to Welsh 'Rhiwallon Marchog Mawr' (PCB). The epithet is reminiscent of that given to Riwal, apparently by Ingomar, i.e. Murinazou or Murmaizon (above).

RONAN LEDEWIG.

'R. the Letavian'. In a late version of Bonedd y Saint (§82 in EWGT p.66) Ronan Ledewig of Llydaw is said to be the father of Gargunan and Silin. See s.n. Silin. See also s.n. Rumon.

RONWEN, ROWEN. See Rhonwen.

ROUND TABLE, THE; Y FORD GRON. (Arthurian Romance).

It is first mentioned by Wace in his *Brut* where he expands on Geoffrey's description of Arthur's Court (HRB IX.11). See Bruce I.57. It is not mentioned by Chrétien, but appears again in Robert de Boron's 'Merlin'. See s.n. Myrddin Emrys. See also Caerllion ar Wysg, Uthr Bendragon. For a Welsh list of 'Milwyr a Marchogion y Ford Gron' see NLWJ XIV.242-3 (1965).

ROYTH. See RHWYTH.

RUAN, ST. See Rumon.

RUD HUDIBRAS. See Rhun Baladr Bras.

RUDAUCUS. (Fictitious).

A fictitious king of Cambria mentioned by Geoffrey of Monmouth as one of the kings who fought against Dunwallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). The name became Nidyawc in Brut Dingestow, Nidawc in the 'Cleopatra' version.

RUMON, ST.

The patron of the Abbey of Tavistock in Devon and of Romansleigh in the same county. The name is derived from Latin Romanus as Welsh Rhufon and Irish Ronan (G.H.Doble, *The Saints of Cornwall*, II.122).

In Cornwall he is the patron of three parishes: Ruan Lanihorne on the Fal, and Ruan Major and Ruan Minor near the Lizard, and of a former chapel in Redruth. Ruan Major was called *Ecclisia Sancti Rumoni* in 1207, Ruan Minor *Ecclesia de Sancto Rumono Parvo* in 1277, and the chapel *Capella Sancti Rumani* in 1400 (Doble pp.122, 124).

In Brittany he was the original patron of the church of the town of Audierne in Cornouaille. 'The church of St.Rumon of Audierne' is mentioned in 1633, but he has been replaced there by St.Raymond Nonnatus. A little to the south of Audierne is Saint-Jean-Trolimon. Trolimon was formerly Treff Rumon (Doble pp.122-3).

The name appears as Rumon in a tenth-century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. Ruan Lanihorne is found as *parochia Sancti Rumoni de Lanyhorn* in 1327 (R.L.Olson and O.J.Padel in CMCS 12 (1986) p.46).

The Life of St.Rumon was long thought to be lost. It was quoted by John Leland, who saw it, probably when he visited Tavistock (*Collectanea*, IV.152-3). In 1937 his *Vita* was discovered in MS.M.n.57 in the Ducal Library of Gotha (Doble p.120). It was edited by Paul Grosjean in *Analecta Bollandiana*, 71 (1953) pp.393-7. Leland's quotations could easily have come from this *Vita*.

But this *Vita Sancti Rumonis* is merely a copy of a Life of the Breton saint Ronan of Locronan near Quimper, to which has been added a sequel, describing how the relics of Rumon were transferred from Quimper to Lanrihorn (*sic*) in Cornwall. Many years later they were transferred to the church he had founded at Tavistock (Doble 129-30).

The feast of Rumon's death was on August 30 and his translation on January 5 according to the Exeter Martyrology (Doble p.125) and is so implied in the Life, but bungled (p.129 n.15). On the other hand the feast of the Breton St.Ronan is on June 1 (Doble p.121).

Doble doubted the identity of Rumon with Ronan but did not completely rule out the possibility (pp.132-3). Compare Ronan Ledewig.

A list of relics at Glastonbury mentions 'A bone of St.Rumon, brother of St.Tidwal' (*Chronica sive Historia de rebus Glastoniensibus*, ed. Thomas Hearne, 1726, p.450). The reference is presumably to the Breton saint Tudual (q.v.). From the proximity of their churches in two places Doble suggested that Rumon and Kea were compamions (p.133, and *The Saints of Cornwall*, III.102).

RUNO son of PEREDURUS. See Rhun ap Peredur.

SACERDOS, a presbyter. See Eborius.

SADWRN, ST., of Henllan.

Sadwrn is mentioned in the Life of St. Winefred [Gwenfrewy] by Robert of Shrewsbury and in the Welsh Buchedd Gwenfrewy. According to these Gwenfrewy was sent to Sadwrn at Henllan in Rhufoniog, Gwynedd, by Deifer [Diheufyr] of Bodfari, close by. But Sadwrn evidently did not want to be troubled with her and sent her on to Eleri at Gwytherin. See s.n. Gwenfrewy.

Sadwrn is the patron of Henllan (PW 103). The festival at Henllan is on November 29 (LBS I.75, IV.128), but this is the day of Saturninus, martyr bishop of Toulouse (LBS IV.126-7). Ffynnon Sadwrn and Bwlch Sadwrn are, or were, local place-names (LBS IV.128).

SADWRN, ST., of Llansadwrn.

The patron of Llansadwrn near Beaumaris in Anglesey (PW 94). In 1742 a stone recording the burial of Saturninus was dug up in the churchyard, and, as it is certainly not later than 550, it may be taken to belong to the Sadwrn to whom the foundation of the church is ascribed (HW 150, LBS IV.126). This suggests that Sadwrn (Saturnus) was also known as Sadyrnin (Saturninus), a hypothesis confirmed by the fact that two churches in south Wales, Llansadwrn, formerly a chapel under Cynwyl Gaeo in Ystrad Tywi (PW 50), and Llansadyrnin, Dyfed (PW 47), were both dedicated to Sadwrn and both had fairs on October 5 according to Nicholas Carlisle (*A Topographical Dictionary of Wales*, s.nn.).

SADWRN, abbot of Llandochoau.

He is mentioned as a witness in one of the 'Llancarfan Charters' appended to the Life of St. Cadog (§67 in VSB p.134): *Saturn princeps altaris Docgwinni*, with bishop Berthwyn, Sulien, abbot of Nantcarfan, etc. This charter is repeated slightly differently in the Book of Llandaf (BLD 180b) where king Morgan [ab Athrwys] is included as a witness but not Sadwrn. Other charters in BLD call him *Saturn abbas Docguinni* (156, etc.), *Saturn abbas Docunni* (158, etc.), *Saturn abbas Dochou* (145). He first appears as a contemporary of bishop Oudoceus and king Morgan (145, 156), then with bishop Berthwyn and king Morgan (176a,b, 183b, 190b), later with Berthwyn and king Ithel ap Morgan (158, 175, 186b, 195). Two charters, under suspicion, put him with bishop Terchan and king Ithel (204b, 205).

The same person is probably mentioned as *Saturn princeps Tawi urbis* as a clerical witness in the time of bishop Oudoceus and king Morgan (BLD 149). This is to be interpreted as Sadwrn, abbot of Cardiff, and it is probable that Sadwrn was abbot of Cardiff before becoming abbot of Llandochoau (WCO 126).

Wendy Davies puts the dates of the above charters from A.D. 680 (BLD 149) to 740 (BLD 195) (LICH pp.97-114). The last seems too late and it is more probable that it was about the same date as BLD 175 and 186b, i.e. 733, which would then be the latest date at which Sadwrn appears. He probably succeeded Iudhuwr c.690 (PCB).

SADYRNFYW HAEL, Bishop of Mynyw (d.831).

His death is mentioned in *Annales Cambriae*:

831 Saturbiu hail Miniu moritur

In the list of bishops of Mynyw given by Giraldus Cambrensis (*Itin. Kamb.*, II.1) he is called *Sadurnueu*. An extract from a deed in John Leland's *Itinerary* (ed. Lucy T. Smith, IV.168), calls him *Saturnlius episcopus Menevensis*.

In the Book of St. Chad is a deed witnessed by Nobis, bishop of Teilo, and *Cuhelin filius episcopis* [sic] *Saturnbiu* (BLD p.xlvi no.5).

SADYRNIN. See Morgan Mawr ap Sadyrnin.

SADYRNIN, ST. See Sadwrn, St., of Llansadwrn.

SADYRNWYDD, priest of Teilo.

He appears as witness to three charters entered in the margins of the Book of St.Chad (edited in BLD xlv-xlvi nos. 3, 4, 5). His full title, *Saturnguid sacerdos Teiliav*, occurs in no.5 with Nobis, bishop of Teilo.

See WCO 159.

SAERAN ap GERAINT SAER.

The saint of Llanynys in Dyffryn Clwyd (PW 98). He is commemorated on January 13 (LBS I.70, IV.130).

He appears in late versions of Bonedd y Saint (§65 in EWGT p.64) where he is called Saeran ap Geraint Saer ('the Wright') of Ireland. It is noteworthy that the Martyrologies of Tallaght and Donegal put the festival of St.Sar  n, Bishop, on January 13, but nothing further seems to be known about him (LBS IV.129-130).

For some speculations on Saeran by A.W.Wade-Evans see *Arch. Camb.*, 86 (1931) p.172.

SAIDI. (1) father of Cadyrieith; (2) father of Cas.

SALIPHILAX. See Glascurion.

SALOMON I, fictitious king of Brittany.

He is part of the fictitious history of Brittany based fundamentally on Geoffrey of Monmouth. In the *Chronicon Briocense* according to Dom Pierre Hyacinthe Morice (*Preuves*, 1742, col.11), the successors of Conan Meriadoc [see Cynan ap Eudaf Hen] as kings of Armorica were Grallonus Magnus, Salomon and Audroenus [Aldroenus, see Aldwr], thus making Aldroenus the fourth from Conan Meriadoc as stated by Geoffrey of Monmouth (HRB VI.4), and filling the gap of two names left by Geoffrey. No attempt was made at this stage to make a father-to-son succession.

Pierre Le Baud in his *Histoire de Bretagne*, 1638, (but written c.1508) gave the same list, but told a legend of Salomon ascribed to Paulilianus, a tenth century writer, concerning the Translation of the relics of St.Matthew. Salomon was king of Brittany, and his wife was the daughter of Flavus, a Roman patrician, who became consul with Varro in A.D.419. He entered into an alliance with Valentinian (presumably Valentinian III, the western emperor, 424-455). Ruiualus [Riwal], Duke of Cornouaille (*sic*), gave him some advice. He was killed in an insurrection of his subjects (pp.47-50; LBS IV.181). The story is clearly fabulous.

On the gradual development of this fictitious history, and the forming of a direct line of descent, see De la Borderie, *Histoire de Bretagne*, 1896, II.441-463. Alain Bouchart and Bertrand d'Argentr   gave Salomon the dates 405-412.

SALOMON II, fictitious king of Brittany.

According to Geoffrey of Monmouth he was king of Armorica at the time when Cadwallon had been driven out of Britain by Edwin. After taking refuge in Ireland Cadwallon came to Armorica and was well received by Salomon. When the time was ripe Salomon supplied Cadwallon with ten thousand men and with them Cadwallon successfully returned to Britain (HRB XII.4-8). Salomon was the son of Hoel III son of Alan I son of Hoel II (q.v.), all kings of Armorica (HRB XII.6). He was the uncle of Alan II, king of Armorica to whom Cadwaladr retired according to Geoffrey (HRB XII.16).

Early historians of Brittany accepted Geoffrey of Monmouth's fictions and made various attempts to reconcile them with more genuine Breton traditions. For the development see De la Borderie, *Histoire de Bretagne*, 1896, II.441-463.

SAMLET, ST.

The saint of Llansamlet in Gower (PW 54). Nothing is known about him.

SAMOTHESES. (Fictitious).

Mentioned in a book published by Anniius of Viterbo (d.1502), (*Commentaria super opera diversor. auctor. de antiquitatibus loquentium*, Rome, 1498), which contained a spurious history of the peopling of the ancient world, based on Josephus, of which the first part, from the Flood to the founding of Troy, purported to be by Berosus, the Chaldaean historian and astrologer of the age of Alexander the Great, and the second part purported to be by the Egyptian historian Manetho. "This ingenious and convincing work [at the time] ... was undoubtedly the most mischievous study of the remote past published during the Renaissance." (T.D.Kendrick, *British Antiquity*, 1950, pp.71-72). The first part is a bold attempt to combine Biblical and Classical traditions, expanding on the king-lists and dating of Eusebius in his *Chronicle* (PCB). The family of Japheth (who is identified with the Classical titan Iapetus) took possession of Europe. Samothēs, son of Japheth, was made ruler of the Celts, and thereafter first the *Britones* and then the Gauls were called Samothei. About 145 years after the flood Samothēs, who was also called Dis, founded colonies of Celts. He was succeeded by a line of eight kings of the Celts ending with Celtes (q.v).

The name Samothēs was evidently derived from a statement by Diogenes Laertius, (*Vitae*, Introd.1): 'The Kelts and Galatae had seers called Druids and *Semotheoi*' (T.D.Kendrick, *The Druids*, p.75).

John Bale was the first Englishman to adopt and promulgate this new fiction in his catalogue of British authors (*Illustrium majoris Britanniae Scriptorum ... summarium*, 1548) and a second, expanded edition, (*Scriptorum Illustrium maioris Brytanniae ... Catalogus*, 1557). The fiction was adopted by many English authors after that, such as Ralph Holinshed and William Harrison in their *Chronicle*, 1577. The work of Richard White of Basingstoke (d.1611), (Vitus Basingstocus, *Historiarum Britanniae Insulae, libri novem*, 1598-1607), "is today, so to speak, the standard work on the subject of the children of Japheth in Britain". As Samothēs is not mentioned in the Book of Genesis William Lambarde (*The Perambulation of Kent*, London, 1576, p.13) had wondered if Samothēs might be Meshech, son of Japheth (T.D.Kendrick, *British Antiquity*, pp.69-76).

The 'Berosus' text was suspected of being a forgery in 1522, and the fraud was completely exposed by Gaspar Barreiros in 1565 (Kendrick, *ibid.*, p.76 n.3).

SAMSON, fictitious archbishop of York.

Geoffrey of Monmouth mentions Samson archbishop of York in the reign of Aurelius Ambrosius [Emrys Wledig]. He was appointed after the setting up of the 'Giants' Dance' at Stonehenge. Later he was expelled by the Saxons, and the See remained vacant until the appointment of Piramus by Arthur (HRB VIII.12, IX.8). Further on Geoffrey mentions Samson of Dol but it is not clear from the text if this is supposed to be the same person as the former archbishop of York (HRB IX.15).

SAMSON, disciple of St.Padarn. See Padarn, Samson ap Ceredig.

SAMSON, of Dol. (480)

The Life of St.Samson is the oldest of all our extant complete Lives of British saints. The early Life is printed by the Bollandists (*Acta Sanctorum*, July vol.6, pp.568-593). This version has been given a date of about 610-615 by L'Abbé Duine in *La Vie de Saint Samson*, (Annales de Bretagne, 1913). The best edition is that by R.Fawtier, *La Vie de Saint Samson*, Paris, 1912, based on a Metz MS. of the 10th and 11th centuries. A slightly later version was made soon after 850 by a monk of Penetal and published by Dom Plaine in *Analecta Bollandiana*, 6 (1887) pp.79-150. The author of the Life says that Samson's mother had handed information about Samson to a holy deacon named Henoc, who was himself a cousin of Samson. Henoc had apparently passed this information to his nephew, a deacon, who when an old man of about eighty years had passed it on to the author (Prologue, §2) (Thomas Taylor, *The Life of St.Samson of Dol*, London, 1925, p.xxxix; compare LBS IV.131, 133-4). The version in the Book of Llandaf (BLD 6-24) is condensed from the first version (LBS IV.136).

The following is an outline of the first Life (part 1):

- §1. Samson's father was Amon of Dyfed and his mother Anna of Gwent. Their parents were court officials. Amon's younger brother Umbraphel married Anna's younger sister Afrella.
2. Afrella already had three sons* while Anna was childless.
6. Samson is born and at the age of five he wished to go to school.
7. He was sent to the school of *Eltut* [Illtud], [i.e. Llanilltud Fawr, WCO 210].
13. Samson was ordained deacon by Dubricius when he visited the monastery, as there was no resident bishop there.
15. Samson was ordained priest by the same bishop.
20. Samson felt that the standards of the monastery were not strict enough. He wished to go to a certain island*, not far from the monastery, inhabited by a holy priest named *Piro* [Pŷr], but did not wish to hurt Illtud's feelings.
21. Illtud, knowing what was in Samson's mind, encouraged him to go to Piro, an old man.
22. Amon, Samson's father fell sick and desired to see his son.
29. Samson went to his father's house. As a result, Amon, Anna and five of Samson's brothers gave themselves up to God, only a sister*, still a young child was excepted, 'being given to earthly desires'.
30. Amon's brother [Umbraphel], his wife [Afrella], and three sons [one of which was Maglorius (q.v.)], on the same day did likewise.
33. Samson returned to the island with Amon and Umbraphel, and found that Dubricius had come, as was his wont, to spend Lent there.
34. Samson was made cellarer by Dubricius.
36. During one dark night in the Lenten season, Piro fell into a pit, and died soon after. Dubricius called a council and Samson was unanimously chosen to be the new Abbot, a post which he surrendered after a year and a half.
37. With the permission of Dubricius, Samson went to Ireland where he remained a little while.
38. While there he cured the abbot of a monastery* of madness and was entrusted with the monastery by the former abbot. This former abbot later followed Samson to 'this side of the sea' [Brittany] and retired to the monastery of Penetal*.
39. Samson returned to his island monastery.
40. Samson sent his uncle, Umbraphel, to be abbot of the monastery in Ireland. Samson declined to resume rule over the island monastery and set out with Amon and two others.
41. He found a cave for himself*.
42. A synod was summoned [at Llanilltud, WCO 123], enquiries were made for Samson and he was persuaded to become Abbot* of the monastery, which, it is said, had been founded by St. Germanus [Llanilltud Fawr, WCO 222]. The day for ordaining bishops, that is, the day of the blessed Apostle Peter's Chair [February 22] was approaching.
44. Samson and two others were consecrated bishops by Dubricius*.
45. Samson was directed by an angel to go beyond the sea. After celebrating the Paschal Mass, he set out towards the Severn. On the way he visited his mother [Anna] and his aunt [Afrella] and consecrated the churches which they had already built. But he excommunicated his sister because she still persisted in her evil ways. He crossed the sea* and came to the monastery of *Docco* [St. Kew in Cornwall, see Dochau].
46. He was met by *Juniavus Lux*, the wisest of the brethren at that monastery, who advised him not to tarry there because the brethren came short of their former practice.
47. So Samson travelled by land across Cornwall, seeking the Southern Sea, leading to Europe.

48-50. He passed through a district called *Tricurius* [the hundred of Trigg] where he converted a pagan chief named *Guedianus* [See Gwithian] and his people. He founded a monastery in the neighbourhood*.

52. Samson made his aforementioned cousin [Henoc] deacon and instructed his father [Amon] for the government of that monastery. He then crossed the sea with Henoc and many monks*, found a suitable spot and founded the monastery of Dol. From there he founded many monasteries throughout the province.

53. Samson found that there was dire distress in the region [Domnonée] because Ionas, the rightful ruler, had been dethroned by an unprincipled stranger [Conmor, see §59] and handed over to death. Also Iudual*, the son of Ionas, had been delivered into captivity, but was said to be still alive. Samson, moved with compassion, promptly set forth to the court of king *Hiltbert* [Childebert, Frankish king of Paris, 511-558] on Iudual's behalf.

54-58. Samson had many frustrations before

59. the king eventually agreed to allow Samson to return to *Brettonaland* [Brittany] with Iudual. The king also consented to the erection of a splendid monastery in the vicinity*. Samson set sail for the islands of *Lesia* and *Angia**, whose people, well-known to Samson, agreed to accompany Iudual. On a certain day God gave victory to Iudual, so that with one blow he overthrew *Commorus* [Conmor], the unjust oppressor, and himself reigned over all Domnonée with his offspring.

61. In ripe old age Samson died* and was buried in the monastery of Dol.

Part 2 of the 'Life' is a sermon preached at Dol on the Feast of the Saint. It contains a number of incidents from the life of Samson not included in the first part (LBS IV.133). These are mostly examples of Samson's miraculous powers.

NOTES ON THE LIFE

§2. An eleventh century gloss to §2 of the Life tells us that the eldest son of Afrella was called Maglorius (G.H.Doble, *The Saints of Cornwall*, V.94 n.28).

§20. Although it cannot be said to be 'not far from the monastery', the place is probably Ynys Bŷr (Caldy Island) opposite Tenby on the coast of Dyfed (LBS IV.143, WCO 216), but Joseph Loth doubted this (*La vie ... de Saint Samson*, 1914, pp.21, 22; G.H.Doble, *loc.cit.*, p.83 n.8).

29. She was perhaps the mother of St.Meven. See s.n. Meven, note to §3.

38. In some MSS. the place is called *Arce Etri*, which Joseph Loth has identified with Dun Etair, the promontory of Howth at the extremity of Dublin Bay (Thomas Taylor, p.40 n.1). There are ruins of a church of St.Samson at Ballygriffin (Co.Dublin), and there is a Bally Samson in South Wexford (LBS IV.148).

38. Penetal, i.e. Pental. See below, note to §59.

41. W. Done Bushell suggested that the place was a cave at Rock Point near Stackpole in the south-west extremity of Dyfed. In the immediate neighbourhood there are Sampson's Farm, Sampson's Cross and Sampson's Bridge (*Arch. Camb.*, VI.3 (1903) pp.333, 337-8). This was approved by the authors of LBS (IV.149-50). But there are difficulties. Wade-Evans thought the site might be the township of Trisaint in Margam (WCO 137, 222). Doble (*loc. cit.*, pp.84-85) dismisses the Stackpole site, but has no satisfactory alternative.

42. Wade-Evans says "it is evident that in the meantime St.Illtud had passed away" (WCO 222). On the other hand it might have been during one of the several absences of Illtud according to his Life (§§18, 21). So LBS IV.151. The same Life (§15), though very confused about Samson, implies that Samson left Llanilltud for Brittany while Illtud was still alive.

44. The date of Samson's consecration has been put at A.D.521 by Thomas Taylor (*loc.cit.* p.xi) on the basis that it was (1) on February 22 (§43), (2) on a Sunday (why?), and (3) at the beginning of Lent. This is approved by A.W.Wade-Evans (WCO 223). LBS had already suggested c.522 without any explanation (LBS IV.168).

45. Samson evidently arrived at Padstow harbour, near which is St.Kew. He may have stayed at Padstow for awhile, for there was a chapel above the present town bearing his name (LBS IV.154-5). St.Pedrog may have met Samson at St.Samson's Chapel at Lelissick in the parish of Padstow. See s.n. Pedrog, note to §6. But G.H Doble, (*The Saints of Cornwall*, IV.147-8, V.96-97) doubts if it was the same Samson.

50. The monastery was at Southill (South Hill, O.S.), three miles north-west of Callington, where the church is dedicated to Samson (LBS IV.158, WCO 227). Other foundations of Samson in Cornwall were two chapels at Padstow and the parish church of Golant on the Fowey (WCO 227). One of the Scilly Isles is called St.Samson's. Perhaps he retired there during Lent when he was in Cornwall (LBS IV.160; WCO 227). An alternative possibility for the site of the monastery is Golant, but "the claims of Southill seem overwhelming". See Doble, V.94-95. "The evidence suggests that he [Samson] wielded a commanding influence in Cornwall and that he stayed there no short time." (WCO 227).

52. Among the monks were probably Maglorius, Meven and Austell. See the names.

53. According to the Life of St.Paul of Léon (§20), Iudual was cousin to St.Samson. This may only mean 'related to' Samson, and there are no details to support it (PCB). But it would give Samson a special interest in the matter. See LBS IV.165.

59. The monastery was Pental near Pont-Audemer where the Risle enters the estuary of the Seine. The site is now represented by Saint-Samson-sur-Risle united with Saint-Samson-de-la-Roque (LBS IV.164; Doble p.98).

Lesia and Angia are Guernsey and Jersey respectively according to De la Borderie (Thomas Taylor, *loc. cit.*, p.75 n.1). Compare LBS IV.165.

61. According to the title of the Life Samson is commemorated [i.e. died] on July 28. This date is entered in most Latin Calendars and Martyrologies, and many English Calendars (LBS IV.169), but only in one Welsh Calendar (LBS I.73).

According to the Life of St.Maglorius, when Samson was dying he nominated Maglorius, his cousin, to succeed him at Dol.

The Martyrology of Saint-Wandrille (772) is the most ancient dated document we possess which mentions Saint Samson, and in it Samson is only the abbé of the monastery of Dol (Nora K.Chadwick, *Early Brittany*, 1969, p.254). If 'abbé' means 'abbot' here it may be noted that an abbot in those days could be more influential than a bishop, whose "duties and privileges ... were exclusively of a ritual character" (Nora K.Chadwick, *The Age of the Saints in the Early Celtic Church*, 1961, p.77).

Samson appears as one of the witnesses in a 'Llancarfan Charter' appended to the Life of St.Cadog (§63). Here he is called Samson without any title, and other witnesses are Cadog, Elli, Iacob.

At the Council of Paris between 556 and 573 (LBS IV.167 n.1) Samson signed the decrees: *Sampson peccator Episcopus (Sacrorum Conciliorum, Nova et amplissima collectio, Joannes Dominus Mansi, Florence, Vol.9 (1763) p.747; A.W.Haddan and W.Stubbs, Councils, 1869, II.75)*. He is also said to have signed: *Samson subscripsi et consensi in nomine Christi* (C. De Clercq, *Concilia Galliae*, II.210 in *Corpus Christianorum series latina*, CXLVIII A, Turnhout, 1963).

Samson is mentioned several times in the Life of St.Illtud (§§11, 14). These tell us nothing more of interest. In §15, however, it is clear that the author believed that Samson left for Dol during the lifetime of Illtud. He further says that when Samson died his body was brought back miraculously to Llanilltud in a sarcophagus and was buried in the cemetery of Llanilltud Fawr, a stone cross being placed above. This is evidently due to the existence of a later Samson who was abbot of Llanilltud. See Samson II, abbot of Llanilltud.

In the Life of Teilo in the Book of Llandaf (BLD 111) we are told that Samson greeted Teilo on his visit to Brittany during the Yellow Plague, and that he and Budic attempted, unsuccessfully, to dissuade Teilo from returning later to Britain.

In the Life of St.Padarn (§24) we are told that Padarn met Samson at Vannes. This is due to confusion with Paternus, bishop of Vannes, living in 465, who however could not have met Samson. But another Samson, a cleric, is said in the Life to have been placed over one of the monasteries which Padarn founded in Ceredigion (§14 in VSB p.256). See s.n. Padarn.

Samson comes into the life of St.Meven (q.v.), and St.Branwaladr (q.v.) may also have been associated with him.

Dom Plaine gave a list of twenty-six churches and chapels in the north and east of Brittany dedicated to Samson. He was honoured in Ireland, in Italy and in Bavaria. Is there any Celtic saint (except S.Bridget) whose cult is so widespread? Truly, as Duine says, “in the sixteenth century S.Samson was one of the great names of Europe.” (Doble, V.100). Doble found twenty dedications to Samson listed in 1738 in the Diocese of Rouen, Normandy (*Dedications to Celtic Saints in Normandy*, p.2).

In England Cricklade in Wiltshire is dedicated to St.Samson, and Colesbourne in Gloucester is said to have been formerly dedicated to him (LBS IV.170). The cult of St.Samson in England is due to the bestowal of relics of Breton saints on English monasteries by Athelstan in the tenth century (Doble, V.84 n.1).

SAMSON II, abbot of Llanilltud.

Two stone crosses stood at one time in the churchyard of Llantwit Major [Llanilltud Fawr]. They have both been moved into the church. One has the following inscription on the front:

Samson posuit hanc [cr]ucem [Cristi] pro anima eius+

(Samson placed this cross [of Christ] for his soul)

and on the back:

Iltuti Samson Regis Samuel Ebisar

Regis stands for Regin, modern Rhain.

The other stone cross has an inscription which reads:

In nomine d[e]i summi. Incipit crux Salvatoris quae preparavit Samsonis apatis pro anima sua et pro anima Iuthaeli rex et Artmali et Tecani.

The grammar is unusually bad and the sentence cannot be exactly construed, though the sense is clear:

In the name of the most high God. Begins the cross of the Saviour, which Samson the Abbot prepared for his own soul and for the soul of Ithel the king and for Arthfael and Tecan.

See V.E.Nash-Williams, *The Early Christian Monuments of Wales*, 1950, Nos.222, 223 (pp.142, 144), but later readings by C.A.Ralegh Radford in *Arch. Camb.*, 132 (1983), pp.107-8.

The first cross looks as if it could have been put up by Samson of Dol while he was with Illtud at Llanilltud. But according to Ralegh Radford a date of about 800 would accord with the features of the two stones (*ibid.*, p.109). One or other of these crosses was evidently believed by the author (12th century) of the Life of St.Illtud to mark the grave of Samson of Dol, for he says (§15) that the body was miraculously transported from Dol to Illtud's monastery and buried there.

There is no difficulty in accepting that there was an abbot of Llanilltud named Samson in the time of Ithel ap Morgan, king of Glywysing, or soon after his death. A Samson, not described as abbot, is mentioned as a clerical witness to two charters in the Book of Llandaf (BLD 209b, 211a) in the time of bishop Cadwared and kings Rhodri and Rhys, respectively, sons of king Ithel. Teican also appears in the second. These charters tie up with two ‘Llancarfan Charters’ appended to the Life of St.Cadog: §55 which mentions *Samson, Abbas altaris sancti Eltuti*, Conigc, abbot of Llancarfan, and a layman Rhodri; and §66 which, with the charter of BLD 210b, shows that Conigc was a contemporary of

bishop Cadwared and king Rhodri ab Ithel. See PCB in *Trans. Cym.*, 1948, pp.292, 294-6 (but ignore dates). The chronology of Wendy Davies would put these charters in about 765, which is near enough to the estimate of Raleigh Radford.

The existence of this other Samson at Llanilltud was recognized by Thomas Wakeman (*Arch. Camb.*, I.4 (1849) pp.20-21). See also LBS III.304.

SAMSON ap CAW.

The list of the sons of Caw in the tale of 'Culhwch and Olwen' does not, as it stands, include the name of Samson, but the name Samson Finsych occurs immediately after the list (WM 462, RM 107). It is possible that 'ap Caw' has been omitted in the text, or alternatively, a careless reading of the text may have led to the inclusion of Samson as a son of Caw in the 'Hanesyn Hen' tract (ByA §3 in EWGT p.85), but here the cognomen *Minsych*, 'dry-lip', does not occur.

Iolo Morganwg identified Samson ap Caw with the fictitious Samson, Archbishop of York (Iolo MSS. p.117).

SAMSON ap CEREDIG. (450)

He is mentioned only in the tract 'Progenies Keredic' (§11 in EWGT p.20) as the father of Gwgon. He was maternal uncle of St.Padarn and perhaps his disciple. See s.n. Padarn §14.

SAMSON FINSYCH. See Samson ap Caw.

SAMUEL, disciple of Beulan. See Beulan, Nennius.

SAMUIL PENISSEL, fictitious king of Britain. See Sawyl Benisel (1).

SANAN ferch CYNGEN. (480)

The daughter of Cyngen [of Powys] by Tudglid ferch Brychan, and wife of Maelgwn Gwynedd, according to the tract *De Situ Brecheniauc* (§12(9) in EWGT p.15). Similarly JC 3(10) in EWGT p.43. As the daughter of Cyngen she was therefore sister of Brochwel Ysgithrog.

On the assumption that she was the 'proper' wife of Maelgwn, she must be the person mentioned by Gildas (§35), who says that Maelgwn, on his return from the monastery, despised his 'proper' wife and caused her to be murdered in order that he might marry the wife of his nephew, his brother's son. To accomplish this he also had his nephew murdered.

She is probably the 'Sanant, proud maiden' whose grave was 'on the Morfa', according to the Stanzas of the Graves in the Black Book of Carmarthen (No.70 in SG pp.130/1). The place is probably Morfa Rhianedd, not far from Degannwy, the traditional stronghold of Maelgwn Gwynedd (SG p.115).

SANAN ferch ELISE. (720)

She is mentioned in slightly corrupt passages in the 'Harleian' and 'Jesus College' genealogies as the mother of three sons, Gruffudd, Tewdws and Cathen (HG 15, JC 8 in EWGT pp.11, 45). Elise was probably the son of Gwylog ap Beli of Powys and the husband of Sanan was probably Nowy. See s.n. Nowy, husband of Sanan.

SANAN. See also Sannan.

SANCTAN. See Santan

SANCTUS. See Sant.

SANDDE ab ALCWN. (690)

A descendant of Llywarch Hen; father of Elidir, the father of Gwriad (GaC 2, JC 17, ABT 1e in EWGT pp.36, 46, 96). His wife was Celenion ferch Tudwal† ab Anarawd (JC 19, ABT 6 l. in EWGT

pp.46, 100) through whom his descendants probably became rulers of the Isle of Man. See Gwriad ab Elidir.

SANDDE ap GWYDDNO GARANHIR.

Father of Pyll and ancestor of Peredur Beiswyn or Beiswyrdd according to one version. See PP 6(2).

SANDDE ap LLYWARCH HEN. (560)

He is mentioned with Pyll and Selyf in a stanza of the Llywarch Hen poetry. See quotation s.n. Pyll ap Llywarch Hen. He also appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

In the genealogies he appears as ancestor of Cynddelw Gam (q.v.) through Madog Madogion ap Mechydd† ap Sandde (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115). Mechydd only appears in ABT 6i. In all these he is called Sandde *Bryd Engyl* or *Bryd Angel*, 'Angel's Form', which properly belongs to another person. See Sandde Bryd Angel.

SANDDE ap TUDWAL. (645)

Genealogical link in a line of princes, probably of Powys; father of Madog (JC §16 in EWGT p.46).

SANDDE BRYD ANGEL. (Legendary).

'S. Angel's Form'. He is mentioned in the tale of 'Culhwch and Olwen' as being at Arthur's Court. He was one of the three men who escaped from the Battle of Camlan. No one attacked him with a spear at Camlan, because of his beauty; they all thought that he was a ministering angel (WM 462-3, RM 108). In a late triad (TYP App.IV.7) he is called one of the 'Three Offensive Knights' of Arthur's Court because no one could refuse them anything; Sandde because of his beauty.

He is also included as one of the seven men who escaped from the Battle of Camlan in Mostyn MS.144 p.314 (this part dated 1656). See s.n. Camlan.

Compare Sandde ap Llywarch Hen.

SANNAN, ST.

The saint of Llansannan in Rhufoniog, Gwynedd is Conwy (PW 104), and the co-patron with Afan and Ieuan of Llantrisant, Môn (PW 90). It is perhaps another Sannan who is patron of Bedwellty, Gwynllŵg (PW 74).

In the Life of St.Winifred by Robert of Shrewsbury and in the Welsh Buchedd Gwenfrewy, we are told that Gwenfrewy was buried near the graves of Sannan and Cybi. Cybi is a mistake here, but Llansannan is near Gwytherin where she is said to have died.

A late version of Bonedd y Saint (§40) and Achau'r Saint (§46) in EWGT pp.60, 71 make Sannan (of Denbighshire) son of Seithennin.

The Welsh Calendars give Sannan on two dates, March 8 and June 13 (LBS I.71, 72). Browne Willis gives June 13 for Sannan of Llansannan and Llantrisant, and March 8 for Sannan of Bedwellty (LBS IV.194). March 8 is the festival of the Irish St.Senan of Iniscathy, and it is evident that Senan has been identified with Sannan of Bedwellty.

A stone found at Tyddyn Holland near Llandudno has the inscription "Sanctanus sacerdos". This may be the Sannan of Llansannan. See HW 150.

The name is equivalent to Santan and Sanctan.

SANNAN. See also Sanan.

SANT ap CEDIG† ap CEREDIG. (460)

The father of St.David [Dewi]. In Rhygyfarch's Life of St.David we are told (§2) that a man, 'Sanctus by name and by merits', exercised royal power over the people of Ceredigion, which power he

later laid aside to procure a heavenly kingdom. In §4 we are told that he passed through Dyfed and met a beautiful maiden named Nonita [Non] whom he violated. She conceived and bore a son, David (§§6-7).

In the 'Vespasian' text (§68) he is called Sant son of Ceredig son of Cunedda, and this is the genealogy found in PK 1, JC 43, ByS 1 in EWGT pp.20, 49, 54, but a few versions of ByS make him son of Cedig ap Ceredig. Sant's mother (or grandmother†), the wife of Ceredig, was Meleri ferch Brychan (DSB 12(8), CB 15(8) slightly defective, JC 3(8), PB 3h).

SANTAN ap SAWYL BENISEL.

Matóc Ailithir ('the Pilgrim') and bishop Santan are mentioned in a tract on 'The Mothers of Irish Saints' (§1 in EWGT p.32) as sons of Samuel Chendisil by Deichter daughter of Muredach Muinderg ('Red-neck'), king of Ulster.

The Martyrology of Donegal enters Matóc Ailithir under April 25 and Sanctan under May 9, giving them the above parentage. It adds that Sanctan was bishop of Cill-da-les (ed. J.H.Todd and William Reeves, Dublin, 1864, pp.110, 122). The situation of Cill-da-les has not been determined, but one of Sanctan's foundations was Kilnasantan in Co.Dublin (LBS IV.171).

From a gloss in the *Liber Hymnorum* (ed. H.Bradshaw Society, ii.47) we learn that Matóc and Sanctan were of the British race. Matóc came from Britain and settled on an island, Inis Matóc, [probably Inis Mogue in Templeport lake, Leitrim]. Sanctan came later from Britain into Ireland and composed his hymn while going to Inis Matóc (LBS III.396, IV.171).

Samuel Chendisil is the Irish form of Sawyl Benisel, and chronology supports his identification with Sawyl Benisel ap Pabo Post Prydyn.

The name is equivalent to Sannan.

SATIVOLA, ST. See Sidwell.

SAWEL, ST.

The saint of Llansawel, formerly under Cynwyl Gaeo, Ystrad Tywi (PW 50). His festival is given in one Calendar as on January 15 (LBS I.70, IV.176). LBS calls him Sawyl and mentions Pistyll Sawyl, now Ffynnon Sawyl, by Penygarn in Llansawel (IV 176).

Llansawel (Briton Ferry) in Morgannwg is apparently corrupted from Llanisawel, and does not incorporate a saint's name. See LBS IV.176, PW 69 n.2.

SAWYL ap LLYWARCH HEN. (550)

His grave is mentioned in the Llywarch Hen poetry as being in Llangollen (CLIH I.43). This is not far from the grave of another son, Gwell. Sawyl is mentioned in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

SAWYL BENISEL (1), fictitious king of Britain. (Second century B.C.)

He is called Samuil Penissel by Geoffrey of Monmouth, who makes him 22nd of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Rederchus [Rhydderch] and was succeeded by Pir [Pŷr]. Nothing further is said of his reign (HRB III.19). Brut Dingestow calls him Sawyl Benisel. The 'Cleopatra' text makes him son of Rhydderch and father of Pŷr in defiance of chronology; similarly MP 1 in EWGT p.121.

SAWYL BENISEL ap PABO POST PRYDYN. (480)

'S. Low-head or Humble'. He is mentioned in the 'Harleian' genealogies as son of Pabo Post Prydyn and father of Guitcun (§19 in EWGT p.12). Most later sources change his cognomen to Benuchel, 'High-head or Proud', namely ByS 13, AchS 12, BGG 4 in EWGT pp.56, 69, 73. He was father of St.Asa by Gwenasedd ferch Rhain of Rheimwng (ByS 13).

He is evidently the same as Samuel Chendisil the father of Matóc Ailithir and Sanctan by Deichter daughter of Muredach Muinderg, king of Ulster (MIS §1 in EWGT p.32).

A daughter was the wife of Maelgwn Gwynedd (q.v.).

SAWYL BENUCHEL.

‘S. High-head or Proud’. He is mentioned in the Life of St.Cadog (§16) as a chief living near the monastery of Cadog. During the absence of Cadog Sawyl and his accomplices robbed the monastery of food and drink and proceeded to consume it. Cadog returned soon after and advised the distracted monks to wait till the robbers fell asleep after their debauchery, then to shave off half of their beards and hair, and to disfigure their horses. The robbers woke and began to leave. Then Cadog and nearly fifty clerics went to meet the tyrant with hymns and psalms. When they came to a certain mound Sawyl Benuchel and his satellites descended to meet them. But the earth opened up and swallowed the tyrant alive with his men. The ditch ‘appears to this day’.

Sawyl Benuchel was one of the ‘Three Arrogant Men’ of Ynys Prydain according to a triad (TYP no.23) and he appears in the tale of ‘Culhwch and Olwen’ as one of those at Arthur's Court (WM 469, RM 112). This Sawyl can hardly be identified with him of the Life of St.Cadog (PCB).

Compare Sawyl Benisel who is often wrongly called Sawyl Benuchel.

SAWYL FELYN ap MEURIG brenin Dyfed.

Genealogical link in the ancestry of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli; father of Cynan Canhysgwydd. See PP §63.

SBERIN ap FFLERGANT. (Fictitious).

Sberin ap Fflergant king of Llydaw is one of those listed at Arthur's Court in the tale of ‘Culhwch and Olwen’ (WM 462, RM 107). The Red Book reads Ysperin. Fflergant is probably derived from Alan Fergan, Duke of Brittany, 1084-1112. See s.n. Alan Fyrgan. Sberin is perhaps derived from Brian fitz Count, the natural son of Alan Fergan. See TYP pp.cxv, 270; CO(1) p.lxxxiii and n.231, CO(2) pp.79-80.

SCAEVA son of ANDROGEUS. See Afarwy ap Lludd.

SCOLANUS. See Ysgolan.

SECWYN ap CAID. (Legendary).

Genealogical link in the ancestry of Llŷr Llediaith; father of Gerein Hir (ByA §33 in EWGT p.94).

SEDD GYFEDD ap GWYNGAD.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Edfedd. See PP §15(2).

SEFERUS ap CADWR[†] ap CADWR WENWYN. (900)

Ancestor of Elystan Glodrydd through his son, Ifor, Anor or Môr (MG 4, ABT 11 in EWGT pp.39, 104). The first Cadwr is omitted in ABT.

His wife was Lleucu (q.v.) ferch Morgan Mawr, and his daughter, Cecily (q.v.), was wife of Dingad ap Tudur Trefor.

SEFIN, mother(?) of Cai Hir.

The name occurs in a poem in Llanstephan MS.122 p.426. Here Cai is called *Cae Hir ap Sefin*. As Cai is always said to be the son of Cynyr it seems reasonable to suppose that Sefin might be the name of his mother (PCB).

The place-name Glansefin, a mansion in the parish of Llangadog [Fawr], Ystrad Tywi, is probably for Llansefin. Sefin is equivalent to Latin Sabinus or Sabina (OP II.377). This suggests a saint Sefin (WCO 142). See further s.n. Marchell ferch Tewdrig.

SEGIN, abbot of Llanilltud Fawr.

An abbot of Llanilltud Fawr according to a list given by David Williams in *The History of Monmouthshire*, 1796, Appendix, p.50. He is placed after Elise and before *Camelauc* [Cyfeiliog].

SEGOVAX, a king of Cantium. See Cingetorix.

SEIRIOL ap GWRWST ap RHIWALLON. (Fictitious).

Father of Antonius and ancestor of Aedd Mawr (GaC 2, ABT 1a in EWGT pp.36, 95). The names are part of an artificial link from the legendary Aedd Mawr to the fictitious Gwrwst ap Rhiwallon, that is, Gurgustius son of Rivallo of Geoffrey of Monmouth. Compare Seisyll (I) (ap Gwrwst).

SEIRIOL ab OWAIN DANWYN. (470)

He and his brothers Einion Frenin and Meirion appear in Bonedd y Saint as sons of Owain Danwyn (§9 in EWGT p.56). He also appears as one of 'The Seven Happy Cousins'. See s.n. Cybi.

He is the saint of Penmon in Anglesey (PW 95) and there are ruins of a church of St.Seiriol on Ynys Seiriol or Puffin Island, off the coast, otherwise called Ynys Lannog and Priestholm (LBS IV. 177-8; PW 95).

The first to associate Seiriol with Priestholm was Humphrey Llwyd who wrote of "The Ile Seirial (in English, Priestholme)" (*Commentarioli Britannicae Descriptionis Fragmentum*, Cologne, 1572, fo.53) as translated by Thomas Twyne (*The Breuiary of Britayne*, 1573, fo.64v). See F. J. North, *Sunken Cities*, pp.49, 84).

According to NLW MS.820 (written c.1625), said to be an account by Sir John Wynn of Gwydir (d.1626), Seiriol "did cause a pavement to bee made, wheruppon hee might walk drye from his church att Priestholme to his chappell att Penmen Mawre [Penmaenmawr]". He also cut a passage through the rock from Dwygyfylchi to Llanfairfechan, which "is the kinges highway" (LBS IV.178-9; F.J.North, loc.cit., pp.47-48). The supposed pavement or causeway was visible at low tide (LBS IV.179 n.1). Seiriol's bed and his well were still to be seen between the two summits of Penmaenmawr Mountain according to Samuel Lewis, *Topographical Dictionary of Wales*, 1833. (PW 85 n.5).

For the legend of Seiriol's meetings with St.Cybi, whereby he came to be called Seiriol Wyn, 'the Fair', see s.n. Cybi.

His commemoration day according to the Calendars is February 1 (LBS I.71, LBS IV.179).

SEISYLL (III), fictitious king of Britain. (Second century B.C.)

He is called Sisillius by Geoffrey of Monmouth who makes him 16th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Oenus [Owain] and was succeeded by Ble(d)gabred [Blegywryd]. Nothing is told of his reign (HRB III.19).

Brut y Benhinedd calls him Seisyll and adds nothing more except that the 'Cleopatra' version makes him son of Owain and father of Blegywryd and Arthfael, in defiance of chronology. Similarly MP 1 in EWGT p.121. See discussion s.n. Cadell ap Geraint.

Hector Boece mentions this Seisyll as having been defeated by Reuther, king of the Scots, after Scotland had been in subjection to the Britons for 12 years since the time of Oenus (*Scotorum Historia*, 1527, II.5-6). Again Boece says that Drust, a later Scottish king, great-grandson of Reuther, married Agasia daughter of the British King (II.8). George Owen Harry took this un-named British king to be Seisyll (*The Genealogy of the High and Mighty Monarch James*, 1604, pp.16, 42). This is hardly consistent chronologically.

SEISYLL. (930)

Father of Llywelyn (q.v.) ap Seisyll and Cynan (q.v.) ap Seisyll. Ancestry unknown. His wife was Prawst ferch Elise ab Anarawd ap Rhodri Mawr (ABT §7f in EWGT p.101). Her name was misspelt as Trawst in *The Historie of Cambria*, by David Powel, 1584, reprint of 1811, p.63.

A strange tale is told of 'Trawst' in Nicholas Carlisle's *Topographical Dictionary of Wales*, 1811, s.n. Hawarden. It gives an 'Account preserved and current in the Parish for time immemorial'. Here we are told that Seisyll was governor of Hawarden Castle and his wife 'Trawst' was killed by an image of the Virgin Mary which fell on her while she was praying for rain in the church at Hawarden. The image was tried for the murder of the Lady Trawst, etc. for which reason the inhabitants of Hawarden were called 'Hardin Jews'. But J.E.Lloyd says "Hawarden was probably in English hands and not at all likely to have been the home of a Welsh chief." (HW 347 n.90).

SEISYLL ap CLYDOG. (690)

One of a line of princes of Ceredigion; father of Arthen (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100). It is supposed that Seisyll conquered the district of Ystrad Tywi from Rhain ap Cadwgon, king of Dyfed. From that time the enlarged kingdom was called Seisyllwg. See HW 257, 262. HW puts the date of the conquest as c.730. See also BBCS 24 pp.23-27 (1970).

SEISYLL (II) ap CUHELYN, fictitious king of Britain. (329-305 B.C.)

He is called Sisillius son of Guithelinus by Geoffrey of Monmouth who tells that he was only seven years old at the death of his father, and his mother Marcia therefore undertook the government for him. On her death Sisillius took the crown. Nothing is said of his reign. He was succeeded by his son Kimarius [Cynfarch], and then by another son Danius [Dan] (HRB III.13-14). Brut y Brenhinedd calls him Seisyll ap Cuhelyn.

SEISYLL ap CYNFYN.

Father of Llawrodd Dyfed and ancestor of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli (PP §63).

SEISYLL ab EUDDYN DDU.

Genealogical link in the ancestry of Odwyn ap Teithwalch; father of Llywarch (PP §45).

SEISYLL (I) (ap GWRWST), fictitious king of Britain. (735-721 B.C.)

He is called Sisillius by Geoffrey of Monmouth who does not mention his parentage and says nothing about his reign. He succeeded Gurgustius [Gwrwst] and was succeeded by Iago, nephew of Gurgustius, who was succeeded in turn by Kinmarcus [Cynfarch] son of Sisillius (HRB II.16).

Later writers made Seisyll the son of Gurgustius or Gwrwst, e.g. the 'Cleopatra' version of Brut y Tywysogion, and MP 1 in EWGT p.121. So also some English Chroniclers, e.g. Peter Langtoft (c.1300) (Rolls, p.380), Robert Manning of Brunne (1338) (Rolls, I p.38), John Hardyng (c.1465) (ed. Henry Ellis, 1812, p.56). But Robert Fabyan (d.1513), Richard Grafton (1568), and Raphael Holinshed (1578) made him brother of Gurgustius.

MP 1 in EWGT p.121 makes him father of Antonius and grandfather of Aedd Mawr. Compare Seiriol ap Gwrwst.

SEITHENNIN. (Legendary).

He is first mentioned in a poem in the Black Book of Carmarthen (BBC pp.106-7). The poem is translated by Rachel Bromwich in *The Early Cultures of North West Europe*, ed. Cyril Fox and Bruce Dickins, 1956, pp.217-8:

Stanza 1	Stand forth <i>Seithenhin</i> , And look upon the fury of the sea; It has covered <i>Maes Gwyddneu</i> .
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Seithennin is apparently held responsible for allowing the sea to overwhelm Maes Gwyddno. See further s.n. Gwyddno Garanhir.

The poem ends with a stanza (no.9) also found in the 'Stanzas of the Graves' (no.6) in the same manuscript:

The grave of high-minded [presumptuous, R.Bromwich] Seithennin
is between Caer Genedr and the shore.

(SG pp.118/9)

In Bonedd y Saint Seithennin is represented as being the father of several saints (§40 in EWGT p.60). They are listed as Tudclyd, Gwynhoedl, Merin, Tudno and Seneuyr, 'sons of Seithennin, king of Maes Gwyddno; the sea overflowed their land'.

The name is derived from Latin Septentinus (WCO 179).

Compare Teithi Hen.

SEITHFED, SEITHWEDD.

Seithfed (*Seithuet*) is mentioned in the tale of 'Culhwch and Olwen' as the father of Sinnoch, Wadu, Naw, and Bedyw (WM 461, RM 107).

He is perhaps the same as Seitwed or Seithwedd the father of Llewei (q.v.) in a triad (TYP no.58). *Seithfed* = 'seventh', *Seithwedd* = 'Seven Faces'. See TYP p.423.

SEL ap SELGI. (Fanciful).

'Watch son of Watchdog' (CO(2) p.76). One of the persons of Arthur's Court in the tale of 'Culhwch and Olwen' (WM 461, RM 107). For other examples see s.n. Clust.

SELEVAN, ST.

The saint of St.Levan near Land's End, Cornwall. Selevan is derived from Salomon, and is therefore cognate with Welsh Selyf.

The name occurs as *Salamun* in a tenth-century list of Cornish parochial saints in Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.42. In 1327 and 1340 official documents called the present St.Levan *Parochia Sancti Silvani*, but by 1549 we meet the colloquial form Selevan. By 1740 it had become St.Levin as William Borlase testifies (G.H.Doble, *S. Selevan*, 'Cornish Saints' Series, No.19, p.13).

Dr.Borlase heard stories about the saint when he visited St.Levan in 1740. One of them told how 'St.Levin' entertained his sister Manaccan [Manacca] (Doble, p.8). Several legends of 'St.Leven', have survived and are told by Robert Hunt. Here Manaccan has become St.Breage [Breaca] (*Popular Romances of the West of England*, 1881 ed., p.267; Doble, pp.8-10).

The festival at St.Levan is on October 15 (LBS III.350).

In Brittany there is Selevan in the parish of Caudan, a Saint-Salomon (pronounced locally Selawen) at Guern, and another in Langoelan. All these places are in Morbihan department (Doble, p.5).

Compare Selfan.

SELFAN ap GERAINT ab ERBIN. (500)

He is mentioned in only one version of Bonedd y Saint and a copy (§76 in EWGT p.65), in which he is coupled with Iestyn ap Geraint and is said to be *yMhennmon a Llys*, 'in Penmon and Llys'. This makes no sense. A.W.Wade-Evans pointed out that the place is Penhwnllys, now a farm in Llaniestyn, Môn, not far from Penmon. He also proposed that Selfan was for Sulian or Julian, the saint of a former *Capella S.Suliani* in the cemetery of Llaniestyn, Llŷn, later called St.Julian's Chapel. See *Études Celtiques*, I (1936) p.291, (correcting *Revue Celtique*, 50 (1933), p.385); LBS IV.204; PW 87.

Wade-Evans also drew attention to St.Selevan of Cornwall without comment (*Revue Celtique*, loc.cit.). Compare Sylwein ferch Geraint, Selyf ab Erbin.

SELYF ab ERBIN. (460)

The father of St.Cybi. In the Life of St.Cybi (§1 in VSB p.234, EWGT p.27) he is called *Salomon ... Erbin filius, filius Gereint filius Lud*. But according to Bonedd y Saint (§§26, 76 in EWGT pp.58, 65) Selyf ap Geraint ab Erbin ap Custennin Gorneu. It appears that both versions are wrong in different ways, the first in making Selyf the son of an otherwise unknown Geraint ap Lludd, and the second by inserting Geraint between Selyf and Erbin. The correct version is probably a compromise:

Selyf ab Erbin ap Custennin Gorneu

This accords best with chronological considerations and was first proposed by Alfred Anscombe in Cy. 24 (1913) pp.80-81.

Selyf was evidently a man of Cornwall and is called in the Life (§1) *princeps militiae*, 'Captain of the Guard', corresponding to the Welsh *penteulu* (WCO 183). His wife was Gwen (q.v.) ferch Cynyr of Caer Gawch.

Compare Selfan.

SELYF ap IEUAF.

The last of a line of otherwise unknown princes, probably of Powys, mentioned in the 'Harleian' genealogies (§24 in EWGT p.12).

SELYF ap LLYWARCH HEN. (550)

He is mentioned in two stanzas of the Llywarch Hen poetry (CLIH I.37, 42). See s.nn. Pyll, Maen.

He appears in the list of the sons of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86).

SELYF SARFFGADAU ap CYNAN GARWYN. (550)

'S. Serpent of Battles'. According to the Annales Cambriae (s.a. 613) he fell at the Battle of Chester. The probable date was 616:

Gueith Cairlegion, et ibi cecidit Selim filii [*read filius*] Cinan.

In the corresponding entry in the Annals of Tigernach he is called Solon mac Conain rex Britanorum. He was probably the leader of the Welsh forces, being the representative of the ancient line of the kings of Powys, and the natural defender of the valley of the Dee (HW 181).

According to the Life of Beuno (Bchedd Beuno §10), when Beuno was at Gwyddelwern, the sons of Selyf quartered themselves unlawfully on him. But their food would not boil and one of the servants blamed Beuno. Beuno cursed the servant, who died before nightfall. Then Beuno turned on the sons of Selyf and said, 'What your grandfather [Cynan Garwyn] gave to God free, will you give it with restraint on it? May God grant that your offspring never own it, and that you yourselves be deprived of this kingdom and a kingdom hereafter.'

This curse seems to have worked, for the line of princes of Powys in the earliest genealogy, that in the 'Harleian' collection, by-passes Selyf and goes back to Eliud [Eiludd] a brother of Selyf (HG 27 in EWGT p.12). However later versions of the genealogy carry the line back to Beli ap Selyf (JC §18), Eiludd ap Selyf (ABT §6k) or Beli ap Mael Myngan ap Selyf (ABT 20, HL 2f). See EWGT pp.46, 100, 107, 113. The cognomen Sarffgadau first appears in the expanded 'Hanesyn Hen' tract (ABT 6k, HL 2f).

In Bonedd y Saint (§62 in EWGT p.63) he appears as Selyf ap Cynan Garwyn, the father of St.Dona.

In a triad (TYP no.25) he is said to be one of the 'Three Battle-Leaders' of Ynys Prydain. His bard was named Arofan (TYP no.11) and according to a triad in the Black Book of Carmarthen he had a horse named *Du hir terwenhit* (see TYP no.43) which was one of the 'Three Pack-Horses' of Ynys

Prydain. This seems to correspond to *Du hir tynnedig*, the horse of Cynan Garwyn according to TYP no.39.

In the tale of 'Rhonabwy's Dream' Selyf ap Cynan Garwyn is mentioned with Gwgon Gledddyfrudd and Gwres ap Rheged as companions of Owain ab Urien (RM 159). These people were contemporaries of each other but not contemporary with Arthur as the story implies.

Selyf is mentioned by the poet Cynddelw in his poem *Breineu Powys*, 'The privileges of Powys':

Kanawon Selyf seirff cadeu,

'Descendants of Selyf, serpents of battles'

(RBP col.1398, l.9; LIH p.166).

SENEUYR ap SEITHENNIN.

He is mentioned in Bonedd y Saint (§40 in EWGT p.60), beginning with the earliest version, as one of the sons of Seithennin, king of Maes Gwyddno. 'Their lands were overwhelmed by the sea'.

No church claims him as patron, but LBS thought he might be the saint of Llansannor or Llansanwyr in Morgannwg. See Senwara. All the other sons of Seithennin became patrons of churches in Gwynedd, and if Seneuyr is really to be included among the saints we should expect to find him in the same region.

The name seems to be connected with the word *synnwyr*, 'sense, discretion' (WCO 179). In the 'Stanzas of the Graves' in the Black Book of Carmarthen Seithennin is described as *synhuir vann*, 'of high discretion' (compare the translation s.n. Seithennin) and it seems possible that the name Seneuyr has been derived from this epithet by some confusion (PCB)

SENNARA, ST.

The saint of Zennor in West Cornwall. The church is called *Ecclesia Stae. Senarae* in Bishop Bronescombe's Register, 1270, and similarly till 1400. At Zennor the feast is on May 6 (LBS IV.195).

She has been identified with Azenor, the mother of St.Budoc. See Budoc (2).

SENNEN, ST.

The few medieval references to Sennen parish at Land's End give it the name of a female saint, for example, *Parochia Sancte Senane*, 1327, *Capella Sancte Senane*, 1430.

Sennen is often said to be the Irish St.Senan of Inis Cathaig (Scattery Island), commemorated on March 8, but apart from this uncertain attribution, there is no tradition or other evidence that this Senan had any connection with Cornwall (G.H.Doble, *The Saints of Cornwall*, I.145).

Nicholas Roscarrock said that at Sennen the feast was observed on April 15, but the feast is nowadays kept on June 30 at Sennen (LBS IV.193).

LBS wrongly took Leland's *Sinninus* to be Sennen, but it was really Sithney (q.v.).

SENWARA, ST.

The saint of Llansanwyr (Llansannor) in Morgannwg. In 1180 it was called *Sanctae Senwarae de la Thawa*. In the 14th century appendix to the Book of Llandaf (BLD 324) it is called *Ecclesia de La Thawe*, and in 1535 it is given as *Llansannor alias Thawe*. Thaw (earlier Naddawan) is the name of the stream at Llansannor (LBS IV.195).

A.W.Wade-Evans thought that Llansanwyr stood for Llansynnwyr, where *synnwyr* means 'discretion'. He then equated it with the 'Monastery of St.Sophias' mentioned in the Life of St.Cadog (§§37-39) on the ground that *sophia* means 'prudence' (WCO 179).

It is noteworthy that 'synnwyr' seems to be the basis of the supposed saint's name Seneuyr (q.v.) and that Nicholas Carlisle (1811) and Samuel Lewis (1833) in their Topographical Dictionaries of Wales ascribed the church of Llansannor to St.Senewyr (*sic*). Similarly LBS IV.195. Wade-Evans saw a connection which he was "unable to unravel" (WCO 179).

SENYLLT ap CEDIG[†] ap DYFNWAL. (505)

The father of Nudd Hael according to Bonedd y Saint (§18) and 'Buchedd Llawddog' (Cedig omitted) in EWGT pp.57, 31.

SENYLLT ap DINGAD. (460)

Father of Neithon and one of a line of princes whose genealogy is given in HG 4 and JC 19 in EWGT pp.10, 46. JC 19 calls him Senyllt *Hael*, 'the third generous one of the North'. Senyllt is not included as one of the three *Hael*, 'generous ones', in the well known triad (TYP no.2). There seems to have been confusion with Senyllt ap Cedig the father of Nudd Hael. See EWGT p.140.

H.M.Chadwick thought that this part of the line ruled in Galloway (*Early Scotland*, p.146). See s.n. Rhun ap Neithon ap Senyllt.

SERIGI WYDDEL. (Legendary).

The legendary leader of the Gwyddyl Ffichti (Irish) in Môn in their wars with Cadwallon Lawhir. According to the expanded 'Hanesyn Hen' tract Cadwallon slew Serigi at *Llam y Gwyddyl*, 'The Irishmen's Leap' in Môn (ByA §29(15) in EWGT p.92). Later versions of the tract mistook the name of the place as Llan y Gwyddyl, and one version (G) adds 'at Caer Gybi'. According to Sir John Price's 'Description of Wales', drawn up and augmented by Humphrey Llwyd, Cadwallon Lawhir "slew Serigi with his own hands at Lhan y Gwydhyl, which is the Irish church at Holyhead" (David Powel, *Historie of Cambria*, 1584; 1811 edition pp.xxviii-xxix). There was a church at Holyhead called Eglwys y Bedd (WATU) which was supposed to be the shrine of Serigi. Lewis Morris, in a letter dated 1733 mentions *Bedd Serigin Wyddel* as one of 'the marvels of Cybi' [Caergybi, Holyhead] (Cy. 49 part 1 (1947) p.32). See also Nicholas Owen, *History of Anglesey*, 1775, pp.34-35 quoted in LBS IV.196, PW 89 n.2.

According to a triad (TYP no.62) the battle between Cadwallon Lawhir and Serygei Wyddel was at *Cerrig Gwyddyl*, 'The Irishmen's Rocks', in Môn. *Kerig y Gwydhel* was in Llangristiolus, Môn, according to Edward Lhuyd in Gibson's 'Camden', 1695, col.628. This is shown as a farm, Cerig-Gwyddel, grid ref. SH 4072, near Trefdraeth (as HW 120) and is about 13 miles south-east of Holyhead. WATU mentions another Cerrig-gwyddyl, a former township in Beaumaris. This would be about 22 miles east of Holyhead.

There may be a historical basis for the story but the name Serigi is not Irish. John Rhys thought it a corrupt form of Norse Sitric or Sigtrygg (CB p.246, *Celtic Folklore*, 1901, p.569 and n.2). But Rachel Bromwich thought it more likely to be a corrupt form of an Irish name (TYP p.508).

SERU ap GLYWYS. (470)

He is mentioned in the Life of St.Cadog, Prefatio (VSB p.24, EWGT p.24) as one of the sons of Glywys who is supposed to have inherited that part of Glywysing called *Seruguunid*. In JC §5 the name has become Perun (EWGT p.44). The region is also mentioned in the Book of Llandaf as *Sergunhid* (BLD 188). It has not been identified (OP II.293, 679). Serwennydd would be the modern form (OP II.293) but Serwynnydd according to Melville Richards (*Journal of the Roy. Soc. of Antiquaries of Ireland*, 95 (1965) p.210), who suggested that it is perhaps represented by Craig Syfyrrdin in Gwent.

Seru appears as witness to an agreement by Cadog with his uncle Rhain ap Brychan (Life of Cadog §70).

SERWAN ap CEDIG. (510)

The father of Mordaf Hael. His ancestry is given in Bonedd Gwŷr y Gogledd (§9 in EWGT p.73).

SERWAN ap LLEDAN.

One of a line of otherwise unknown princes, father of Cawrdaf, and ancestor of Rhun ap Neithon ap Cathen (HG 16 in EWGT p.11).

SERWYL ab USAI. (490)

One of the line of princes of Ceredigion; father of Boddw (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100).

SEVERA daughter of MAXIMUS. (365)

She seems to be mentioned on the Valle Crucis pillar as the wife of Vortigern and mother of Brydwr:

BRITU ... FILIUS GUARTHII[girn] ... QUE(m) ...PEPERIT EI SE[v]IRA FILIA MAXIMI

Brydwr ... son of Vortigern, ... whom Severa daughter of Maximus bore to him [Vortigern]

See EWGT p.2.

“A letter of St.Ambrose gives us a scrap of information about the pretender's [Maximus's] daughters. After his fall they were thrown on the charity of Theodosius, who magnanimously provided for their education.” (Letters of St.Ambrose, ed. H.Walford, 1881; Geoffrey Ashe, *From Caesar to Arthur*, 1960, p.114).

SEXBURGIS. (Fictitious).

A fictitious widow-queen of the Saxons who is said to have led an invasion of innumerable men from Germany into Britain after the pestilence in the reign of Cadwaladr, while Cadwaladr was in Brittany. She occurs in only a few texts of Geoffrey of Monmouth's *Historia Regum Britanniae* (XII.16), for example see E.Faral, *La Légende Arthurienne*, III.301. She also occurs in some versions of Brut y Brenhinedd, for example, Llanstephan MS.1 and the Red Book of Hergest (RBB p.253). Then she appears in the tract on ‘The Twenty-four Mightiest Kings’ (§24 in *Études Celtiques*, 12 (1968-9) p.174).

Sexburgis evidently corresponds to *filiam Germanie* mentioned in the Prophecy of Merlin (HRB VII.3). The name may be derived from that of Seaxburgh, the queen of Coenwalch, king of Wessex. She reigned for one year (672-3) after his death. (Thanks to Dr.Brynley F. Roberts).

SGILTI YSGAWNDROED ab ERIM.

‘S. Lightfoot’. One of the persons at Arthur's Court mentioned in the tale of ‘Culhwch and Olwen’. ‘When the whim was on him to run his lord's errand, he never sought a road as long as he knew whither he was bound; but as long as there were trees he would go along their tops, and as long as there was a mountain he would go on the tips of the reeds, and throughout his life a reed never bent beneath his feet, much less would one break, so exceeding light of foot was he.’ (WM 463, RM 108). See more s.n. Erim.

Sgilti is none other than the famous hero of Irish legend, Cailte, the Swift, one of the companions of Finn (Cecile O'Rahilly, *Ireland and Wales*, 1924, p.115; R.S.Loomis, *Wales and the Arthurian Legend*, 1956, p.161 and n.159). For other examples of Irish heroes in Welsh guise see s.n. Corroi ap Dayry. See also CO(2) p.86.

SIAWN ap IAEN. See Iaen.

SIDWELL, ST.

Sativola is an Exeter saint. Her relics are mentioned in the mid-eleventh century Leofric Missal as *Reliquiae Sancte Satiuole uirginis*. She is also referred to as Sidefulla, which later developed into Sidwell. The name is probably English and Sativola is an attempt to Latinize it.

Sativola is also the patron of the parish of Laneast in Cornwall, six miles west of Launceston. The dedication is not mentioned before 1436.

The Exeter Martyrology under July 16 says that the virgin Satiuuola was sister to St.Juthuara, and the Life of St.Juthwara in John Capgrave's *Nova Legenda Anglie*, tells us that she had a brother Bana and three sisters, Eadwara, Wilgitha and Sidewlla (*sic*). These names are all typically English. (G.H.Doble, *The Saints of Cornwall*, I.40-41).

There is a Vita S. Sativolae in *Legenda Sanctorum* by John de Grandison, Bishop of Exeter, 1327, edited by H.E.Reynolds, London, 1880; also in *Analecta Bollandiana*, 53 (1935) pp.363-5. There is a copy in the Gotha MS., see *Analecta Bollandiana*, 58 (1940) pp.90 ff §60. The Life tells us that her father was Benia or Benna (Doble p.41). She is said to have been martyred by decapitation in Exeter, where a church is dedicated to her. She is commemorated on August 2 (LBS IV.174).

LBS (IV 174-5) suggested the identification of Sativola with Sitofolla, one of the three sisters of St.Paul of Léon. There is no good basis for this (Doble, pp.40-41).

SILIAN, ST.

The saint of Silian or Llansilian, in Ceredigion (PW 61). Browne Willis and S.R.Meyrick call it Capel Julien or Sulien with festival on September 2 (LBS IV.204). September 2 is entered in several Calendars as the day of St.Sulien (q.v.).

St.Julians, a church in the borough of Newport, Gwent, formerly under Christchurch, is also known as Sain Silian (WATU). But this church received its name from a more ancient chapel to St.Julius, the martyr (PW 75-6 n.6).

Compare Silin, Sulien, St.

SILIN, ST.

The name Aegidius became Giles and then in Welsh Silin. In the Middle Ages there was a very popular cult of St.Giles, abbot of a monastery said to be on the site of the present city of Saint-Gilles in France. He is commemorated on September 1. Thus in 1296 Llansilin in Cynllaith, Powys Fadog, was called *Ecclisia S'i Egidii de Kynlleith* (LBS IV.203). However there was probably a native Welsh saint named Silin who has been identified with St.Giles and given his day of commemoration. It is difficult to sort out which dedications are to a genuine Silin or to Giles.

Besides Llansilin in Cynllaith, Silin is the patron of Wrexham, and Capel Silin (extinct) in Wrexham (PW 106), Capel San Silin (extinct) in Mynachlog-ddu, Dyfed (PW 30), and Capel San Silin (extinct) in Llanfihangel Ystrad, Ceredigion (PW 63). Some, at least, of these have been taken over by Giles if not originally Giles churches. See LBS IV.205-6. A.W.Wade-Evans ascribes the following to Giles: Letterston and Upton in Dyfed (PW 27, 32), and Gileston in Morgannwg (PW 69). There is also a place in Llanfeugan, Brycheiniog, variously called Gileston [grid ref. SO 1123], Sain Sili (LD ii.40), Sain Silian (LD ii.37) and Chilston (Harleian MS.2289 pp.258-9).

Late versions of Bonedd y Saint mention two saints of the name: 'Silin ap Hywel ab Emyr Llydaw in Wrexham' (§97 in EWGT p.67) and §82 (in EWGT p.66) says 'Gargunan (or Gwrgunan) and Silin sons of Ronan Ledewig of Llydaw'. This seems to be a mistake for 'Garmon and Silin' who are commemorated together on October 1. This day is one of the festivals of Germanus of Auxerre, and October 1 is the day of the festival at Llansilin in Cynllaith. There are two churches in the neighbourhood dedicated to Garmon (LBS IV.206), namely Llanarmon Dyffryn Ceiriog and Llanarmon Mynydd Mawr. We may perhaps deduce that this Silin was a companion of Garmon who was identified with Germanus (PCB).

The Welsh Calendars give Silin on September 1, the day of St.Giles, and Garmon and Silin on October 1 (LBS I.74).

Compare Silian, Sulien, St.

SILVIUS BONUS.

A British writer contemporary of the Roman poet Ausonius (c.310-c.395). He apparently criticized some of Ausonius's verse, and Ausonius addressed an epigram (no.107) to 'One Silvius the Good who was a Briton' (N.K.Chadwick in SEBH p.232). John Leland included him as Silvius Britto in his biographies of British writers (*Commentarii de Scriptoribus Britannicis*, written c. 1545, ed. Anthony Hall, 1709, p.31). From Leland he got into John Bale's *Scriptorum ... Catalogus*, 1557 ed. p.39 as Sylvius Bonus. See also T.D.Kendrick, *British Antiquity*, pp.56-57.

SINNOCH ap SEITHFED. See Seithfed.

SISILLIUS. Three fictitious kings of Britain. See Seisyll.

SITHNEY, ST.

The saint of Sithney church, two miles north-west of Helston, Cornwall. The name appears as Sidnius (1276), Siduinus (1310), Sydynny and Sidnini (1336 and 1363), Sidenini (1392), Sithnini (1403) (LBS IV.199).

William of Worcester wrote: Sanctus Senseus jacet in parochia Sancti Justi juxta Hellyston, circa 4 miliaria (*Itineraries*, ed. John H. Harvey, 1969, p.88). [? Omit 'Justi' or read 'ipsius']. "William of Worcester says that Sithney church contained the tomb of the patron saint" (G.H.Doble, *The Saints of Cornwall*, II.10-11).

LBS and Canon Doble had no doubt that Sithney was the same as the Breton saint Sezni, patron of Guisseney (Guic-Sezni), north-east of Brest, in Léon, where was the principal focus of his cult. The 'Life', put together by Albert Le Grand, chiefly from lections for the feast in the breviaries of the diocese of Léon (Doble p.5), is based on the Life of St.Ciarán of Saigir (p.8) or rather the Life of St.Piran, which in turn was based on that of Ciarán (Doble, *The Saints of Cornwall*, IV.6 n.6). In particular his mother is called Wingella, as in the Life of St.Piran, and he is said to have been at Rome with St.Patrick (Doble, II.5-6). This shows that a form of the Breton Life was known in Cornwall in the time of John Leland. For Leland (1538) read in the Life of St.Breaca that one of the company of Breaca was 'Sinninus, the abbot, who was at Rome with Patrick' (*Itinerary*, ed. Lucy.T.Smith, I.187). This is sufficient proof that Leland's Sinninus was Sithney, not Sennen as supposed by LBS (IV.194). See Doble, *The Saints of Cornwall*, I.97 n.2.

The ancient breviaries of Léon and Cornouaille celebrate his festival on September 19, although his feast is kept on March 6 in the parish of Guic-Sezni (The Life, Doble II.7). Note that Ciarán of Saigir is commemorated on March 5, as also St.Piran. At Sithney the feast is on August 3 (LBS IV.201).

SITOFOLLA. Sister of St.Paul of Léon (q.v.).

SMERBE son of ARTHUR.

There appears to have been a Scottish Gaelic romance *Eachtra Smeirbhe Mhóir* concerning a mysterious character, Smeirbhe, who appeared as the son of Arthur in the Campbell genealogies and bardic verse, and who was also connected somehow with the 'Red Hall', the name of Arthur's Court at Dumbarton (William Gillies in CMCS 3 (1982) p.69).

Certain southern Highland families, most notably the Earls of Argyll, claimed a British descent. This was to counter the Gaelic (ultimately Irish) claims to hegemony made by the Clan Donald and their satellites. In the hands of the Campbell bards and shennachies, the ancestor assumed was none other than King Arthur. The families making the 'British' claims sported the Christian name Arthur, almost as a badge, from the twelfth and thirteenth century on. The descent was duly elaborated by the Campbell genealogists, resulting in a complex web of lore and invention. The fully developed version of this account is found in sixteenth and seventeenth century sources (*ibid.*, pp.66-67).

An early form of the pedigree was given by Duald MacFirbis (1650). See W.F.Skene, *Celtic Scotland*, III.458-9; *Genealogical Tracts I*, Irish Manuscripts Commission, 1932, p.52. This is deficient from a chronological point of view, but a later extended form, with an attempt at chronological consistency, is found in "Ane Accompt of the genealogie of the Campbells" from MS.32.6.13 in the Advocates' Library, Edinburgh, edited by J.R.N.Macphail, *Publications of the Scottish History Society*, Second Series, Vol.12, Highland Papers, Vol.2, Edinburgh, 1916. Here we find (pp.70-71) Smereviemore, son of Arthur, born in Dumbarton, married the sister of king Aiden, etc. See also *Popular Tales of the West Highlands* by John Francis Campbell, 1892 ed. Vol.3 pp.94 f. "Genealogy Abridgment of the very Antient and Noble Family of Argyll, 1779."

SOCRATES, ST. (Fictitious).

Socrates and Stephan are said to have been disciples of St. Amphibalus and to have been martyred in Monmouthshire in the Dioclesian persecution c.A.D.304. They are commemorated together on September 17 (LBS IV.201-2).

SOL, GWADYN OSOL, GWADYN ODDAITH. (Fanciful).

Gwadn = 'sole' (of foot), *Goddait* = 'bonfire, blaze'. Three persons at Arthur's Court according to the tale of 'Culhwch and Olwen'. Sol could stand all day on one foot. Gwady Osol, if he stood on the top of the highest mountain in the world, it would become a level plain under his foot. Gwady Oddait, when a hard thing came against him the bright fire from the soles of his feet was like the hot metal when drawn from the forge. He cleared the way for Arthur on the march (WM 466, RM 110).

SOLOR ap MWRTHACH. (Legendary).

The owner of one of the 'Three Roving Fleets' of Ynys Prydain according to a triad (TYP no.15). His father's name is more properly Mwrchath (q.v.), of Irish origin.

SOLOR ap NOR ab OWAIN. (405)

He was the father of Glywys according to the Life of St. Cadog (§45 in VSB p.118, EWGT p.24). In the Jesus College version (JC §4 in EWGT) the name has become *Filur*.

STATER, king of Dyfed. (Fictitious).

The name appears in the 'Harleian' genealogies in a seemingly corrupt part of the genealogy of the kings of Dyfed (HG 2 in EWGT p.10). See discussion under Tryffin, king of Dyfed.

Geoffrey of Monmouth introduced Stater as a king of Dyfed who was present at Arthur's special coronation (HRB IX.12). In Brut y Brenhinedd the name is changed to Meurig. See Meurig, king of Dyfed.

STATERIUS, king of Alban. (Fictitious).

According to Geoffrey of Monmouth he was one of the kings who fought against Dunuallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). In Brut y Brenhinedd the name becomes Stater (Dingestow), Ystadyr (Cleopatra).

STEPHAN, ST. See Socrates.

STEPHAN, fictitious archbishop of London.

He is the seventh in the list of Archbishops of London said to be by Jocelin of Furness. He succeeded Palladius and was succeeded by Iltut (John Stow, *The Chronicles of England*, 1580, p.56; Francis Godwin, *De Praesulibus*, 1616 p.226).

STEPHAN. See also Ystyffan.

STINAN, ST.

The saint of Llanstinan, near Fishguard, Dyfed. Capel Stinan (extinct) at St. David's and one of three saints on Ramsey Island off St. David's (extinct) (PW 27-29). The saint is also called Justinian, and a Life of him was found by John of Tynemouth and printed by John Capgrave in *Nova Legenda Anglie* (ed. C. Horstman, 1901, II.93-95).

According to the Life, Justinian was born in Brittany, came to Wales and, after a brief sojourn in a territory called Chormeu, he landed on Ramsey Island. He found on the island a certain Honorius son of king Thefriauc [Ynry ap Tyfriog], with his sister and her maid, living as hermits. After the women were dismissed, Justinian accepted the offer of Honorius to share his cell. Several disciples came over to

Ramsey and placed themselves under Justinian. St.David sent for him and so admired his sanctity that he made him his 'soul-friend', that is, confessor. He also accorded him a site on the mainland.

Justinian was murdered on the island by some serfs who got tired of his strict discipline. He was buried on the mainland by the little harbour named Porth Stinan after him.

Capel Stinan stands above the harbour. Another saint, Tyfanog (q.v.), is associated with the island. 'Stinan and Devanog' are described in a Welsh distich as 'two dear neighbours' (LBS III.339-341).

The festival of Justinian is on December 5 (LBS I.76, III.341). Another day, August 23, is given by the Bollandists, Cressy and Rice Rees (Welsh Saints, p.319). (LBS III.342).

J.E.Lloyd thought that he might be the same as Guistilianus [Gwestlan] who occurs in the Life of St.David (HW 154 and n.146).

STRADWEUL. See Ystradwel.

SUALDA ab IDRIS. (630)

A prince of the line of Meirionydd, father of Brochwel (HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108). Some texts of ABT call him Yswalt.

SUGYN ap SUGNEDYDD. (Fanciful).

'Suck son of Sucker'. One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen'. He would suck up the sea on which there were three hundred ships till there remained nothing but a dry strand. He had a red breast-fever (WM 467, RM 111).

For other 'fanciful' persons see s.n. Clust ap Clustfeinydd.

SUL. See Sulis.

SULBYCH ap PEBID PENLLYN.

One of an otherwise unknown line of princes of Penllyn; father of Beblych (ABT §22 in EWGT p.107).

SULFYW, ST.

The saint of Llancillo near Longtown in Ewias, Herefordshire. The place was called *Lann Sulbiu* [Llansulfyw] and *Ecclesia Sancti Sulbiu* in the Book of Llandaf (BLD 160, 31, 43, 90). See LBS IV.202, PW 41, WATU.

SULGENIUS. See Sulien (1).

SULIAU. See Tysilio.

SULIEN (1). (Fictitious).

A British prince called Sulgenius by Geoffrey of Monmouth who says that he led the resistance against [Septimius] Severus when he came to Britain. Sulgenius was forced to retreat to Alban. Severus built a wall from sea to sea to hinder the incursions of Sulgenius. Then Sulgenius went to Scythia and succeeded in obtaining the aid of the Picts, with whose help he besieged York. In the following engagement Severus was killed [A.D.211] and Sulgenius mortally wounded (HRB V.2). Later we are told that Bassianus [i.e. Caracalla], the son of Severus had for mother the sister of Sulgenius (HRB V.3). This relationship is fictitious. ByB calls him Sulien.

Some versions of HRB write Fulgentius for Sulgenius and this form was used by Fordun in his *Chronica Gentis Scotorum*, II.31. Also in III.4 Fordun says that Fulgentius was ancestor of Gryme, whose daughter was married to Fergus mac Erc. Again in III.24 Fulgentius is said to have been ancestor of Loth (q.v.).

SULIEN, ST.

He is entered in Bonedd y Saint (§20 in EWGT p.57) as a companion of St.Cadfan. He was with him in Ynys Enlli [Bardsey]. He is joint patron, with Mael, of Corwen in Edeirnion and Cwm in Tegeingl. They are jointly commemorated on May 13. See s.n. Mael. Sulien, by himself, is entered in many Calendars on September 2 (LBS I.74, IV.204). This may be a misplacement of Silin [= Giles] of September 1. But see Silian.

SULIEN, abbot of Llandochau.

Sulien appears in several charters in the Book of Llandaf, where he is called *Sulgen abbas Docguinni* or *Docunni* (BLD 147, 151b, 152, 155). In these charters he appears as a contemporary of bishop Oudoceus, Cyngen, abbot of Llancarfan, Catgen, Congen and Colbrit, abbots of Llanilltud, Meurig ap Tewdrig and Morgan ab Athrwys kings of Glywysing. He seems to have succeeded Cethig and been succeeded by Iudhubr. For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates) and Wendy Davies, *LlCh* p.55. Wendy Davies dates these charters from c.665 to 675 (*loc.cit.*, pp.98 - 101).

It is probably the same person who is mentioned as a clerical witness, not abbot, with king Meurig, in one of the 'Llancarfan Charters' attached to the Life of St.Cadog (§68 in VSB p.134).

SULIEN, abbot of Llancarfan.

He is mentioned as a witness to two of the 'Llancarfan Charters' attached to the Life of St.Cadog (§§62, 67 in VSB pp.130, 134). In the second he is described as Sulien, Abbas Nant Carban, and other witnesses are bishop Berthwyn, Terchan, and Sadwrn 'princeps' of Llandochau.

He appears in the Book of Llandaf in two charters before being abbot (BLD 152, 155) and as abbot of Llancarfan in eight charters (BLD 145, 156, 176a, b, 183b, 190b, 204b, 205). In BLD 152, 155 he is contemporary with his namesake Sulien, abbot of Llandochau, bishop Oudoceus, and king Morgan ab Athrwys. In the rest his contemporaries are bishops Oudoceus, Berthwyn and Terchan, Sadwrn, abbot of Llandochau, and Morgan ab Athrwys and Ithel ap Morgan, kings of Glywysing. He seems to have succeeded Cyngen and been succeeded by Dagan (or Danoc). For the sequence see *Trans.Cym.*, 1948, p.291 (but ignore dates) and Wendy Davies, *LlCh* p.55. The period of his being abbot is given by Wendy Davies as c.695 - 705. The two earlier charters are dated c.670, 675 (*loc.cit.*, pp.97-117).

SULIEN ap CHERIN. See Fulgen(t)ius son of Cherin.

SULIEN ap IAEN. See Iaen.

SULIS. Celtic divinity.

The goddess of the hot springs in whose temple at Bath (Aquae Sulis) perpetual fires burnt. She is sometimes equated with Minerva (I.A.Richmond *Roman Britain*, 1955, pp.92-94). The Celtic nominative is now believed to have been Sulis, not Sul, and the association with the sun (Latin *sol*, cf. Welsh *Dydd Sul*, 'Sunday') questioned (C & M, p.264 and n.1).

SULWG, ST.

The saint of Sellack [Llansulwg] in Ergyng, Herefordshire (WATU), called Lann Suluc in BLD 231, 275.

SWSWEN. Concubine of Locrinus (q.v.).

SYLWEIN ferch GERAINT ab ERBIN. (500)

She is named in Achau'r Saint (§49 in EWGT p.71). Comparing with Bonedd y Saint (§76 in EWGT p.65) it looks like a mistake for Selfan (q.v.) who seems to be connected with the area of Penmon in north-east Anglesey. But A.W.Wade-Evans (*Études Celtiques*, I (1936) p.291) thought the entry represented a genuine local tradition concerning the parish of Llanfihangel Dinsylwy near Penmon

and Llaniestyn. In Cardiff MS.15 (RWM numbering) part I, the parish is entered as *Ll. fihangel fid silwen eiddew neu glin lilwy*, whatever that means (RWM i.912 note *h*).

TALAN TALYRTH.

‘T. of the Thrusting Front’. A person mentioned in the ‘Stanzas of the Graves’ in the Black Book of Carmarthen (v.52):

The grave of Talan Talyrth in the clash of three armies,
slayer of the head of every force,
bountiful, with his portals open.

(SG pp.128/9).

He is probably the same as the person who appears in the Llywarch Hen poetry (CLIH I.45 and VIII.12):

Far from here is Aber Lliw,
Farther off is reproach;
Talan, you were worth a tear today.

The stanza comes with others referring to sons of Llywarch Hen, but Talan is not included in the earliest list of his sons. However he occurs in later lists. See ByA §5 in EWGT p.87.

TALHAEARN TAD AWEN.

‘T. Father of Poetic Art’. An early poet mentioned in the *Historia Brittonum* (§62) in company with Aneirin, Taliesin, Blwchbardd and Cian, all having gained renown in poetry at the time of Ida in Northumbria and Maelgwn Gwynedd, that is, in the sixth century.

Talhaearn is mentioned in a triad (TYP no.33W) which, however, is so corrupt that no sense can be made of it. In the *Book of Taliesin* he is mentioned with Cian and Aneirin in the poem *Angar Kyvyndawt* (BT 19-20), where the legendary Taliesin is represented as saying:

I am composing in ...the language of Talhayarn.

(BT 20; ll.3-5, trans. Rachel Bromwich in SEBH p.86 n.1) and again:

Talhaearn who is the greatest of the wise men.

(BT 21, l.16, trans. Rachel Bromwich, TYP p.509).

None of his poetry appears to have survived. The title ‘Tad Awen’ was also given to Tydai (q.v.).

TALIESIN BEN BEIRDD.

‘T. Chief of the Bards’. He is mentioned without ‘title’ in the *Historia Brittonum* (§62) in company with Aneirin, Talhaearn Tad Awen, Blwchbardd and Cian, all of whom ‘gained renown together in British poetry’. This was in the time of Ida of Northumbria and Maelgwn Gwynedd, that is, the sixth century.

The *Book of Taliesin* (Peniarth MS.2) is said to have been copied in about 1275 (RWM i.300). The poems which it contains are all ascribed to Taliesin and are all in Old Welsh. Ifor Williams thought that twelve of these could be the work of the historical Taliesin of the sixth century, and he edited them in *Canu Taliesin*, Cardiff, 1960. He did not commit himself to saying that the existing text is of the sixth century - perhaps seventh century (*Chwedl Taliesin*, 1957, p.18).

From this poetry a few guesses can be made about the real Taliesin's life. Ifor Williams thought that he might have been a native of Powys (DWB). This is echoed in ‘Hanes Taliesin’ (see below) where

Gwion Bach was of Llanfair in Caereinion (PCB). He first served Cynan Garwyn in Powys and then went to the court of Urien Rheged where he remained for some time. However he seems to have visited other courts during that period, in particular that of Gwallog ap Lleenog (BT 63 = CT XII), and his praise to this (or some other) prince apparently annoyed Urien. To regain Urien's favour, Taliesin evidently composed *Dadolwch Urien*, 'Urien's Propitiation' (BT 65 = CT IX). The death of Owain ab Urien may well have occurred during Urien's lifetime, so that *Marwnad Owain*, 'Owain's Elegy' (BT 67 = CT X), does not necessarily mean that Taliesin outlived Urien. See CT pp.xxxix-xl.

The style of this poetry is always concise. Taliesin praises his lord as he is expected to do, and flattery is a necessary part of his work. This is very different from the other poetry ascribed to Taliesin (see below) (CT pp.xviii, xxii-xxiii).

Here is a portion of *Dadolwch Urien* (CT IX, ll.2-7):

I will seek out Urien, to him will I sing,
When my safe-conduct comes, I shall be received,
And I shall get the best place under the ruler.
I do not much care for the tribe which I now see -
I will not go to them, I will not be with them -
I will seek out the North, at the invitation of princes ...

(Trans. Rachel Bromwich, SEBH, p.92). For the other poems to Urien, see s.n. Urien Rheged.

LEGENDS OF TALIESIN

In the tale of 'Culhwch and Olwen' Taliesin is mentioned among those who were at Arthur's Court and is called *Teliessin Penn Beird*, 'Chief of the Bards' (WM 462, RM 107). However he takes no part in the story. In the tale of 'Rhonabwy's Dream' he only appears as the father of Addaon [Afaon] (RM 150, 160). In the earliest triads, also, he is only mentioned as the father of Afaon (TYP nos. 7, 25, 33). But a later triad (TYP no.87) mentions him with Myrddin Emrys and Myrddin ap Morfryn [Myrddin Wyllt] as one of the 'Three Skilled Bards' of Arthur's Court. In the Chirk Codex of the Venedotian Code of the Welsh Laws there is a verse attributed to him which implies that he was in the company of Rhun ap Maelgwn. See the quotation s.n. Rhun ap Maelgwn.

In the Black Book of Carmarthen (BBC 1 - 7) there is a poem in the form of a dialogue between Myrddin and Taliesin which discusses an attack made by Maelgwn Gwynedd (q.v.) on the kingdom of Dyfed. The latter part, probably part of a different poem, is a prophecy in general terms about the battle of Arderydd (q.v.) (A.O.H.Jarman in *Arthurian Literature*, ed. R.S.Loomis, p.24). The poem ends:

Since it is I, Myrddin, after Taliesin,
Whose prophecy will be correct

Trans. by A.O.H.Jarman in *The Quest for Merlin*, by Nikolas Tolstoy, p.252.

The idea of a dialogue between Taliesin and Myrddin was taken up by Geoffrey of Monmouth in his *Vita Merlini*. Here he is called *Thelgesinus*, a pupil of Gildas, who visited Merlinus in the *nemus Caledonis*, 'Caledonian Forest', and held a long and learned conversation with him. Among other things Thelgesinus describes the *Insula Pomorum* [Avalon] and says: 'It was there we took Arthur after the battle of Camlan, where he had been wounded' ll.929-930). See s.n. Myrddin Wyllt.

Another poem in the Black Book is a dialogue between Taliesin and Ugnach ap Mydno. The context is obscure. See s.n. Ugnach.

According to some accounts Taliesin changed Brân Galed from a miser to a generous man and obtained the 'Thirteen Treasures of Britain'. See s.n. Brân Galed.

Hanes Taliesin

The legend of the birth of Taliesin and the earlier part of his life is told in a tale generally called 'Hanes Taliesin'. The earliest extant complete version of the story is of the early 16th century, but it is evident from references in poems in the Book of Taliesin that the tale existed in varied and more elaborate forms well before that date. Ifor Williams calls these the 'first' and 'second' forms respectively, form I being 'druidic' while form II poems have begun to be Christianized (*Chwedl Taliesin*, 1957, pp.18-19, 22, 24).

The first attempt at a full edition and translation of the story was made by Charlotte Guest in *The Mabinogion*, Vol.3, 1849, pp.321 ff. She could not find a complete version and was forced to combine two sources (1) BL.Add.MS.14,867 by William Morris, 1758, and (2) a manuscript belonging to Iolo Morganwg (now Llanover MS.C 44 = NLW 13131A pp.75-96, from Panton MS.37). To these she added four poems found in the Myvyrian Archaeology, two of which are from The Book of Taliesin (BT 36 and 40).

The early 16th century version is by Elis Gruffydd (fl.1490-1552, DWB) and is incorporated in his Chronicle in NLW MS.5276 D fos.358-9, 369-383v. This text was unknown to Ifor Williams in 1944 (*Lectures on Early Welsh Poetry*, 1944, p.61 and n.40), but had become known to him by 1955-6; see his *Chwedl Taliesin*, 1957, p.10. Elis Gruffydd's version allays Ifor Williams's doubts about the acceptability of Lady Guest's version (*Lectures*, p.60), on account of her use of a manuscript belonging to Iolo Morganwg. In *Chwedl Taliesin* (p.18) he suggested that the story received its last form (III) in about 1350-1400. As it turns out, the reconstruction by Lady Guest (except for the four added poems) is very close to the version of Elis Gruffydd.

Elis Gruffydd's version has been translated by Patrick K.Ford in *The Mabinogi and other Medieval Welsh Tales*, University of California Press, 1977, pp.162-181.

According to the 'Hanes', Taliesin was a re-incarnation of Gwion Bach who had been hired by Cerwidwen to stir a Cauldron of Inspiration and Science for her son Afagddu. When the cauldron had been brewing for nearly a year three drops of liquor flew out and fell upon the finger of Gwion Bach. Because of the heat he put his finger in his mouth, and immediately he foresaw everything that was to come. He was swallowed by Ceridwen. See s.n. Gwion Bach.

After nine months a boy baby was born to Ceridwen. She had not the heart to kill him because of his beauty. So she put him in a coracle or leather bag which she placed in a river (there are variations). The next day (Guest) or a long time afterwards (Elis Gruffydd) the coracle/leather bag was found by Elffin ap Gwyddno stuck on the pole of a weir belonging to Gwyddno. Elffin gave him the name *Tâl-iesin*, 'Radiant-brow'. Taliesin proved to be extraordinarily precocious, breaking into verse almost as soon as he was found. He was brought up by Elffin till he was about thirteen years old, and showed himself to be of inestimable value to Elffin.

When Elffin was imprisoned by Maelgwn, for saying, among other things, that he had a bard better than any of Maelgwn's, Taliesin came to the court, confounded Maelgwn's bards, partly by a magic spell, causing them to play 'blerwm, blerwm' on their lips. When the king asked him who he was he replied with a song, 'Prifardd Cyffredin':

Official chief-poet am I to Elffin,
And my native abode is the land of the Cherubim.
Johannes the prophet (or Idno and Heinin) called me Myrddin,
But now all kings will call me Taliesin.

He then claimed to have existed almost since the creation:

I was with my Lord in the heavens
When Lucifer fell into the depths of hell.

and so on through biblical history. But he includes references to Welsh legend:

I was in the court of Dôn before the birth of Gwydion.
 I was three times in the prison of Arianrhod.
 I came here to the survivors of Troy.
 I got poetic inspiration from the cauldron of Ceridwen.
 I was in Gwynfryn in the court of Cynfelyn,
 in stock and fetters a day and a year.
 And I was nearly nine months in the womb of the witch Ceridwen;
 I was formerly Gwion Bach, and now I am Taliesin.

He sang several songs critical of the bards, and one which brought a tempestuous wind on the castle which frightened Maelgwn into releasing Elffin.

Finally he showed Elffin how to win a wager. This, he claimed, was payment to Elffin for bringing him up. The implication is that his name could be interpreted as *Tâl iesin*, 'Fine pay' (John Rhys, *Hib. Lect.*, p.545 n.1; *Chwedl Taliesin*, p.8). See further s.n. Elffin ap Gwyddno Garanhir.

The tale ends with a long didactic poem by Taliesin. In stanza 23 'comes the prophecy to the race of Troy' telling of the 'coiled serpent ... out of Germany. It shall conquer England and Scotland.... Then shall the Britons be like prisoners, with status of aliens to the Saxons'.

27 Their lord they shall praise.
 Their language preserve,
 And their land they will lose -
 Except wild Wales.

Nothing further is said of Taliesin in this tale.

There are parallels here with the story of Merlin and Vortigern as told by Geoffrey of Monmouth. They are both born without a father and they both confound the bards or wise men. This may explain Taliesin's reference, above, to his being called Myrddin. As a result we find Humphrey Llwyd (d.1568) calling Taliesin *Ambrosius Telesinus*. See David Powel, *Historie of Cambria*, 1584, p.254, 1811 reprint p.184. (Compare Myrddin Emrys). So also David Johns who in 1580 called him *Ambrosius Taliesinus*. See *Gwyneddion* 3, ed. Ifor Williams, p.271; *Chwedl Taliesin*, pp.9, 17), this originally appeared in BL Add.MS. 14866 p.472 but is lost. Similarly *Taliesinus Ambrosius* was used by William Wynn(e) in a letter to Lewis Morris (c.1738) (Cy. 49 part 1, p.68). Elis Gruffydd gives a curious account in which Myrddin Emrys is portrayed as having been reincarnated, first as Taliesin, and then again as Myrddin ap Morfryn (*Études Celtiques*, 8 (1959) pp.320-1; TYP p.214).

See now *Ystoria Taliesin* by Patrick K. Ford, Cardiff, 1992.

More from the Book of Taliesin

One of the poems dealing with the legend of Taliesin stands out from the others, namely the one entitled, in a later hand, *Preiddeu Annwn*, 'The Spoils of Annwn' (BT 54). It belongs to the primitive Arthur cycle (CT p.xiii). Here Taliesin is represented as describing how he went with Arthur in his ship Prydwen to Annwn, of what they saw and did, and how only seven returned. A recent translation is given by R.S.Loomis in *Wales and the Arthurian Legend*, 1956, pp.134-6. See s.nn. Annwn, Caer Siddi, Pwyll, Pryderi, Gwair ap Geirioedd, Llenlleog Wyddel.

The rest of the poems dealing with the legend of Taliesin are fifteen in number (CT p.x). These betray themselves by their subject matter as well as by the picture they give of Taliesin himself. In them he is 'bold and boastful', and his aim is 'to glorify himself, his wisdom, his poetic powers, and his skill as a magician, throwing some small word of praise here and there to his worthless patron' (CT p.xviii).

Ifor Williams suggested that they represent two earlier forms (I and II) of the legend, form III being 'Hanes Taliesin'. Form II is recognized by the introduction of Christian concepts often quite

incongruously. These are absent in the 'druidic' poems of form I. He dated form II to about 900 - 950 and gave as an example 'Angar Kyfyndawt' (BT 19-23). It is full of boasting and much is incomprehensible, then line 28:

I am Taliesin. I sing perfect meter,
Which will last to the end (of the world). My patron is Elphin.

Then much boasting about his knowledge, and so to line 120:

I have been a blue salmon,
I have been a dog, a stag, a roebuck on the mountain,

and so on, through many more transformations than are mentioned in Hanes Taliesin. He was in a grain growing on a hill. It was reaped and placed in a kiln to bake, he dropped to the ground; a crested clawed hen took him and swallowed him.

For nine nights was I in her crop, at home.

.....

I have been dead, I have been alive,
I am Taliesin.

(*Lectures in Early Welsh Poetry*, 1944, pp.58-59, *Chwedl Taliesin*, pp.18-19).

Again in BT 3.1 (beginning missing) and RBP col.1054, Taliesin makes further claims (RBP ll.35-38):

ll.35-6	I have been with artful men: with Math Hen, with Gofannon, with <i>Iewyd</i> (<i>Euiyd</i> RB), with Elestron,
37	in company with Achwysson, for a year in Caer Ofanhon (Gofannon RB).
38	I am old, I am young, I am Gwion.

See TYP p.449, W.F.Skene, *The Four Ancient Books of Wales*, I.286, II.208).

References to the events of Hanes Taliesin occur in other poems, for example the liberation of Elffin and the Cauldron of Ceridwen (BT 33, BT 34). He frequently claims to have been present at famous events in the past, historical, legendary and mythical. Thus in BT 33-34 he says:

33.	3	I sang before the sons of Llŷr in Ebyr Henfelen ...
	23	I was in the battle of Goddeu with Lleu and Gwydion....
	26	I was with Brân in Iwerddon [Ireland]; I saw when Morddwyd Tyllon was slain.
34.	8	Perfect is my chair in Caer Siddi.

(Trans. Gwyn Jones and Thomas Jones, *The Mabinogion*, Everyman ed. p.xiii). This refers to the battle of Goddeu (see below) and to the Mabinogi branch of 'Branwen', and in harmony with the latter we find that Taliesin is mentioned in that tale as one of the seven who escaped with Brân ap Llŷr after his invasion of Ireland (WM 57, RM 40). The latter seems to be another version of the story of 'The Spoils of Annwn' in the poem mentioned above, as pointed out by Thomas Jones (BBCS 17 (1958) p.246).

In the above poem (BT 33, ll.6,7) Taliesin says:

I sang before a famous lord, in the meadows of the Severn,
Before Brochuael Powys, who loved my muse.

(Cy. 28 (1918) p.197; TYP p.319; cf. CT pp.xvii-xviii). That is Brochwel Ysgithrog, the father of Cynan Garwyn. This would be consistent with the historical Taliesin having served Cynan Garwyn, and in fact, the events of Hanes Taliesin, the Arthurian adventure, and his serving of Brochwel, Cynan and Urien all

fit into a period of time through which the real Taliesin could have lived. 'As regards times and seasons this is possible. There is no terrible anachronism here' (*Chwedl*, p.8).

Ifor Williams defined Form I as the earliest account which gave being to the series. In it there was no distinction between Taliesin and the old gods. He takes his place with Lleu and Dylan and Gwydion, Manawydan, Math, Dôn and Arianrhod - the whole pantheon (*Chwedl*, p.24). Ifor Williams does not mention an example, perhaps there is none. The nearest is perhaps the poem called 'Cad Goddeu' (BT 23-27) which is really primitive as regards its material. Here Taliesin is represented as saying that he was created by Math and Gwydion ap Dôn from flowers, fruits, soil, nettles and water from the ninth wave (ll.78-81). Compare Blodeuwedd's creation! (*Chwedl*, p.20). The poem is entirely pagan until 'a staunch Christian breaks across this impious poem, and compels the pagan to pray to Christ for help' (ll.23-24; *Chwedl*, p.22). Interpolations of this kind occur again (ll.35-36, 119-20). Numbering of the lines are from the translation by Patrick K. Ford in *The Mabinogi*, pp.184-7.

The Book of Taliesin also contains many vaticinatory and didactic poems. These are ascribed to Taliesin, in keeping with the belief that poetic inspiration goes with wisdom and prophetic skills (TYP p.471), as the legendary Taliesin Pen Beirdd himself claimed. (CT p.xi).

Taliesin's reputation as a prophet who had lived in the far past was evidently known to Wace, for in his 'Roman de Brut', written about 1155, he speaks of Thelesin or Teleusin as a prophet who foretold the birth of Christ (Ed. Ivor Arnold, 1938, I. vv.4855-69; Cy. 28 (1918), pp.49-50).

According to the version of *Brut y Brenhinedd* in Peniarth MS.44 p.56 "In the time of Cynfelyn (i.e. Cunobelinus, q.v.) there was a poet and prophet in the Island of Britain who was called Taliesin, and he said to the king that a son would be born to a virgin in Galilee", etc. (CMCS 33 (1997) p.21 n.20). This ties up with the statement of Taliesin in Hanes Taliesin (above) that he was in the court of Cynfelyn.

The poet Cynddelw (fl.1155-1200) knew that Taliesin had composed poetry to Urien and Owain, but did not associate Taliesin with Elffin and Maelgwn, as did his contemporaries. Phylip Brydydd (fl.1222) and Prydydd y Moch (fl.1173-1220) knew the story of Taliesin's contention with Maelgwn's bards and liberation of Elffin. Later poets refer to Gwion Bach, for example, Dafydd ab Edmund (fl.1450-90). See TYP 510-1 for these and other references.

There is a poem, *Anrec Uryen*, 'Urien's Present', found in the Red Book of Hergest (col.1049) and the White Book of Rhydderch (Cy. 7 p.125-6). At the end of the poem two lines have been added, of which the second is:

And I, Talyessin, from the bank of Llyn Geirionnydd.

(Trans., after amendment, by John Morris-Jones, Cy. 28 (1918) p.194). The lake is situated in the parish of Llanrhychwyn in the hills above the Conwy valley about two miles west of Llanrwst. This has led to the idea that Taliesin retired to a dwelling at the lakeside. In recent times a monument was put up to mark the fancied site of Taliesin's home, grid ref. SH 7661. See *The Gossipping Guide to Wales*, Cardiff, 1954, p.260. Ifor Williams, however, would amend the line to read:

I, Talyessin, of the true lineage of Geirionnydd

(CA p.206, CT p.x11) whatever that means (PCB). Tradition, however, places his grave in the parish of Llanfihangel Genau'r-glyn, Ceredigion, where there is a 'cistfaen' called Bedd Taliesin (Edward Lhuyd in Gibson's ed. of Camden's *Britannia*, 1695, col.647). (Grid ref. SN 6791). Nearby is the township of Tre Taliesin, grid ref. SN 6591, 7½ miles north-north-east of Aberystwyth.

Iolo Morganwg had many fanciful ideas about Taliesin. See e.g. Iolo MSS. pp.71-73 and 77-79.

For other poetry ascribed to Taliesin see s.n. Elffin ap Gwyddno Garanhir, Rhun ap Maelgwn.

TALLWCH ap CWCH. Father of Trystan (q.v.).

TAMALANC (son of BRYCHAN). See Brychan, Cornish List.

TANDREG DDU ferch CYNAN GARWYN. (560)

Wife of Cadfan ap Iago, and mother of Cadwallon (ByA §28b in EWGT p.91).

TANGED ap PADRIARC. Father of Meirchion. See Paen ap Ioe.

TANGNO ap CADFAEL.

The father of Gollwyn, patriarch of a tribe in Eifionydd and Ardudwy, one of the 'Fifteen Tribes of Gwynedd', and father of Merwydd (or Meurig) (HL 9a, c, f, g and note in EWGT pp.119-20, 157). See also PP §22.

TANGUSIUS, ST.

A saint of Caerwent to whom Beuno as a child was sent to study (Buchedd Beuno §3 in VSB p.16). A.W.Wade-Evans thought he was probably abbot of the monastery at Caerwent (*Arch.Camb.*, 85 (1930) p.324).

TANGUSTELA, concubine of Danius. See Dan ap Seisyll.

TANGWEL ap LLUDD. (970)

The father of Marchweithian, patriarch of a tribe in Is Aled, Rhufoniog, one of the 'Fifteen Tribes of Gwynedd', and father of Trahaearn ap Tangwel. (PP §23).

TANGWEN ferch GWAIR DATHAR WEINIDOG. See Gwair Dathar Weinidog.

TANGWN ap CARADOG FREICHFRAS. (500)

Co-patron of Llangoed in Anglesey, the other being his brother Cawrdaf (PW 94). His parentage is given in Bonedd y Saint (§29), but A.W.Wade-Evans regarded him as a 'ghost', apparently an error for Cawrdaf, who is not included as a saint in Bonedd y Saint (*Arch. Camb.*, 86 (1931) p.166). The festival of Tangwn is given as December 15, which is perhaps an error for December 5, the day of Cawrdaf (LBS IV.209).

TANGWN, father of Rhiferi or Rhineri (q.v.).

TANGWYDD ap TEGID.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Anarawd. See PP §15(3).

TANGWYSTL, concubine of Dan ap Seisyll.

TANGWYSTL ferch DINAWAL. Wife of Gronwy ap Tudur Trefor.

TANGWYSTL ferch OWAIN. (790)

Heiress of the line of princes of Dyfed and mother of Hyfaidd (HG 2, ABT 18a in EWGT pp.9, 106); that is, Hyfaidd (q.v.) ap Bledri or Bleiddig.

TANWG, ST.

The patron of Llandanwg in Ardudwy (PW 97). According to Bonedd y Saint (§20 in EWGT p.57) he was one of the saints in the company of St.Cadfan and was with him in Enlli [Bardsey]. A late version (ByS §25 (TW) in EWGT p.58) makes him son of Ithel Hael, but this seems to be a mistake. Tanwg is commemorated on October 9 or 10 (LBS I.74, IV.211).

Tanwg and Eithras are mentioned together in ByS §20. According to Nicholas Roscarrock they were brothers and both had foundations in Llandanwg. Compare WCO 164-5, 176. See Eithras.

TARAN.

See Glinneu ail Taran. For Llys Taran, see Glewlawd Gafaelfawr. Taran means '(a peal of) thunder'. Compare the Gaulish deity Taranis. See John Rhys, *Hib.Lect.*, pp.69-72; Edward Anwyl, *Celtic Religion*, pp.38, 40.

TAREDD WLEDIG. See Trwyth.

TASCIOVANUS.

A British prince of the Catuvellauni whose name is known only through the medium of coins. His capital was at Verulam near St.Albans. He was probably of the family of Cassivellaunus, and may have been a son, grandson or nephew - there is no precise historical evidence. His reign was comparatively long, covering at least the period 30 to 13 B.C.. He was father of Cunobelinus and Epaticcus (CB pp.26, 307). If he was succeeded immediately by his son Cunobelinus he must have reigned till about A.D.5 (Oman p.55) or even A.D 10 (C & M p.58).

Geoffrey of Monmouth called him Tenuantius, son of Lud. He says that his uncle Cassibellanus made him Duke of Cornwall (HRB III.20). Tenuantius succeeded Cassibellanus. He governed the kingdom with diligence, was a warlike man, and a strict observer of justice. He was succeeded by his son Kimbelinus (HRB IV.11).

In Brut y Brenhinedd and some genealogies the name became Teneuan, for Tenefan or Tenewan. See MG 3, ByS 34(G) in EWGT pp.39, 59).

Geoffrey seems to have obtained the name Tenuantius from British tradition. The only other evidence of the existence of some such tradition exists in the occurrence of a form of his name in one of the 'Harleian Genealogies':

Caratauc map Cinbelin map Teuhant

(HG §16 in EWGT p.11), compiled probably about 954. This is the only appearance of these names in correct genealogical order known in any ultimate authority except coins. This was pointed out by John Rhys and David Brynmor-Jones in *The Welsh People*, 3rd. ed., 1923, p.90 n.2, where the development of the forms Teuhant and Tenuantius are explained. The matter is referred to by John T. Coch in CMCS 14 (1987) p.17. However, if Geoffrey knew of this tradition, it is evident that he did not appreciate the significance of the name Caratauc in this context, perhaps because he was ignorant of Tacitus.

The name Teuhant occurs in another of the 'Harleian Genealogies' (HG 10 in EWGT p.10). This became Deheuwaint, or the like, in later texts.

TATHAL ab ANNUN DDU. (230?)

Ancestor of Marchell the mother of Brychan, and father of Teithrin according to the Brychan documents (DSB 10 (Teudfal), CB 10, JC 1, PB 1 in EWGT pp.14, 18, 42, 81).

A late fiction stated that he came from Greece and married Morfudd ferch Gwroldeg (q.v.).

TATHAL ap CEINDEG.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Teithwalch. See PP §15(3).

TATHAN, ST.

The saint of St.Athan or Sain Tathan in Morgannwg (PW 72, WATU, Rhestr). In the 14th century additions to the Book of Llandaf the church is thrice mentioned as *Ecclesia de Sancta Tathana* (BLD 320, 325, 331) and in 1254 and 1535 *Ecclesia Sancte Tathane*. In 1291 *Ecclesia de Sancto Thathana* where Sancto is no doubt a clerical error (LBS IV.213). No festival is recorded for this church in LBS.

It is evident that Tathan was a female saint. She has been misidentified with Tatheus or Tathyw (q.v.) and with Meuthi (q.v.) in LBS IV.211 and by A.W.Wade-Evans (PW 72, 75) but corrected by him in *Arch.Camb.*, 85 (1930) p.323.

TATHEUS or TATHYW. (475)

His Life is edited from Cotton MS.Vespasian A.xiv by A.W.Wade-Evans in VSB pp.270-286. The following is a brief outline:

The heading of the Life gives his commemoration day as December 26.

- §1. Tatheus was the son of Tathalius, a king of Ireland.
3. He sailed across the sea with seven companions and landed in Gwent.
4. They were honourably received by a certain rich man of the neighbourhood.
5. Caradog, king of both Gwents, hearing of his fame and miracles, visited him, and requested him to proceed to Caer-went and direct his religious pursuits there.
6. The king gave him land and, 'by donation of the most noble king Caradog, son of Ynyr', Tatheus founded a monastery and church in honour of the Trinity.
9. The king gave St.Tatheus the whole of Caer-went, and sought a new site for his royal palace, allowing his horse to lead him without bridle and halter. He came well-nigh to the shore of the Severn.
11. By a miracle King Gunlyu [Gwynllyw] is brought to his knees for allowing some robbers to steal a cow belonging to Tatheus.
12. St.Cadog, then a youth, living with his father [Gwynllyw], saw the miracle, and with the permission of his father went to study under Tatheus. Cadog remained until he miraculously carried some live coals in his mantle which remained untouched by the fire. Then Tatheus thought it was time for Cadog to leave.
13. Of the martyrdom of the maid Machuta. See s.n. Maches.
- 14-16. Various miracles.
17. Tatheus was *pater tocius Guentonie*, 'Father of all Gwent'. He died and was buried in the floor of the church.

NOTES ON THE LIFE

§6. The monastery at Caer-went became famous. The five *presbiteri Tathiu*, 'priests of Tathyw', in the time of Herwald, bishop of Llandaf in the 11th century, were clergy of Caer-went (BLD 270) and the Book of Llandaf mentions *abbas Guentoniae urbis* and *lector urbis Guenti* (BLD 222, 243, 245). (LBS IV.213; WCO 119)). The church in honour of the Trinity is presumably Christchurch [Eglwys y Drindod], eight miles west of Caer-went (PW 75).

9. It is suggested that Caradog moved to Caldicot (LBS IV.213, WCO 119).

11-12. The Life of St.Cadog (§1) has a similar story about Gwynllyw and an Irish hermit named Meuthi and his cow. However Cadog is born the same day as the arrival of Meuthi, and is thereupon baptized by Meuthi. Cadog later (§6) goes to Meuthi when he is seven years old. The story of Cadog and the coals is told in §7. The conclusion is that Meuthi and Tatheus are the same (LBS IV.211; WCO 119). The name is spelt Meuthin in the text of the Life of St.Cadog in the MS.Titus D.xxii (LBS IV 214, n.2).

17. 'Tatheus father of all Gwent' would be in Welsh *Tathyw tad Gwent*. Thomas Stephens suggested that this may have given rise to the name Tydai tad Awen (*Y Beirniad*, 1864, p.299). See the name.

Tatheus was probably originally the patron of the church of Caer-went, but the patron was later changed to St.Stephen who is commemorated on the same day (December 26). (LBS IV.214, PW 75). As Meuthin he is supposed to be the patron of Llanfeuthin near Llanancarfan (LBS IV.214, WCO 119).

John Leland noted the following from a version of the Life of St.Machutus [see s.n. Malo]:

Tathu, frater S.Machutis, cui altare consecratum fuit in monasterio de Nantcarvan, sito in patria qua natus fuit S.Machutus.

‘Tathu, brother of Machu, to whom an altar was consecrated in the monastery of Nantcarfan, set in the country where St.Machu was born’.

(*Collectanea*, ed. Thomas Hearne, 1770 ed. p.432). This tends to confirm that Tathyw = Meuthi, but it must be doubted that he was a brother of Machu or that Machu was born in Morgannwg. However both were associated with Caer-went (PCB).

Tatheus is to be distinguished from Tathan (q.v.).

TAXIMAGULUS. A king of Cantium. See Cingetorix.

TE-, see also Ty-.

TEATH, ST. See Tetha.

TECLA, ST. (Fictitious?).

The name occurs in Leland's account of Breaca (q.v.), and seems to be a mistake. The supposed saint is discussed in Bollandists, *Acta Sanctorum*, Vol.60 pp.293-7 (Oct.27), an article concerned with the group of saints supposed to have come over from Ireland with Ia and Breaca to West Cornwall. The date, October 27, applies only to Ia. The editor (p.295) does not doubt that ‘Tetha’ should be read for ‘Tecla’, that is, the saint of St.Teath. But note that St.Teath is more than 40 miles north-east of St.Ives and Breage. The mention of Tecla in this article has wrongly led to her being given a commemoration day of October 27. See e.g. DCB s.n. Thecla (12); F.G.Holweck, *Dictionary of the Saints*, 1924, s.n. Tegla, LBS IV.219.

TECWLIT. Father of bishop Elfodd (q.v.).

TEDDA, ST.

One of the daughters of Brychan according to the Cornish list. See s.n. Brychan. She is probably the saint of St.Teath. (LBS I.319; G.H.Doble, *S.Nectan, S. Keyne and the children of Brychan in Cornwall*, pp.30-31). See Tetha.

TEFYDD ab EILUDD. See Tyfid.

TEGÁI, ST. See Tygái.

TEGAN, ST. See Degan.

TEGAU EURFRON.

‘T. Gold-Breast’. She was known to the Welsh as the wife of Caradog Freichfras, and the heroine of a chastity test and of a story of self-sacrifice through which she came to have a breast of gold. The actual stories have not survived in Welsh, but are found in early French romances.

The story of how she acquired a gold breast is told in the *Livre de Carados*, see s.n. Caradog Freichfras. The chastity test by means of a mantle is associated with the wife of Carados Briebras in *Le Manteau Mal Taillé*, a short French romance of the late 12th century (ed. *Romania*, XIV, (1885) pp.343-380) and is found also in the English ballad ‘The Boy and the Mantle’ in *Bishop Percy's Folio Manuscript* (ed. J.W.Hales and Frederick J.Furnival, II.301-311).

In this tale a boy comes to Arthur's Court with a mantle of wondrous shape and colour. He tells king Arthur and the assembled company that the mantle will only become a virtuous wife. He suggests that Guinevere should try it on. But when she does so it appears to be torn to shreds. The wives of other knights at the court, egged on by their husbands, reluctantly go through the same test and are all embarrassed in varying degrees by its being too short, until Caradog's wife was persuaded to try it. Again it began to misbehave until she confessed that she had once kissed Caradog before they were married. After that it suited her perfectly.

Another test, that of the horn which would spill wine on any man whose wife was unchaste, is told of *Garadue* in Robert Biket's *Lai du Cor* of c.1175 (Ed. H.Dörner, Strasbourg, 1907). A third test was that of the carving knife which only the husband of a chaste wife could use successfully. The horn test also occurs with the tale of the gold breast in the *Livre de Carados*. Both horn and knife tests occur in the ballad of the Boy and the Mantle. In none of these stories is the name of the heroine given except in the *Livre de Caradoc* where she is called Gui(g)nier, sister of Cador.

The names Tegeu and Cradoc appear in the 13th century English lyric "Annot and Johon" in Harleian MS.2253:

1.43 Trewe ase Tegeu in tour, ase Wyrwein in wede [garment].

1.47 Cud ase Cradoc in court carf þe brede.

(*English Lyrics of the XIIIth century*, ed. Carleton Brown, Oxford, 1932, p.138). Wyrwein may be for Garwen, but is perhaps for Eurvron (*ibid.*, note p.226). This shows that the name Tegau had been given to the wife of Caradog by the 13th century.

The earliest mention of the name Tegau in the Welsh poets occurs in the 14th century, e.g. Goronwy Ddu ap Tudur (1320-70) and Dafydd ap Gwilym (fl.1340-70) where her name is used as a standard of comparison (TYP p.512), but it is not clear for what, and Caradog is not mentioned.

The earliest Welsh poet to betray any further knowledge of her was perhaps Guto'r Glyn (fl.1440-93) who compared his patron and his wife to Caradog Freichfras and Tegau 'whose mantle trailed' [whereas for other women it was too short]. (TYP p.514). At about the same time Lewis Glyn Cothi (fl.1447-86) mentioned the claim of his patron to be descended from *Caradoc* and *Tegeu Eururon* (E.D.Jones, *Gwaith Lewis Glyn Cothi*, 1953, p.194), and he mentions *Mantell Degeu* in another poem (*ibid.*, p.122). See Graham C.G.Thomas in BCS 24 (1970) pp.3, 5). It is probable that the characteristic which the poets are referring to when they speak of 'another Tegau' and the like is chastity and faithfulness, but Lewis Glyn Cothi's use of the cognomen 'Eurfron' shows that he knew something of the other story.

A triad in Peniarth MS.47 part 3 (15th century) (TYP no.66 Pen.47) mentions *Tegeu Eururon* as one of the 'Three Faithful Wives of Ynys Prydain'. Another triad in Peniarth MS.185 (TYP no.88) mentions Tegau Eurfron as one of the 'Three Splendid Maidens' of Arthur's Court. This triad is first known to appear in 1594 (TYP p.215). In these triads Caradog Freichfras is not mentioned. However another triad in Peniarth MS.137 p.218, written by John ap Rhys in 1588, speaks of the 'Three Surpassing Bonds of Enduring Love formerly in the time of Arthur, cast upon the three fairest, most lovable and most famous maidens in that time in Ynys Prydain,' one of which was the bond which *Kradog Vreychvras ap Llyr Merini* cast upon *Teg Aurfron ferch Nydd Llawhael*, king of the North. Compare TYP no.71 where a number of later versions are given, dating apparently from 1609. These versions write Tegau Eurfron and some versions give her father as Lludd Llawhawdd.

The Mantle of Tegau Eurfron is included as one of the 'Thirteen Treasures of Britain' in most of the lists, beginning with the earliest, that by Gwilym Tew, in Peniarth MS.51 (c.1460). This merely mentions *Mantell Degav*, without giving its properties. The earliest manuscript to mention its properties is Peniarth 60 (c.1500) which says:

The mantle of *Tecey* [erasure] which knows everybody. Any wife faithful to her husband it would cover to the ground; for the wife who was unfaithful it would not come further than her knee.

Études Celtiques, 10 (1963) pp.441, 449, 473). The first version to use her cognomen, Eurfron, is dated 1576. Some versions add that it would not suit an unmarried girl who had lost her virginity. One version (1575/6) calls her *Tegeurvron*, wife of Gwalchmai, for whom it would come to the ground, but for Gwenhwyfar it would not come lower than her buttocks (*ibid.*, p.473). See also Eurys I. Rowlands in *Llên Cymru*, 5 (1958) pp.66-68.

There is a marginal note in BL. Add. MS. 14,866 fo.108v = p.211, by David Johns, 1587. It is in a contemporary hand but is now defective. It can be reconstructed from a copy in Cardiff MS.2.40 (= 26 in RWM) p.53). Lewis Morris quotes it in his *Celtic Remains*, p.403:

Tegau Eurfron, wife of Cariadog Freichfras, kept her word like Penelope. She had three treasures which would serve for nobody but herself: her mantle, her gold cup, and her knife. (See Rowlands, *ibid.*, p.48 n.4). This is clearly connected with the three chastity tests of the mantle, the horn and the knife.

In the 'Triads of the Miser' is one which says:

Three things whose colour no one knows: a peacock's tail spread out, the mantle of Tegau Eurfron, and the miser's penny.' (TYP p.514).

The only known Welsh version of the story of Tegau and the chastity tests was told by The Rev. Walter Davies (Gwallter Mechain) (1761-1849) in NLW MS.2288 pp.78-79, of the end of the 18th century. It implies a background of late Arthurian Romance in which the wife of Urien is a sister of Arthur and a sorceress, (i.e. Morgain la Fée [see Morgen], though un-named here). She sent a mantle, a horn and pork chops to king Arthur's Court. The mantle and the horn behaved in the way already described. The pork chops were such that a cuckold would choke when eating one. Only *Tegeurfron* and her husband, [a space is left for his name], were able to pass the tests. See Graham C.G. Thomas in BBCS 24 (1970) p.1. This is reminiscent of an episode in the 'Prose Tristan' when Morgain la Fée sent the magic horn to Arthur's court in order to expose the liaison between Lancelot and Guinevere. See E.Löseth, *Le Roman en Prose de Tristan*, Paris, 1891, §47.

The Welsh genealogists mentioned Tegau Eurfron as the wife of Caradog Freichfras. Thus in the version of Bonedd y Saint in Peniarth MS.127 (c.1510) she is made the mother of the saintly sons of Caradog Freichfras (§29 in EWGT p.59). In Peniarth MS 132 p.299 (c.1550) she is called *Tec Eurvronn vz brenin Pelavr*. [Brenin Pelaur is included among the Knights of the Round Table in Peniarth MS.143 p.39 of about the same date. See NLWJ 14 (1965) p.242]. This is in keeping with a statement by Dafydd Benwyn (second half of 16th century) in a poem which indicates that '*Tec Aurfronn* comes from *brenin Pelavr*'. See quotation by Graham Thomas, *ibid.*, p.5. In Harleian MS.2414 fos.21v, 32r by Llywelyn Siôn (d.1615?), she is *Tegav aürfron vz... i vrenin Pelen aür*. But Thomas Jones of Fountain Gate wrote in 1580 "Tegayrvron, the daughter of noble kinge Pelinor" (Harleian MS.3538 fo.31, copied in *Llyfr Baglan*, ed. J.A. Bradney, p.120, and similarly LD ii.57). A little later the king was given the name Trahaearn. Thus in Harleian MS. 5058 (c.1625) fo.2r we find "The wife of Cradoc vraichvras was d. and h. to Trahern vrenin Pelen oyr, now corruptly called king Pellinor"; similarly Peter Ellis (d.1637): *Tegevrfron vz. Trehaiarne brenin Pelen Aür* (BL. Add. MS.28033 p.33). Finally in NLW MS. 7008 = Cae Cyriog 3 (c.1697) p.60:

Tegeurfron merch ac etifedd Trahaearn brenin Cernyw, yr hwn a gyfenwyd Brenin Pelen aur (am ei fod yn dwyn pymtheg pellen aur yn ei bais arfau, medd Robert Fychan o'r Hengwrt Esq').

Tegeurfron daughter and heir of Trahaearn, king of Cornwall, surnamed king Pelen aur (because he bore fifteen gold balls in his coat of arms, says Robert Vaughan of Hengwrt, Esq').

King Pellinor appears frequently in various roles and guises in a number of Arthurian Romances. See e.g. Bruce I.375 and *passim*. In the Welsh version of 'La Queste del Saint Graal', the name becomes *Peleur*, for the 'maimed king' (Ed. Robert Williams, *Selections from the Hengwrt MSS.*, 1876, I p.10).

TEGEINGL ferch CUNEDDA WLEDIG. See Tegid ferch Cunedda Wledig.

TEGERIN ab AELAN. (950)

Father of Môr and ancestor of two tribes in Anglesey, those of Rhys Goch of Talybolion and Gwalchmai ap Meilir. See HL 2a, h, k in EWGT pp.112-3.

TEGFAN ap CARCLUDWYS. (480)

The saint of Llandegfan in Anglesey (PW 93). Tegfan is said to have been a companion of St.Tydecho (q.v.) and this is somewhat confirmed by the presence of Capel Tydecho in the parish of Llandegfan (PW 94).

His pedigree is given in Bonedd y Saint (§46 in EWGT p.61), which shows that he was brother of Alltu Redegog and uncle of Elian Geimiad.

No commemoration date is recorded (LBS IV.216).

TEGFAN ap DEHEUWAIN.

The father of Coel Hen. He is called Tecmant map Teuhant in the earliest version of the genealogy (HG 10 in EWGT p.10). The name of his father appears to correspond to Tasciovanus (q.v.) but in this pedigree it goes through various corrupt forms to become Deheuwait (GaC 2, MG 1, JC 5, ABT 1c in EWGT pp.36, 38, 44, 96). GaC 2 calls him Tegfan Gloff but the cognomen properly belongs to another Tegfan.

TEGFAN GLOFF. (Legendary).

‘T. the Lame’. He was one of those present at Arthur's Court according to the tale of ‘Culhwch and Olwen’ (WM 464, RM 109).

TEGFEDD ferch ANNUN DDU. (470)

She is mentioned as a sister of St.Tydecho, and therefore presumably was a daughter of Annun Ddu. Her story is given in *Cywydd Tydecho Sant* by Dafydd Llwyd. She lived with Tydecho in the district of Mawddwy. One day she was carried off by a local chieftain named Cynon, and his men. They were all struck blind, and Cynon had to restore her, unviolated, to her brother, and to appease his wrath by a grant of the lands of Garthbeibio in the neighbourhood (LBS IV.217, 283-4).

She is commemorated in one Calendar only, on December 18, the day after Tydecho (LBS I.76, IV.217).

TEGFEDD ferch TEGID FOEL. (450)

She is mentioned in Bonedd y Saint as the wife of Cedig ap Ceredig and mother of Afan Buellt (§6 in EWGT p.55).

There was a Tegfedd, patroness of Llandegfedd in Gwent (PW 80), and she is supposed to be Tegfedd ferch Tegid Foel (Rice Rees, *Welsh Saints*, pp.167, 343; LBS IV.217). The church is mentioned as *podum Merthir Tecmed* in the Book of Llandaf (BLD 199), thus WATU enters Merthyr Tegfedd.

No commemoration is given in LBS IV.217.

TEGID ap CADELL DDYRNLLUG. (460)

The father of Gwynllyw, father of Bugi, father of Beuno (Buchedd Beuno §24 in EWGT p.30). So also Bonedd y Saint (§§30, 31 in EWGT p.59) except that the name Glywys has been wrongly inserted between Tegid and Gwynllyw. Here Cadell has no cognomen. That Cadell Ddyrnllug is correct is suggested by the fact that Beuno was a man of Powys, and it is chronologically satisfactory. Compare WCO 167.

TEGID ap CAIN.

From Latin *Tacitus*. Father of Padarn Beisrudd according to the oldest pedigrees of Cunedda Wledig, namely HG 1, and the Lives of Cadog (§47) and Carannog (§1) in EWGT pp.9, 25, 26. Later

versions of the pedigree insert two names between Tegid and Cain, giving Tegid ap Iago ap Genedog ap Cain (JC 6, ABT 1a) or Iago ap Gwyddog ap Cain (GaC 1, ABT 27). See EWGT pp.44, 95, 36, 109.

TEGID ap GWAIR. (620)

Father of Alcwn and ancestor of Merfyn Frych (GaC 2, JC 17 (ap Ceit), ABT 1e in EWGT pp.36, 46, 96).

TEGID ap IAGO. See Tegid ap Cain.

TEGID ap TEITHWALCH.

Genealogical link in one version of the ancestry of Maenyrch, patriarch of tribes in Brycheiniog; father of Tangwydd. See PP §15(3).

TEGID ferch CUNEDDA WLEDIG. (410)

Perhaps from Latin *Tacita*. One of the two daughters of Cunedda Wledig according to the expanded 'Hanesyn Hen' tract (ByA §29(13) in EWGT p.92). In Jesus College MS.20 (JC §7 in EWGT p.45) the name is given as *Tecgygyl*, which appears to stand for Tegeingl, with the implication that she gave her name to that cantref in Gwynedd Is Conwy, in the same way as the sons of Cunedda. If so it is probably based on false etymology as it has been suggested that the cantref takes its name from the tribal name *Deceangli*. See CB pp.290-1; W.B. Nicholson in Cy. 21 (1908) p.73, *The Welsh People*, 1923, p.94, HW 241 n.73, Ordnance Survey, *Map of Roman Britain*, 1956.

TEGID FOEL of Penllyn. (420)

'Tegid the Bald'. According to Bonedd y Saint (§6 in EWGT p.55) he was the father of Tegwedd, mother of St.Afan Buellt.

Elsewhere he appears in 'Hanes Taliesin' as the husband of Ceridwen and father of Morfran (otherwise Afagddu) and of Creirfyw or Creirwy. Here he is said to have lived in the place now known as Llyn Tegid [Bala lake]. The implication is either that he lived under the lake or that the lake later covered his land, or both. He is always associated with Penllyn, the district which borders the lake. Two folk-tales of the formation of Llyn Tegid are told by John Rhys in his *Celtic Folklore*, pp.376-7 and 408-10, but neither of them mentions Tegid Foel.

Tegid Foel appears in a corrupt version of ByA 29 (13, 14, 15) in EWGT p.93 where the correct version has Tegid ferch Cunedda.

TEGIWG ferch YNYR GWENT. (590)

Her story is told in Buchedd Beuno. She is not explicitly named in the text although her well is called *Ffynnawn Digiwc* (§19 in VSB p.20).

One of the workmen from Aberffraw, a handsome young man, went to the court of Ynyr Gwent, where Tegiwg, the king's daughter, fell in love with him. The king felt it advisable to consent to their marriage (§17).

After a while the young couple returned to Gwynedd and stopped at Pennardd in Arfon [in the parish of Clynnog], where they rested. While the princess was asleep, her workman husband brooded on the incongruity of his alliance with so high-born a lady. So he cut off her head. [Probably there was a scene and the lady 'lost her head' - A.W.Wade-Evans in WCO p.174]. The workman then walked away to his country [Aberffraw] with the best horses and all the gold and silver. With these he bought the office of Steward from the king [Cadwallon] (§18).

Meanwhile Beuno's shepherds [at Clynnog] found the body and reported to Beuno, who rejoined head to body and restored the girl to life [brought her to her senses]. Beuno gave her the choice of returning to her own country or to dwell at Clynnog, serving God. She chose the latter. At the place where her blood had fallen to the ground a clear spring appeared which was called *Ffynnawn Digiwc* (§19).

Some time later Iddon ab Ynyr Gwent, brother of the princess, came to Beuno, looking for his sister. He could not persuade his sister to leave Beuno, but prevailed on Beuno to go with him to the king's court at Aberffraw, hoping to retrieve the horses and gold and silver. When Iddon saw the man he was seeking he drew his sword and cut off his head. The king arrested Iddon and would not let him go unless Beuno restored the slain man to life. When this was done the king gave Beuno the mansion which is called Aelwyd Feuno, 'Beuno's Hearth' (§20). This was apparently at Aberffraw of which Beuno is the patron saint (WCO 175). We hear no more about the Steward.

Tegiwg ferch Ynyr Gwent is mentioned in only one slightly corrupt version of Bonedd y Saint where her mother is wrongly said to be Madrun ferch Gwrthefyr (§44+45 in EWGT p.61). This is found in Peniarth MS.127 p.47 and similarly in Peniarth MS.75 p.15.

In the lists of the persons whom Beuno is said to have restored to life she appears as Tegiwg ferch Ynyr Gwent and Tegiwg y glas. See s.n. Beuno. The workman from Aberffraw was perhaps Deiniolfab (q.v.).

Tegiwg has no church dedication or festival (LBS IV.218). Cf. Ciwg.

TEGLA, ST.

The saint of Llandegla in Iâl, Powys Fadog (PW 105) and Llandeglau in Maelienydd, Radnorshire (PW 44).

In the Welsh Calendars Tegla Forwyn is commemorated (1) under June 1 which is the date of Thecla and Zozimus in the Roman Martyrology; and (2) under September 23 which is the date of Thecla, the companion of St.Paul. One of the the great fairs at Llandegla was on October 15 (old style) latterly on the 26th. This was the festival of Thecla, the virgin, abbess of Kitzingen (LBS IV.219-223).

Tegla would seem to be a native Welsh saint. John Leland mentioned a Tecla (q.v.) which seems to have been a mistake.

TEGNO ferch TEWDWR MAWR. (495)

Mother of Elian Geimiad ab Alltu Redegog (ByS §47 in EWGT p.61).

TEGOG ap DWYFNERTH. (720)

Father of Dwywg Lyth and ancestor of Cynddelw Gam (q.v.) (ABT 1c, 6i, HL 5a in EWGT pp.96, 100, 115).

TEGOG ab EINION YRTH. (440)

Father of Rhuol and ancestor of Mael ap Menwyd, lord of Pennardd in Arfon. See BBCS 20 (1963) p.237.

TEGONWY, father of Teigr (q.v.).

TEGONWY ap TEON. (750)

Ancestor of several tribes, mostly in Powys, through his sons, Caenog (MG 3, ABT 1b), Iorwerth Hirflawdd (MG 4, ABT 2a, 11, 13), and Bleiddud (ByS 34). (EWGT pp.39, 59, 96, 97, 104). See the names.

TEGWY, ST. See Tygwy.

TEGWYN ap GWYDDNO HEN.

The saint of Llandecwyn, Ardudwy (PW 97). Commemorated on September 14 (LBS IV.225).

According to Bonedd y Saint (§20 in EWGT p.57) he was a companion of St.Cadfan and was with him in Enlli [Bardsey]. A later addition (§84 in EWGT p.66) says that he was son of Gwyddno Hen ab Amalarus, king of Apulia. This would make him nephew of St.Gwyddfarch.

TEIGR ap TEGONWY. See Deigr ap Dyfnwal Hen.

TEILO, ST. (500?)

The earliest Life of Teilo is that in Cotton MS.Vesp.A.xiv fo.52, this part (c.1200). It was written by Geoffrey Stephen, brother of Urban, bishop of Llandaf (d.1133). A later and much expanded Life occurs in the Book of Llandaf (12th century) edited in BLD pp.97-117. The latter contained propaganda for Llandaf (G.H.Doble, *St.Teilo*, 1942, pp.5-6). The following is a précis of the Life where [] indicate additions and variations in the later life (see BLD pp.360-2). Section numbers are added here for convenience:

- §1. Originally called Helios [Elios, BLD], corrupted to Eliud. Later called Teliaus (BLD 98).
2. Instructed by St.Dubricius. Later studied under *Poulinus* (Paulinus), having St.David as a companion (BLD 99).
3. While with St.David he was bothered by a Pict who landed in Dyfed. (I.e. the story of Bwya as told in the Life of St.David). The Pict [un-named] was converted and baptized (BLD 100).
4. One day *Teliaus* and *Maidocus* were reading in the courtyard of the monastery (Menevia) and were told that the supply of wood was running short. They were annoyed at having to put aside their reading but had to do so. They found, however, two tame stags who aided them in the work of carrying the wood. A book was inadvertently left open, heavy rain came on but the book was found perfectly dry (BLD 101-2).
5. Concerning some holy wells near the monastery, which produced sweet wine (BLD 103).
6. Teliaus, David and Paternus went to Jerusalem where they were consecrated bishops (BLD 103).
- [7. Teilo became bishop of *Landauia* in succession to Dubricius] (BLD 107).
8. The Yellow Pestilence (see s.n. Fad Felen, Y) [which attacked *Mailconus*, king of *Guenedotia*]. Warned from heaven, Teilo took the survivors of the plague and departed into distant regions. [Teilo is commanded by an angel to go to Armorica] (BLD 107-8).
- [9. On the way to Armorica Teilo passed through Cornwall and met Gerennius, a king of the country]. See s.n. Geraint (Gerennius) (BLD 108).
- [10. In Armorica Teilo was greeted with joy by Samson of Dol] (BLD 109).
- [11. Hearing that the Yellow Pestilence was over in Britain, Teilo was about to return, but was met by king Budic who begged him to save the land from a huge winged dragon. Teilo tamed it and fixed it to a rock in the midst of the sea] (BLD 110).
- [12. Samson and Budic contrived to keep Teilo in Armorica a little longer. Teilo was made bishop of Dol] (BLD 111). Nothing further is said about Samson!
- [13. Teilo returned to Cornwall after seven years, in time to attend the death of Gerennius. See s.n. Geraint (Gerennius)] (BLD 113-4).
- [14. Teilo returned to *Landavia* where many of the former disciples of Dubricius joined him, namely, *Iunapeius*, *Gurmaet*, *Cynmur*, *Toulidauc*, *Iuhil*, *Fidelis*, *Hismael*, *Tyfhei*, *Oudoceus*, *et multi alii*] (BLD 115).
- [15. Teilo made *Hismael* bishop to succeed David who had died] (BLD 115).
- [16. Various miracles. *Guaidan* violated the refuge of Llandeilo Fechan and died in consequence] (BLD 115-6).
17. [Teilo died *super ripam Tyui*, 'on the bank of the Tywi']. (I.e. at or near Llandeilo Fawr. Doble, p.30). When Teilo died there was rivalry between three churches for his body. It was solved by the appearance of three bodies. [The churches were Penalun, Llandeilo Fawr and Llandaf] (BLD 116-7).

The Book of Llandaf continues with an enumeration of churches and lands given to Teilo by the kings of his time (p.118): Tewdrig ap Teithfall, Iddon ab Ynyr Gwent, Gwrgan Fawr, Maelgwn, Aergol Lawhir, Cadwgon Tredecil (see Cadwgon ap Cathen), Rhain (ap Cadwgon?), and many other kings and chiefs of south Britannia [Wales].

These kings cover a period of c.500 to c.700 so that some of the gifts of land, if genuine, were evidently given to the 'Church' of Teilo.

NOTES ON THE LIFE

§2. In the Life of David (§10) the saint studies under Paulinus. Eliud first appears as a disciple of David in §15.

3. Compare the Life of St.David §16 where the trouble-maker is named Baia and other details differ. No race specified in the Nero text, but in the 'Vespasian' text he is called a *Scottus*, 'Irishman'.

4. Compare the Life of St.David §35 where the story is told of Aidan only, and differently. But the story here is closer to that of Finian and Macmoil in the Life of St.Cadog §12.

5. This is an expansion of §33 in the Life of St.David, but closer to the version in Buchedd Dewi. See s.n. Gwestlan.

6. Compare the Life of St.David §44 and that of St.Padarn §20. The same three saints are listed in a triad (TYP no.82) as the 'Three Blessed Visitors' of Ynys Prydain.

7. An insertion to bolster the fiction that Teilo was bishop of Llandaf.

8. According to the Life of Oudoceus (§2 s.n. Oudoceus), during the Yellow Plague Teilo went to Cornouaille in Armorica, to his brother-in-law, king Budic. There is no reference to Dol, which is well away from Cornouaille. It is in Cornouaille that the cult of Teilo is most deeply rooted (Doble p.44).

10. Teilo's association with Dol is derived from the Life of St.Turiau, bishop of Dol, composed in the second half of the 9th century (Doble, *ibid.*, pp.22-24).

12. According to Geoffrey of Monmouth Arthur appointed Teilo to succeed Samson as 'archbishop' of Dol (HRB IX.15).

14. Of these, only Iunapeius [Inabwy] appears in the list of the disciples of Dubricius in the Life of that saint (BLD 80). See §3 s.n. Dyfrig. The other names in modern form are, Gwrfaeth, Cynfwr, Teulyddog, Llywel(?), Fidelis, Ysfael, Tyfai, and Euddogwy. They were evidently supposed to be disciples of Teilo.

In the Life of Oudoceus (§3), Oudoceus returned from Armorica with Teilo. But the association of Oudoceus with Teilo is improbable. See below.

16. The place is Llandeilo Abercywyn in Ystrad Tywi (Doble, *ibid.*, p.29 n.3; WATU).

17. The 'Three Bodies which God created for Teilo' are the subject of a triad (TYP no.83) which mentions the same three churches as in the BLD Life. A.W.Wade-Evans believed that Llandaf had been fictitiously substituted for Llandeilo Llwydarth near Maenclochog in Dyfed, where the supposed skull of Teilo has been shown from time immemorial (WCO 159). John Rhys found a legend that Teilo, when he was about to die, left instructions that a year after he was buried at Llandeilo Fawr his skull was to be taken to the other Llandeilo to be used for restoring to health anybody who would drink water out of it. Teilo's Well at Llandeilo Llwydarth was used for the water (*Celtic Folklore*, pp.397-400). The place was evidently famous at one time as it was one of the Seven Bishop-houses of Dyfed (WCO 144, 159; Doble p.38).

The Book of St.Chad was apparently written in Ireland before the year 700 and contained the Gospels of St.Matthew and Mark and part of that of Luke. It became the property of a church of St.Teilo. It afterwards passed to the cathedral church of St.Chad at Lichfield, where it still is. While it remained at a Teilo church a number of entries were made in the margins. These were edited in BLD pp.xliii-xlvi. The first tells us that the book was given to 'The Altar of Teilo'. *Telïau* himself is witness to a record of the composition of an ancient feud (BLD p.xliii). There is another deed in which *Nobis episcopus Teilo*, and *Saturnguid sacerdos Teiliav* are witnesses (BLD p.xlvi). Nobis (q.v.) died in 874,

so that the book still belonged to the Teilo monastery in the ninth century. The site of the monastery is not mentioned, but there is little doubt that it was Llandeilo Fawr in Ystrad Tywi. It was governed by an abbot-bishop who was called, like Nobis above, 'Bishop of Teilo' (Doble p.4). Melville Richards believed that the marginalia were copied into the Gospel-Book at Llandeilo Fawr for safe-keeping at various times between the late eighth and mid-ninth centuries (NLWJ 13 (1973) p.138).

There is no good evidence that Teilo had anything to do with Llandaf or that the Book of St.Chad was ever there (WCO 159; Doble, p.4; Melville Richards, p.137). It was not until 1127 that we find mention of a bishop of Llandaf, namely Urban, who died in 1133, and it is at this time, when the Book of Llandaf was composed, that Teilo was introduced as the second bishop of Llandaf in succession to Dubricius (WCO 155-7), followed immediately by Oudoceus. The true successor of Teilo in charge of his churches is not known, but we know that bishop Nobis (d.874) was called 'episcopus Teilo'. "The traditions of his [Teilo's] monastery and most of its property and rights were eventually transferred to Llandaff." (Doble p.4 and notes 1-3).

In the Book of Llandaf there are five charters in which Teilo is said to be involved: Three are concerned with Iddon ab Ynyr Gwent (BLD 121, 122, 123). These are open to suspicion, see s.n. Iddon ab Ynyr Gwent. The other two are concerned with Aergol Lawhir, king of Dyfed (BLD 125b, 127). In these Teilo's disciples, Iouil [Llywel? q.v.], Fidelis and Tyfái, were involved.

The Life does not say where Teilo was born, but twice in the Book of Llandaf he is said to have been born at *Eccluis Gunniau/Guiniau* [Eglwys Wynnio] (BLD 124, 255). This was probably in Penalun (OP I.292; Doble, p.7; WATU), and is confirmed by a statement in the Life (§17) that Penalun claimed his body 'because the burial place of his ancestors was there and he had hereditary rights in the place.' (WCO 143, Doble, p.7).

In the charter purporting to grant Penalun to Dubricius (BLD 77) Llandeilo Fawr is referred to as the place 'where Teiliaus the *alumnus* and disciple of Saint Dubricius lived (Doble, p.8).

Nothing is said of Teilo's pedigree in the Life, but Bonedd y Saint (§5 in EWGT p.55) makes him son of Ensych ap Hydwn ap Ceredig ap Cunedda. According to the Life of Oudoceus (§1), Budic, king of Cornouaille in Brittany, had been in exile in Dyfed and had married Anawfedd daughter of *Ensic*. Anawfedd bore three sons, Ysfael, Tyfái in Dyfed, and Oudoceus after she returned to Cornouaille. (BLD 130). Also we are told that Teilo was uncle to Tyfái (BLD 127) and to Oudoceus (BLD 131). Thus we may conclude that Ensych and Ensic are the same and that Anawfedd was the sister of Teilo. We may perhaps accept this genealogical information except as it concerns Oudoceus who was probably too late to be a nephew of Teilo.

Teilo is not said to be of the stock of Cunedda in the Book of Llandaf, nor is he included in the tract 'Progenies Keredic' (EWGT p.20). "This throws doubt on his Cuneddan origin" (A.W.Wade-Evans in *Arch.Camb.*, 86 (1931) p.163 n.3).

The Teilo churches are widespread in South Wales. PW lists 15 in Dyfed (PW 30-33, 47-48, 55, 118); 5 in Ystrad Tywi (PW 48-50); 2 in Gŵyr (PW 53-54); only one, Llandaf, in Morgannwg; 3 in Gwent; one in Brycheiniog (PW 36); and one in Elfael, Radnorshire. Doble adds Merthyr Mawr in Morgannwg (p.41) and Llanfechan in Ceredigion (p.42). Hentland in Ergyng, Herefordshire, was called Henllan Dyfrig a Theilo and Llanwarne was called Llan-wern Teilo a Dyfrig (BLD 275, Doble p.10 n.2, WATU).

It seems that Teilo was probably a younger contemporary of Dewi. He and Dewi may have been companions as implied in their Lives and suggested by the similar distributions of their foundations. See E.G.Bowen, *The Settlements of the Celtic Saints in Wales*, 1954, pp.56-58.

In Brittany he is known as Déleau, Thélo (LBS IV.227 n.2). For his cult in Brittany see LBS IV.234, Doble pp.44-47.

Teilo is commemorated on February 9 (LBS I.70, IV.240, Doble p.42).

TEITHFALL ab IDNERTH. See Tewdrig, king and martyr.

TEITHFALL ap NYNNIO, See Tewdrig, king and martyr.

TEITHFALL ap TEITHRIN. (300)

Father of Tewdrig (q.v.), king of Garthmadrún.

TEITHFALL. See also Teithwalch.

TEITHI HEN ap GWYNNAN.

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court. The sea overran his dominions, and he escaped with difficulty and came to Arthur. There was a peculiarity on his knife: from the time he came to Arthur no haft would stay on it, and for that reason he grew sick and languorous as long as he lived, and of that he died (WM 463-4, RM 108).

He is also mentioned in a Latin triad embedded in the *Cronica de Wallia* in Exeter College Library, MS.3514 (13th century), and edited by Thomas Jones, BCS 12 (1947) p.79.

These are the kingdoms which the sea destroyed: The kingdom of *Theuthy Hen mab Guinnan*, king of *Kaerrihoc*. That kingdom was then called *Heneys Teithy Hen* [Ynys Teithi Hen], which was between Menevia and Ireland. No men or beasts of burden escaped from it except *Theithy Hen* only, with his horse. After that he was weak with fear all the days of his life.'

Thomas Jones rejects any direct connection with the name Seithennin (q.v.).

In the Life of St.Oudoceus in the Book of Llandaf (p.133) we are told that Oudoceus held in peace the whole 'diocese', from Mochros [Moccas] in Herefordshire as far as *Insula Teithi*, until king Cadwgon wounded one of the clergy of Oudoceus and expelled him from his country beyond the Tywi. After that the part of the diocese beyond the Tywi became separate. Cadwgon was probably Cadwgon (q.v.) ap Cathen, king of Dyfed, and it is evident from the context that Ynys Teithi was to the west of the Tywi, even west of Penalun in Dyfed. The triad puts the island even further west beyond what could reasonably be supposed to be the 'diocese' of Oudoceus or his successors (PCB). Compare OP II.217-8.

TEITHRIN ap TATHAL. (270)

Father of Teithfall and ancestor of Marchell mother of Brychan according to the Brychan documents (DSB 10 (Teuder), CB 10, JC 1, PB 1 in EWGT pp.14, 18, 42, 81).

TEITHWALCH ab OWAIN. Father of Odwyn (q.v.) of Ceredigion.

TEITHWALCH ap TATHAL.

Father of Tegid, and ancestor of Maenyrch, patriarch of tribes in Brycheiniog, according to one version of the pedigree. See PP §15(3).

TEITHWALCH. See also Teithfall.

TELÓY, ST.

The presumed saint of Llandeloy (PW 27), also called Llan-lwy (WATU). The accent is on the last syllable (PW 27). See also LBS IV.243 (Teloi).

TELPWYLL ab URBAN.

Genealogical link in the ancestry of Coel Hen; father of Deheuwant (Teuhant) (HG 10, JC 5, ABT 1c (Tudbwyll) in EWGT pp.10, 44, 96).

TENEFAN ap LLUDD. See Tasciovanus.

TENOI ferch LLEUDDUN LUYDDOG. (545)

The wife of Dingad ap Nudd Hael and mother of the saints Lleuddad, Baglan, Eleri, Tygwy and Tyfriog according to Bonedd y Saint (§18 in EWGT p.57). In Buchedd Llawddog she is called Ievoi (EWGT p.31).

In the Life of St.Winifred [Gwenfrewy] by Robert of Shrewsbury we are told that when Gwenfrewy came to Gwytherin, Eleri was abbot there, and his mother Theonia was in charge of the twelve nuns. When Theonia died, Gwenfrewy succeeded. In the Welsh 'Buchedd Gwenfrewy' she is called Theon.

Tenoi was the great-aunt of Gwenfrewy through Gwenfrewy's mother's mother.

In the Breton Life of St.Gurthiern, the mother of that saint is said to have been Dinoi daughter of Lidinin, wife of Bonus son of Glou. The pedigree like the rest of the Life is mostly fictitious.

Tenoi is the saint of Llandenoi, an extinct church under Llanrheithan in Dyfed (PW 27, WCO 169). No commemoration is mentioned in LBS IV.250.

See also Noë, St.

Egerton Phillimore suggested that from the name Theonia Geoffrey of Monmouth might have manufactured his fictitious Theonus, archbishop of London (OP II.668).

TENUANTIUS son of LUD. See Tasciovanus.

TEON ap GWINEU DEUFREUDDWYD. (710)

Father of Tegonwy and ancestor of several tribes mainly in Powys (MG 3, 4, ByS 34, ABT 1b in EWGT pp.39, 59, 96). In the version of ByS 34 in Llanstephan MS.187 p.230 he is called *Theon o Gegidfa* [of Guilsfield near Welshpool].

He is supposed to have given his name to *Carneddau Teon*, The Stiperstone Hills, ten miles south-east of Welshpool. See Harleian MS.1973 fo.41v (c.1630); OP II.668, Ifor Williams in BBCS 7 (1935) pp.368-9. Iolo Goch in his genealogical poem on Owain Glyndŵr says:

Issue of Maredudd, with his red pike,
Prince of Carneddau Teon,
Issue of Gwineu Deufreuddwyd.

(*Gwaith Iolo Goch*, ed. D.R.Johnston, 1988, No.VIII, ll.29-31, p.36).

TERCHAN, bishop.

A bishop of Glywysing, not of Llandaf as claimed by the Book of Llandaf. He appears in several charters in the Book of Llandaf, one of which (BLD 180b) also occurs in a slightly different form among the 'Llancarfan Charters' appended to the Life of St.Cadog (§67 in VSB p.134), where he is called Terchan. In BLD the name is variously spelt Trycan, Trychan, Trican, Trichan, Tirchan, Turchan, Torchan and Terchan. A.W.Wade-Evans preferred Terchan (WCO 120, 158), so also Wendy Davies in LlCh.

The earliest of the charters in which he appears are two in which he is a clerical witness in the time of bishop Oudoceus and kings Morgan ab Athrwys (BLD 148) and Ithel ab Athrwys (157). Next is BLD 180b = VSB 134 in which bishop Berthwyn has just succeeded Oudoceus, and Morgan ab Athrwys is king. Then in a number of charters when Berthwyn is bishop and Ithel ap Morgan king (BLD 175, 186b, 184, 185, 187, 188a, 189). Then, as bishop himself, in the time of king Ithel ap Morgan (202, 204b), king Brochwel (205), Meurig ab Ithel (204a) and finally Ffernfael ab Ithel (201, 203a,b, 198b, 199a,b, 200 and probably 197, 198a).

Wendy Davies dates the first two in 685-688 but the presence of Terchan in these is dubious. Otherwise the charters in the period before he became bishop she puts from 710 to 740 and those when he was bishop from 745 to 758. The first two imply a period of activity of 73 years which is unreasonable, but if these two are ignored we may put Terchan's period of activity from about 710 to 760, being bishop from about 745 to 760.

Terchan was apparently succeeded as bishop by Cadward.

TERILLAN. See Padarn, St.; Maelgwn Gwynedd.

TERNEY, ST. See Torney.

TETHA, ST.

The saint of St.Teath in Cornwall, nine miles north of Bodmin; also called Etha. The church is recorded as *ecclesiae S.Tethae in 1296/7* (Thomas Tanner, *Notitia Monastica*, 1744, p.71). Nicholas Roscarrock gave her festival as May 1, and she is probably the same as Tedda (q.v.). (LBS I.319; G.H.Doble, *S.Nectan, S.Keyne and the children of Brychan in Cornwall*, pp.30-31). She has been misidentified with the Irish St.Ita of Killeedy, commemorated on January 15 (LBS III.324 ff). Richard Challoner gave September 6 (*A Memorial to ancient British piety*, 1761, p.126), but he had no authority for the date. See also Tecla.

TEUDUR. Legendary prince in Cornwall.

(1) Teudur is mentioned in the Life of St.Petroc (§10 s.n. Pedrog) as a cruel and fierce man who, to punish thieves and criminals, had with savage cruelty caused various serpents and all kinds of noxious worms to be collected in a marshy lake (G.H.Doble, *The Saints of Cornwall*, IV.142). In the version by John of Tynemouth and printed by Capgrave, the noxious creatures were put into a tank and criminals who had been sentenced to death were thrown into the tank.

He is presumably the Theodorus mentioned by John Leland who says that Theodorus was a prince who helped Petroc to find a suitable place for a monastery. See s.n. Constantinus, king and monk.

(2) In the Cornish Drama, *Beunans Meriasek*, 'The Life of St.Meriasek', (ed. Whitley Stokes, London, 1872) *Teudar* resided at *Les-Teader* in Meneage [Lestowder in St.Keverne], and had another castle at *Godren* [Goodern near Baldhu in Kea parish]. He tried to kill Meriasek [Meriadoc] near Camborne (G.H.Doble, *The Saints of Cornwall*, I.106-7, 113, III 94-5).

In the Life of St.Kea (see s.n. Kea §§3, 4) we are told that a prince named *Theodoric* resided near where Kea had settled [now Kea church]. Kea rescued a stag which the prince had been hunting. In reprisal Theodoric carried off his seven oxen and a cow. So Kea went to *Gudrun* [Goodern] where the prince resided and demanded back the oxen. But Theodoric struck him in the face and broke one of his teeth. Theodoric was smitten with disease, repented, restored the oxen and the cow and granted Kea some land. Later while hunting he fell from his horse and broke his neck.

(3) John Leland quoted from the Life of St.Breaca that her party landed at *Revyer*, [Reyvier] and some of them were killed by *Tewder*. See s.n. Breaca. Later he says: "Revier Castel almost at the est part of the mouth of Hayle ryver on the North Se, now, as sum think, drounid with sand. This was Theodore's Castelle." (*Itinerary*, ed. Lucy T.Smith, I.189). According to LBS I.231 Reyvier is on a creek just west of Phillack church.

He appears as Theodoric in the Life of St.Gwinear and was responsible for the death of Gwinear and his company (see s.n. Gwinear). As Gwinear church is near the Hayle estuary it is evident that this Theodoric is Leland's Tewder or Theodore who lived at Reyvier.

It is seen that Teudur in §§2 and 3 is also called Theodoric. This does not seem to be significant. All these stories are generally regarded as referring to the same 'tyrant of medieval Cornish tradition' (Doble, I.106). It is, however, worth noting that the three sections refer to rather different parts of Central and West Cornwall, namely (1) the region of Padstow to Bodmin, (2) the vicinity of Truro and south thereof, and (3) the Hayle estuary. Teudar met Meriasek (Meriadoc) at Camborne in area (3). Thus *Beunans Meriasek* associates Teudar with areas (2) and (3). Doble said "it is unlikely that tradition associated him [Teudur] with the Bodmin neighbourhood" and the author of the Life of Petroc "must have come across him as a figure in Cornish folklore generally." (*The Saints of Cornwall*, IV.152).

TEUHANT. See Tasciovanus, Deheuaint ap Telpwyll.

TEULYDDOG, ST.

One of the disciples of Teilo according to the Life of the Saint in the Book of Llandaf (§14 s.n. Teilo). He is the saint of the church once called Llandeulyddog, later St.Peter's, Carmarthen. It is called *Lanntoulidauc ig Cair Mirdin* (BLD 62, 124, 254, 287). It was one of the 'Seven Bishop-Houses in Dyfed' mentioned in the Welsh Laws (G.H.Doble, *Saint Teilo*, p.27; WCO 144).

TEWDRIG ap LLYWARCH. See Tewdrig, king and martyr.

TEWDRIG ap TEITHFALL. See Tewdrig of Garthmadrun; Tewdrig, king and Martyr.

TEWDRIG, king and martyr. (575)

His story is told in the Book of Llandaf (BLD 141-2). *Teudiric* gave up his kingdom to his son Meurig in order to live the life of a hermit among the rocks of Tintern. While he was thus employed the Saxons began to invade his kingdom. When he had been king he had always overcome his enemies, but his son was in danger of being dispossessed by the foreigners. An angel advised Tewdrig to go and face the enemy and prophesied that they would be turned to flight as far as *Pull Brochuail* [Pwll Brochwel]. Afterwards for the space of thirty years they would not dare to invade the country. But he himself would be wounded by a single stroke, and would die peacefully in three days.

So he went with his son's army and stood on the bank of the Wye at Rhyd Tyndyrn. When the enemy saw him they turned in flight, but one of them threw a lance and wounded him. He expressed a desire to be buried in the isle of Echni [Flatholm]. Stags brought him in a carriage to a meadow near the Severn and there he died.

The place where Tewdrig was buried was called Merthyr Tewdrig, now Matharn in Gwent (BLD, WATU, WCO 90) and he is patron of the church (PW 79). His commemoration is given in only one Welsh Calendar, on January 3 (LBS I.70). But William of Worcester gave April 1 (*Itineraries*, ed. John H. Harvey, p.74).

Meurig is called son of Teudiric also in BLD 140.

Following the Life of Teilo in the Book of Llandaf we are told that Teilo received gifts from *Teudiric filio Teithpall* one of the kings of his time (BLD 118). There are no charters to support this, and indeed Teilo was probably long dead in his time. *Teudubric* heads the pedigree of the kings of Glywysing and Gwent in the 'Harleian' genealogies (HG §28 in EWGT p.12) but his son Meurig is accidentally omitted. The 'Jesus College' version restores his son Meurig but makes Tewdrig son of Llywarch ap Nynnio ab Erb (JC 9 in EWGT p.45). The expanded 'Hanesyn Hen' genealogies agree with the Book of Llandaf in making him the son of Teithfall ap Nynnio ab Yrb (ABT §15 in EWGT p.105). One suspects that the introduction of Teithfall as his father is due to confusion with Tewdrig ap Teithfall of Garthmadrun who occurs in the Brychan documents as grandfather of Brychan. This Tewdrig can hardly be the same person, although in the Life of St.Cadog it seems that the two have been confused because, as the ancestor of Cadog, he is called 'Teudiric who was martyred in Gwent' son of Teithfall ab Idner[t]h ab Yrb (§46b in EWGT p.25).

TEWDRIG, king of Garthmadrun. (330)

He appears as *Teuderic*, *Teudiric*, *Teudric* in the two earliest Brychan documents, king of Garthmadrun and the father of Marchell who became the mother of Brychan (DSB 2, CB 2 in EWGT pp.14, 17). His father is given as Teudfall ap Teuder (DSB 10) or Teithphal ap Teithrin (CB 10) in EWGT pp.14, 18. Teithfall ap Teithrin becomes the regular form in later versions (JC 1, PB 1 in EWGT pp.42, 81). Garthmadrun is implied to be in Brycheiniog, but is not mentioned in the later documents. A.W.Wade-Evans suggested that the name Garthmadrun survived in Talgarth, Brycheiniog, that is the *tal*, 'end' of Garthmadrun (*Arch. Camb.*, 85 (1930) p.325). Talgarth was the traditional home of Brychan (q.v.).

Compare Tewdrig, king and martyr.

TEWDWR ap BELI. (d.750).

He appears in the unique pedigree of the kings of Strathclyde in the 'Harleian' genealogies, as *Teudebur* son of Beli and father of Dyfnwal.

The Annales Cambriae s.a.750 say:

A battle between the Picts and the Britons, that is, the action of Mocetauc. And their king, Talargan, is slain by the Britons. *Teudubr* son of Beli dies.

Similarly in the Annals of Tigernach s.a.752 where he is called *Taudar mac Bile, ri Alochlandaib*, 'king of Alclud' [Dumbarton]. Talargan was a brother of Oengus I, king of the Picts (Oman p.333; H.M.Chadwick, *Early Scotland*, p.126).

Mocetauc is identified with Mugdock, ten miles east of Dumbarton (Oman, Chadwick), (grid ref. NS 5576), and presumably Tewedwr ap Beli was the leader of the Britons in this battle. Apparently he was not slain at the battle but died later in the same year.

TEWDWR ab EINION. (d.994).

Annales Cambriae (MS.B) s.a. 994 mention a battle at Llangwm, and then add the apparently separate entry that Tewedwr ap Einion was killed. Brut y Tywysogion combines the two entries implying that Tewedwr ab Einion was slain at the battle.

He was the son of Einion ab Owain ap Hywel Dda according to the expanded 'Hanesyn Hen' tract. But the same tract wrongly identifies him with Tewedwr [Mawr] ap Cadell ab Einion. See ABT 7i, j, m, n in EWGT p.101.

TEWDWR ab ELISE. (870)

He is mentioned in the Book of Llandaf (BLD 237-9) as king of Brycheiniog in the time of bishop Llibio, i.e. between 927 and 929, and his name, *Teowdor*, appears with that of Hywel Dda among the signatories of an English land-charter dated 934 in the time of Athelstan (HW 331, 336, 353). His father was doubtless Elise ap Tewedwr the contemporary of Asser (HW 331).

TEWDWR ap GRIFFRI ab ELISE. (900)

The last of the line of princes of Brycheiniog which appears in Jesus College MS.20 (JC §8 in EWGT p.45).

TEWDWR ap GRUFFUDD [ap NOWY]. (790)

One of the line of princes of Brycheiniog mentioned in Jesus College MS.20 (JC §8 in EWGT p.45).

TEWDWR ap MEURIG. (740?)

He is mentioned in one of the 'Llancarfan Charters' appended to the Life of St.Cadog (§55 in VSB 124-6) as *Theudor filius Mourici* who gave a sword and vestment 'to Cadog and his familia', in the time of Conige abbot of Llancarfan, Samson abbot of the altar of St.Illtud [Llanilltud Fawr], and a certain Rhodri. These were probably Samson II, abbot of Llanilltud, and Rhodri ab Ithel of Glywysing. See discussion in *Trans. Cym.*, 1948, pp.292, 294-6, but ignore dates. The chronology of Wendy Davies in LIch would put the date of the charter in about 765.

Tewedwr's father was perhaps Meurig ab Ithel (PCB).

TEWDWR ap PASGEN. (730)

In the Historia Brittonum (§49 in EWGT pp.7-8) he is called *Teudubir*, king of Buellt, son of Pasgen ap Gwyddaint and father of Ffernfael.

TEWDWR ap PEIBIO. (550)

Father of Llywarch and ancestor of Briafael Frydig (JC §10 in EWGT p.45).

TEWDWR ap RHAIN. (700)

A king of Brycheiniog mentioned in a charter in the Book of Llandaf as being opposed to another king of Brycheiniog, Elwystl ab Awst. They were persuaded to keep the peace, 'swearing on the altar of St.Dubricius'. But Tewdwr broke his oath and killed Elwystl. For this deed he was compelled to give up Llanfihangel Tref Geirio [= Llanfihangel Cwm Du in Ystrad Yw, Brycheiniog, WATU] to the church. The bishop associated with this transaction was Gwrfan (BLD 167-8). See Gwrfan (3).

He is probably the same as Tewdwr ap Rhain ap Cadwgon who appears in the pedigree of the kings of Brycheiniog in Jesus College MS.20 (§8 in EWGT p.45). Probably father of Nowy (q.v.) husband of Sanan.

It may be noted that the first church dedicated in the customary manner of the West, and to St.Michael in Wales, was probably that reported in *Annales Cambriae* in the year 718 (A.W.Wade-Evans in *Arch. Camb.*, 86 (1931) p.171).

TEWDWR BRYCHEINIOG.

A person mentioned in late genealogies as the son of Neufedd ap Neufedd ap Rhain Dremrudd, father of Gwylog, and ancestor of a tribe in Brycheiniog. See PP §67(1).

In Harleian MSS. 2289 fo.2v and MS.4181 p.133 Hugh Thomas called him "king of Brecknock" and said: "some think he lived at Crucas near Brecknock" [Brecon]. He gave him a son Dyfnwal (fictitious).

TEWDWR MAWR (1). (470)

He appears in *Bonedd y Saint* (§47 in EWGT p.61) as father of Tegno mother of Elian Geimiad. In the early texts he is given no parentage, but in some later versions he is made the son of Hywel ab Emyr Llydaw or Madog ab Emyr Llydaw. In *Achau'r Saint* (§25 in EWGT p.70) he is made son of Madog ap Hywel ab Emyr Llydaw.

TEWDWR MAWR ap CADELL. (1010)

The father of Rhys ap Tewdwr, prince of Deheubarth, who died in 1093. His pedigree was correctly given as son of Cadell ab Einion by Giraldus Cambrensis in *Descriptio Kambriae*, I.3; MG 2 and JC 24 in EWGT pp.39, 47; by Lewys ab Edward in Peniarth MS.132 p.125; and *Llyfr Baglan*, ed. J.A.Bradney, 1910, p.28. But the majority of genealogical MSS. omit Cadell owing to an error in the expanded 'Hanesyn Hen' tract. See ABT §§7m, n in EWGT p.101.

The cognomen 'Mawr' first appears in the work of Gutun Owain (Peniarth MS.131 p.121, Peniarth MS.129 p.24).

TEWDWR. See also Teudur, Theudu.

TEWDWS ap NOWY. See Gruffudd ap Nowy.

TEWDWS ap RHAIN[†] ap CADWAGON. (700)

A prince of Dyfed and father of Maredudd (HG 2, 13, JC 12, ABT 18a in EWGT pp.9, 11, 45, 106). Rhain is omitted in JC and ABT. In JC 12 he is called *Tewdos o gantref Teudos*. This is perhaps a mistake, as Cantref Tewdos was another name for Cantref Mawr, a part of Brycheiniog (WATU). It was his brother, Tewdwr, who inherited Brycheiniog. Cantref Tewdos is said to have received its name from a later Tewdws ap Gruffudd (q.v.) ab Elise.

TEYRNOG, ST. See Tyrnog.

TEYRNON TWRYF LIANT. (Legendary).

The cognomen is not explained by Gwyn Jones and Thomas Jones (*The Mabinogion*, Everyman Ed., p.19) nor by W.J.Gruffydd (*Rhiannon*, 1953, p.56 n.1). But see discussion in PKM 146-7, CO(2) p.90.

He appears in the Mabinogi branch of 'Pwyll' as Lord of Gwent Is Coed. He had a mare which foaled every May-eve, but each time the colt disappeared. He decided to discover the cause and next May-eve he sat up watching. Soon after the mare had foaled there was a great commotion and a huge claw came through the window of the house, seizing the colt by its mane. Teyrnnon cut off the arm at the elbow with his sword. There was a scream, and he rushed out in pursuit, but could see nothing in the dark. Returning to his house he discovered an infant boy lying at the door. He and his wife adopted the child and called it Gwri Wallt Eurn. See Pryderi.

Later he discovered that this was the child of Pwyll and Rhiannon, and restored him to them. Pwyll would have rewarded Teyrnnon 'but not a thing would he have'. (WM 30-37, RM 20-25).

He is also mentioned as Teyrnnon Twr Bliant (WM) or Twryf Bliant (RM) in the tale of 'Culhwch and Olwen' where he appears as one of the persons at Arthur's Court (WM 464, RM 109). Gwyn Jones and Thomas Jones call him Teyrnnon Twryf Liant in both tales.

THADIOCUS, fictitious archbishop of York.

He is mentioned by Geoffrey of Monmouth as archbishop of York in the reign of Careticus, when the Britons were finally driven out of Loegria by the Saxons with the help of Gormund, king of the Africans. The three archbishops, namely the archbishop of Caerleon, Theonus of London, and Thadiocus of York, seeing that all their churches had been destroyed, fled with their remaining clergy to Wales, carrying with them the relics of the saints (HRB XI.10). Francis Godwin put this in the year 586 (*De Praesulibus Angliae*, 1616, p.227).

He is not named in the Dingestow and 'Cleopatra' versions of Brut y Brenhinedd.

Egerton Phillimore suggested that Geoffrey of Monmouth got the name from Tydiwg, the saint of Dixton near Monmouth, called Tadeocus in a grant of the twelfth century (OP II.670).

THANEY, mother of St.Kentigern. See Denw.

THEANUS, fictitious archbishop of London.

He is mentioned in a list attributed to Jocelin of Furness, as first archbishop of London in the time of king Lucius, and founder of St.Peter's Cornhill. He was succeeded by Elvanus [Elfan] (John Stow, *The Chronicles of England*, 1580, p.56).

THEDRED. Fictitious archbishop of London.

Tenth in the list attributed to Jocelin of Furness. He succeeded Dedwin and was succeeded by Hilary (John Stow, *The Chronicles of England*, 1580, p.56. Francis Godwin called him Theodred (*De Praesulibus*, 1616, p.227).

THENEW, mother of St.Kentigern. See Denw.

THEODORIC. See Teudur, Tewdrig, Theuderic.

THEODORUS. See Teudur, Tewdwr,

THEODOSIUS. See Tewdws.

THEODRED, THEODWIN. See Thedred, Dedwin.

THEONUS, fictitious archbishop of London.

He is mentioned by Geoffrey of Monmouth as having been a bishop of Gloucester, who during the reign of Constantine son of Cadwr was elected archbishop of London (HRB XI.3). During the reign of Careticus, when Loegria was overrun by the Saxons, he and the archbishop of Caerleon and Thadioc, archbishop of York, seeing their churches destroyed, fled with their remaining clergy to Wales, carrying with them the relics of the saints (HRB XI.10). In Brut y Brenhinedd he is called Theon.

He is fourteenth in the list of archbishops of London attributed to Jocelin of Furness. See John Stow, *The Annales of England*, 1600 edition, p.37; Francis Godwin, *De Praesulibus Angliae*, 1616, p.227. Godwin puts his primacy of London from 553 to 586.

THEUDERIC son of BODIC. See Budic (3).

THEUDU ap PEREDUR. (570)

A descendant of Cadwy ap Geraint ab Erbin and ancestor of Morgan Hen ab Owain according to Jesus College MS.20 (JC 10 in EWGT p.45). Owing to corruption in the text it is not clear how he was ancestor of Morgan; presumably through his daughter, un-named, who was perhaps the wife of Briafael Frydig (q.v.).

THEUDERIC son of BODIC. See Budic (3).

THEWER ferch BRYDW. (430)

Wife of Casanauth Wledig and mother of Cynan (JC 16 in EWGT p.46).

TIDLET, king of the Picts in Powys. See Tithlym Prydyn.

TINABO. See Eneas Ledewig, Inabwy.

TINCOMMIUS.

He was the son of Commius and brother of Verica and Eppillus. Tincommius ruled the Regni in Sussex and Hampshire towards the end of the first century B.C. All our information concerning him and his brothers is derived from coins bearing their names. One coin has been found bearing all three names, from which it appears that the three brothers once exercised a joint rulership. Tincommius was later evicted from his kingdom and sent into exile by Verica. (CB pp.23-24; C and M, pp.58, 73).

TINWAED FAGLOG. (Legendary).

'T. the Shepherd'. He was one of the 'Three Powerful Shepherds' of Ynys Prydain according to a triad (TYP no.16). The name is variously spelt Dinawt, Dinwaed, Cinwaed, Tinwaed, but the last seems to be the most probable.

He is probably the same as *Tynwaed* (or *Tynwedd*) *Vagloc*, mentioned in a late Brychan document as having violated Gwrygon Goddeu ferch Brychan (PB §3g in EWGT p.82),

He is perhaps also to be identified with Triunein Faglog who is said to have led a foray against Brychan. See Gwestin Gwestiniog.

TITHLYM PRYDYN. (380)

'T. of Pictland'. According to the expanded 'Hanesyn Hen' tract he was the father of Prawst the mother of Cadwallon Lawhir (ByA §28g in EWGT p.91). In Jesus College MS.20 (JC §23 in EWGT p.47) he is called Tidlet, king of the Gwyddyl Ffichti [Picts] in Powys.

A.W.Wade-Evans believed that there was a colony of Picts in Elfael which was also called Elfain, from *Albani*, 'Picts'. Among these Picts was Meilig ap Caw, the saint of Llowes (WCO 196). The form Elfain is deduced from Giraldus Cambrensis, who mentions *Elevenia*, evidently meaning Elfael (*Itin. Kamb.*, I.1). See OP I.202.

The name Tithlym is perhaps connected with Tithlwmiad, apparently the name of a tribe. See Tubrawst.

TOGODUMNUS son of CUNOBELINUS. (d. A.D.43).

After the death of Cunobelinus between A.D. 40 and 43, Togodumnus and his brother Caratacus succeeded. They offered resistance to Aulus Plautius on his invasion of Britain in A.D.43, but Togodumnus was slain in the early part of the hostilities, before the arrival of the emperor Claudius in person (Dio Cassius, Roman History, lx. 20, 21; CB pp.35, 77-78; Oman pp.62-64; C & M p.82).

Geoffrey of Monmouth knew nothing of Togodumnus, and the fictitious Guiderius [Gwydr ap Cynfelyn] takes the place of Togodumnus in HRB.

TONWEN, TONWENNA, mother of Belinus and Brennius sons of Dunuallo Molmutius. See further s.n. Brân ap Dyfnwal Moelmud.

TORNEY, ST.

The saint of Northill in Cornwall, six miles south-west of Launceston. His feast is on September 8, or rather the Sunday next after (LBS IV.260).

He is also called Terney (*Terninus* in the Latin form) and is probably the same as the saint of St. Erney, one mile north-east of St. Germans, (grid ref. SX 3759). (Catherine Rachel John, *The Saints of Cornwall*, 1981, p.35).

TRACHMYR. See Eli and Trachmyr.

TRAHAEARN, uncle of Helena. (Fictitious).

See Llywelyn, fictitious father of Maccsen Wledig, and Eudaf Hen ap Caradog.

TRAHAEARN ab OWAIN. (1000)

Father of Maredudd and ancestor of Rhirid of Dinmael, patriarch of a tribe in Dinmael. He is called Trahaearn of Emlyn Is Cuch Castell, which is rather surprising.

TRAHAEARN BRENIN PELENAUR. See Tegau Eurfron.

TRAMOR. (Fictitious).

He is called Tremorinus, archbishop of Caerleon-on-Usk, by Geoffrey of Monmouth. He advised Aurelius Ambrosius [Emrys Wledig] to consult Merlin [Myrddin Emrys] on the best way of erecting a memorial to the Britons slain at Caer Caradog through the treachery of Hengist. Very soon after this he presumably died, for a little later Dubricius was appointed to the vacant See (HRB VIII.10, 12). Brut y Brenhinedd calls him Tramor.

TREMORINUS. See Tramor.

TREUL DIFEFL ferch LLYNGESOG LAWHAEL.

'T. the Blameless'. One of the 'Three Faithful Wives' of Ynys Prydain according to a triad (TYP no.66, Peniarth 47 version).

TRIDIAN, ST. (Fictitious?)

The supposed saint of Llandridian, a chapel in St. David's (PW 28, WATU). Llandrudion, a former township in St. Nicholas, near Fishguard, Dyfed, was wrongly called Llandridian by A.W. Wade-Evans (PW 29) but seems to derive from Welsh *drudion*, 'brave men', [though Llanddrudion would be expected] perhaps corresponding to *Tremarchog*, 'Knight's Town', another name for St. Nicholas (WATU). Llanrhidian in Gower was called Llandridian in the Annals of Margam (year 1185) (see OP I.408 n.30; PW 28 n.3) whence Wade-Evans attributed that church to Tridian and Illtud (PW 54).

However Wade-Evans later believed that all three churches were named from Trynhiid, the wife of St. Illtud (WCO 134), also Llantridddy, although dedicated to Illtud (LBS IV.266; WCO 134).

TRILLO ab ITHEL HAEL. (490)

The saint of Llandrillo-yn-Rhos, Gwynedd, and Llandrillo-yn-Edeirnion (PW 103, 108). Commemorated on June 15 (LBS I.72, IV.264). In Bonedd y Saint he is called Terillo or Trillo in Dineirth in Rhos, son of Ithel Hael (§25 in EWGT p.58). Dineirth is a township in Llandrillo (WATU).

He is mentioned as *Terillan* among the witnesses to the fictitious grant by Maelgwn to St.Kentigern, the others being Deiniol and Gwrwst, in the Red Book of St.Asaph, pp.118-19 in the Episcopal Library, St.Asaph, edited in LBS IV 385.

TRINGAD [ap NEUED?]. (Legendary).

Tringad, without patronymic, is mentioned in the tale of 'Culhwch and Olwen' as a man living at Aber Cleddyf, whose beasts had frequently been slain by the bitch Rhymhi in the shape of a she-wolf with her two whelps (RM 132).

He was probably the father of Gwyn ap Tringad ap Neuied, in the same tale, who was slain in Peuliniog [in Dyfed] by the boar Trwyth (RM 138-9). Gwyn ap Tringad appears in the romance of 'Geraint ab Erbin' among the party who accompanied Geraint from Arthur's Court to Geraint's dominions (WM 411, RM 265).

TRINGER ap NUDD NOD. (Legendary).

In two of the lists of 'The Thirteen Treasures of Britain' he is mentioned as the owner of a coulter. 'When the borrowed article was put in a plough, it ploughed until it was asked to stop'. One of the lists had originally Rhun Gawr for Tringer ap Nudd Nod. See *Llên Cymru*, V (1958) pp.40, 41, 69; *Études Celtiques*, X (1963) pp.446, 448, 476.

A coulter is an "iron blade fixed in front of share of plough." (*Concise Oxford Dictionary*). See further on the 'Thirteen Treasures' s.n. Brân Galed.

TRINIO, ST. See Trunio.

TRISTFARDD. (Legendary).

According to a triad (TYP no.11) he was the bard of Urien Rheged and one of the 'Three Red-Speared Bards' of Ynys Prydain. Three englyns consisting of a dialogue between Tristfardd, Urien and an un-named woman appear in Gwyneddion 4 p.40 and Llanstephan MS.57 p.329, edited in BBCS VIII (1935) pp.331-2 and BBCS XIII (1948) pp.12-13 respectively. See further TYP p.515.

Since then the *chwedl* has come to light, though in a rather late form. It is told by Gwallter Mechain (Walter Davies, 1761-1849) in NLW MS.2288 pp.79-81, (end of 18th century), edited by Graham C. G. Thomas in BBCS 24 (1970) pp.1-3. Here we are told that Tristfardd had an affair with the wife, un-named, of Urien. On one occasion Tristfardd came towards Castell Dinbod where Urien lived. He met Urien, but not recognizing him, asked him whether Urien was in the castle. Urien replied, "He was there when I was there". Tristfardd then asked him to take a message secretly to the queen for a meeting. Urien agreed to do so. When the queen realised that the affair was known to Urien, she was unwilling to go to Tristfardd, but Urien urged her to go and bound her to report back to him.

The queen conveyed to Tristfardd in a verse that Urien knew about their affair. Nevertheless they behaved in their usual manner. So she reported to Urien, who was very angry with her and planned to slay Tristfardd. When Urien met Tristfardd, the bard begged for pardon. Urien allowed him his life, but warned him that he would be killed unless he promised no longer to entice the queen, and would never taunt him. So it was agreed. But later when they were returning from a hunt Urien took Tristfardd on his pillion to cross the river near his castle. Urien said, "Only a fine little mare would bear us two on her four slender legs." Tristfardd replied, "Fine also are the *two* slender legs which bear us two." "Ha" said Urien, "I perceive that you taunt me with your lust for the queen," and on the shore of the ford Urien slew Tristfardd. Ever afterwards that part of the river was called 'Rhyd Tristfardd' below Castell Dinbod in Radnorshire.

Castell Dinbod is in Llananno, Maelienydd (WATU).

TRIUNEIN FAGLOG. (Legendary).

He was the son of Gwestin Gwestiniog by a fairy woman of Llangorse Lake. See further s.n. Gwestin Gwestiniog.

TROENIUS. See Corineus.

TRUNIO ap DIFWNG. (480)

The saint of Llandrinio in Deuddwr, Powys Wenwynwyn (PW 109); commemorated on June 29 (LBS I.72, IV.265). According to Bonedd y Saint he was the son of Difwng ab Emyr Llydaw and a cousin of St.Cadfan (§23 in EWGT p.58).

TRWYTH, TWRCH. (Legendary).

In Welsh he nearly always occurs as Twrch Trwyth which may mean 'The Boar Trwyth' as in Gast Rhymi, 'The Bitch Rhymhi', or 'The Boar of Trwyth'. See further below. The hunting of Twrch Trwyth occupies a large part of the tale of 'Culhwch and Olwen'.

Twrch Trwyth is described as the son of Taredd Wledig (WM 483, RM 123). He was once a king, but because of his sins, God transformed him and his seven offspring into swine (RM 137). The seven young ones were named Banw (young pig), Benwig (young sow), Grugyn Gwrych Ereint (G. of the Silver Bristles), Llwydog Gofynniad (Ll. the Hearer), Twrch Llawin, Gwys (pig), and one un-named (RM 139).

Twrch Trwyth had to be caught in order to obtain the comb and shears which lay between his two ears. These were needed to trim the beard of Ysbaddaden Pencawr for the wedding of his daughter, Olwen, with Culhwch (WM 483, RM 123). Before the hunt could commence several other things had to be done first. For he could not be hunted without Drudwyn the whelp of Greid ab Eri; and for this whelp it was necessary to have the leash of Cwrs Cant Ewin, the collar of Canhastyr Canllaw, the chain of Cilydd Canhastyr, Mabon ap Modron to hunt with the dog, and Gwyn Myngdwn, the horse of Gweddwr, for Mabon to ride. (WM 483, RM 123-4).

Also required were Garselit Wyddel as chief huntsman; the two whelps of the bitch Rhymhi for the hunting; a leash for them made of the beard of Dillus Farfog; Cynedr Wyllt to hold the two whelps; Gwyn ap Nudd on Du, the horse of Moro Oerfeddog; Gwilenhin, king of France; the son of Alun Dyfed; Aned and Aethlem, (apparently two dogs of Glythmyr Ledewig); Arthur and his huntsmen; Bwlch and Cyfwlch and Syfwlch, the sons of Cilydd Cyfwlch, and their household; and the sword of Gwrnach Gawr with which to slay Twrch Trwyth (WM 484-5, RM 124-5).

When these preliminary tasks had been accomplished the stage was set for the hunt. At that time Twrch Trwyth was in Ireland having laid waste one third of that island. Arthur sent Menw ap Teirgwaedd to see if the boar had the treasures. Menw, in the form of a bird, found him in Esgair Oerfel, and tried to steal one of them, but only got one of his bristles. Twrch Trwyth shook himself so that some of his poison reached Menw, and after that Menw was never without scathe (RM 135).

Arthur and his hosts went to Ireland and there was much hard fighting. Arthur himself fought for nine days and only succeeded in killing one little pig. Gwrhyr Gwalstod Ieithoedd was told by Grugyn that they would not give up the comb, razor and shears that were between the ears of Twrch Trwyth. Then the swine left Ireland and landed at Porth Clais in Dyfed. They were hunted all over South Wales, doing immense damage and slaying many of Arthur's men. One after another each of the remaining young pigs was killed and Twrch Trwyth was at last driven into the Severn between Llyn Lliwan and Abergwy (RM 136-140).

Arthur fell upon him, and the champions of Britain along with him. Four of them laid hold of his feet and soused him in the Severn. Mabon ap Modron took the razor from him and Cyledr Wyllt took the shears, but they could not get the comb before he landed in Cornwall. Arthur and his hosts caught up with him in Cornwall and much mischief was done before at last the comb was won from him. Twrch Trwyth was expelled from Cornwall into the sea and from then onward no one knew where he went, and Aned and Aethlem with him (RM 140-1).

A version of the story of Twrch Trwyth is referred to in the *Historia Brittonum* (§73) in the section dealing with 'The Marvels of Britain', being connected with the place called Carn Gafall. Here the boar is called *Porcus Troynt* (MS. H of Mommsen) or better *Troit* (MS. C). See s.n. Cafall, Arthur's dog. This episode does not correspond to anything in 'Culhwch and Olwen', but is not necessarily at variance with it.

For a general discussion of the story and the place-names involved see John Rhys, *Celtic Folklore*, pp.509-525, 529-542. The expression *Orc Tréith* occurs in *Cormac's Glossary* (ed. Whitley Stokes, Calcutta, 1868, p.129). The editor explained it as derived from Goidelic *orc*, 'pig' (cf. Latin *porcus*), *triath*, 'a king', and therefore means 'Triath's Boar' or 'The King's Boar'. (*Celtic Folklore*, pp.521-2). 'Torc Triath, king of the boars', is mentioned in one version of the Irish *Lebor Gabála Éirenn* (ed. R.A.S. Macalister, IV, p.123 §314).

A more correct form would have been Twrch Trwyd which is actually found in Welsh poetry (see CA p.363) and is the equivalent of the form *Troit* (above). (*Celtic Folklore*, p.538). The Irish word *triath* also means 'boar' and this may have influenced the form *trwyth* as opposed to *trwyd* in the Welsh name (Idris Ll. Foster in *Essays and Studies presented to Eoin MacNeill*, 1940, pp.34-35). The name reappears in Arthurian Romance as *Torz*, *le fiz le roi Arés* in Chrétien's 'Erec' (l.1728), and as *Tortain* in the 'Livre de Carados'. See s.n. Llŷr Marini. See AoW 280, CO(2) p.131.

TRYFFIN, king of Dyfed. (430)

He appears in the Dyfed genealogies as the father of Aergol Lawhir (De (Trestin), HG 2 (Triphun), JC 13 (Tryphun), ABT 18a (Tryffin) in EWGT pp.4, 10, 45, 106). His ancestry is discussed below. The name derives from Latin *Tribunus* (WCO 262).

In the Life of St David (§5) (Vespasian text only) we are told that David's mother, when pregnant, entered a church where Gildas ap Caw used to preach in the time of king *Triphunus* and his sons. This is repeated in the Life of Gildas by Caradog of Llancarfan (§4) where he is called *Trifinus*. In the Book of Llandaf (BLD 125) *Tryfun* is mentioned as the father of Aergol Lawhir who is made a contemporary of Teilo.

In ABT 18b in EWGT p.106 a Tryffin Farfog father of Cynan Cylched is given the same parent as Tryffin of ABT 18a, but as this pedigree is deficient in generations Tryffin Farfog of 18b may really be different from Tryffin of 18a.

Tryffin was grandfather of Gwerthefyr (Voteporix, Vortiporius) who was living in about 540 when he was verbally attacked by Gildas. Thus Tryffin was probably born c.430.

The Ancestry of Tryffin.

A	B	C	D	E	
. . .	Constantinus magnus	Constantinus imperator	Maxen Wledig	Maxen Wledig	1
. . .	Constans	. . .	Custennin	Kustennin	2
. . .	Pincr misser	Piner f.Miser	Miser	. . .	3
. . .	. . .	. . .	Ewein	. . .	4
. . .	Stater	. . .	. . .	. . .	5
. . .	. . .	. . .	. . .	Amweryd	6
. . .	. . .	. . .	. . .	Amloyd	7
. . .	Eliud	. . .	. . .	Elynt	8
Eochaid	Ebiud	. . .	. . .	Ebynt	9
Allmuir					
. . .	Protector	Protector	. . .	. . .	10
. . .	Protec	. . .	Prwtech	. .	11
. . .	Maxim Gulecic	(Nor)	. . .	. . .	12
Dimet	. . .	. . .	Dyfed	13	
. . .	Nimet	. . .	. . .	Nyfedd	14
. . .	Gloitguin	. . .	. . .	Gletwin	15
. . .	Clotri	. . .	. . .	Gwledyr (dtr)	16
. . .	. . .	. . .	. . .	Ewein	17
. . .	. . .	. . .	Kyngar	Kyngar	18
. . .	. . .	. . .	Ewein	Ewein	19
Corath	. . .	. . .	Cyndwr	Kyndeyrn	20
Aed Brosc	. . .	. . .	Ewein Vreisc	Ewein Vreisg	21
Trestin	Triphun	. . .	Tryphun	Tryffin	22
Alchol	Aircol	. . .	Aircol lawhir	Aergul Llawir	23
. . .	. . .	. . .	Erbin	Erbin	24
Gartbur	Guortepir	. . .	Gwrdeber	Gwerthefyr	25
De	HG 2	V.Petroci	JC 12-13	ABT 18a	
EWGT p.4	p.10	p.30	pp.45-46	p.106	

A, B, D and E are the four earliest versions of the pedigree of Tryffin as shown in EWGT. C comes from the ancestry of Glywys in the Life of St.Pedrog. It is introduced here to show the names Protector, Piner and Miser which evidently come from some similar source. In the Life of St.Cadog (§45) Nor is the son of Owain ap Maximian [Macsen Wledig]. Protector is evidently a title as is found in the inscription commemorating Voteporix, i.e. Gwerthefyr (q.v.), no.25 above. E.W.B.Nicholson explained Stater, Pincr and Misser as corruptions of the Latin titles *stator*, 'a magistrate's marshal'; *pincerna*, 'cup-bearer'; and *mistor*, 'mixer'. Protec seems to be a duplicate of Protector although the name Protec appears in the Book of Llandaf as that of a seventh century witness (BLD 150b). However the example of Tryffin, himself, (=tribunus), shows that Roman official titles could be used as independent personal names. Nicholson also pointed out that Stater and Piner (the reading of C) were used by Geoffrey of Monmouth for his fictitious kings Staterius and Pinner (HRB II.17). See Cy. 21 (1908) pp.80-81. Stater also appears as a king of Dyfed in HRB IX.12.

A is the Irish version, on which see s.n. Eochaid Allmuir. This line is probably correct for the male line although some of the Welsh names are so corrupt, e.g. Trestin, Alchol, that others must be doubtful, e.g. Aed.

It will be noticed that B, D and E all trace the line to Macsen Wledig in one way or another. E seems to be a combination of B and D, omitting the 'title' names Pincr, Miser, Stater, Protector, Protec, but adding the names 6 and 7 which seem to be drawn from the pedigree of Cunedda (HG 1 in EWGT

p.9) were we find Amguoloyt map Anguerit. From other sources there is reason to suppose that 14, 13, 12 should be Ednyfed ab Annun Dyfed ap Macsen Wledig (see s.n. Dyfed ap Macsen Wledig). Gloitguin or Gletwin is probably for Clydwyn, supposed by some to be the same as Clydwyn (q.v.) ap Brychan, who is said the have invaded Deheubarth. We may suppose, however, that Clydwyn ap Ednyfed was the father of 16 Clotri and of a daughter Gwledyr who was perhaps the wife of Tryffin.

John Rhys thought that Ebiud [Eifudd] was a translation of the Irish Eochaid (*Arch. Camb.*, V.9 (1892) p.66) and Egerton Phillimore agreed (OP II.277). We are left with 8 Eliud (Elynt) [Eiludd], 20 Cyndwr ab Owain, and 18 Cyngar ab Owain, who all may have been descendants of Custennin ap Macsen.

24 Erbin is probably an interloper. Tryffin, Erbin and Gwledyr are mentioned by the poet Rhisierdyn. See s.n. Erbin ab Aergol Lawhir.

TRYFFIN father of DRUDWAS. See Drudwas.

TRYFFIN or **DRYFFIN**, of Brycheiniog.

The name appears as an ancestor of Maenyrch, patriarch of tribes in Brycheiniog, in various positions in different versions of the pedigree. See PP §15.

TRYFFIN ap MERFYN ap RHODRI MAWR. (870)

He is mentioned in the expanded 'Hanesyn Hen' tract as the ancestor of the tribe of Y Rhiw in Llŷn. The tribe of Y Rhiw in Llŷn was descended from Meirion Goch of Llŷn who was almost certainly the son of Merwydd (Meurig) ap Tangno. See HL 4d, 9e in EWGT pp.115, 118. Nevertheless in PP §42 Meirion Goch (living c.1080) is made the son of Tryffin ap Merfyn, who was born c.900. Perhaps Meirion Goch was descended from Tryffin through some female link.

TRYFFIN ap RHAIN. (d.814).

The son of Rhain ap Maredudd of Dyfed according to the 'Harleian' genealogy (HG 13 in EWGT p.11). No son is recorded. His death occurred in 814 according to Annales Cambriae.

TRYFRWYD.

The site of Arthur's tenth victory against the Saxons according to the Historia Brittonum (§56). The Harleian text reads:

Decimum gessit bellum in litore fluminis, quod vocatur Tribruit.

He fought the tenth battle on the shore of the river called Tryfrwyd.

The Vatican text reads 'the shore of the river *Trahtreuroit*'. This latter corresponds to a line in the poem 'Who is the Porter?' in the Black Book of Carmarthen where Arthur describes fighting *ar traethev Trywruid*, 'on the shores of Tryfrwyd' (BBC 95 l.10). Here Bedwyr is said to have fought against Garwlwyd. See Gwrgi Garwlwyd. The Vatican MS. is tautologous by using two different words for shore. 'Litus' and 'traeth' would seem to imply a river estuary, and there was perhaps a river named Tryfrwyd. As an adjective Ifor Williams formerly (1938) took the word to mean 'broken' (CA p.294), but later (1943) proposed 'many coloured' (BBCS 11 pp.94-95). Thus *traethau tryfrwyd* could mean 'the many coloured shores'. Cf. K.H.Jackson in *Arthurian Literature*, ed. R.S.Loomis, p.4 n.1. However the Historia Brittonum suggests that there was a river named Tryfrwyd, even if it meant 'many coloured'.

No convincing suggestion has been made for the site of Arthur's battle. See A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, 1951, pp.36-37 for further discussion.

TRYNIHID, wife of St.Illtud. See also s.n. Tridian.

TRYSTAN ap TALLWCH.

Trystan or Drystan are the usual Welsh forms of the name which occurs in French literature as Tristan, later corrupted to such forms as Tristram. The form Tristan occurs in the Book of Llandaf (BLD 279, l.26) as the father of Avel, a man living in the time of Caradog (d.1035) ap Rhydderch ap Iestyn. For more on the name see Rachel Bromwich in *Trans.Cym.*, 1953, p.35.

“There is substantial agreement ... that all the medieval romances and shorter poems concerning this hero go back to a lost French romance.” (Bruce, I.152). This was given scientific demonstration by Joseph Bédier in the second volume (1905) of his great edition of Thomas's *Tristan*, and substantially the same results were reached independently by W.Golther in his *Tristan und Isolde* (1907). Bédier has reconstructed the narrative of this primitive Tristan romance, and so has Golther, and the two do not differ in essentials.

The earliest surviving materials on which these reconstructions are based are as follows:

1. The Tristan poem of the Anglo-Norman poet, Thomas, composed somewhere between 1155 and 1170, only fragments of which survive. But it can be reconstructed from versions in other languages known to be based on it.
2. (a) The fragments of a French poem, at least in part by a poet of Normandy named Béroul (between 1190 and 1200), and (b) The Middle High German poem on Tristan by Eilhart von Oberge, probably written between 1185 and 1189.
3. Portions of the French prose *Tristan*, which, in its earliest form, is dated between 1215 and 1230.
4. Two short French poems called *La Folie Tristan*.
(Bruce, I.152-163).

Bédier published his reconstructed primitive Tristan in modern French prose in 1913, *Le Roman de Tristan et Iseut*, renouvelé par Joseph Bédier. It was ‘crowned’ by the French Academy. In this primitive version Mark is a king in Cornwall and the story has already been drawn into the Arthurian orbit, although originally it probably had no such connection.

The essential details of the romance are that as the result of a love-potion mistakenly administered, Tristan fell deeply and incurably in love with Iseult, the wife-to-be of his uncle, Mark, and she with him. There were many stratagems which he and Iseult employed to gain access to each other without Mark's knowledge, including various forms of deceit and disguise. Mark was often suspicious, but was too honourable to take action against them without satisfactory proof, which he failed to get. However in the later versions of the romance Mark's character deteriorates. See s.n. March ap Meirchion.

These basic details of the romance were evidently known to the Welsh, as various references in the triads and other Welsh literature imply. But there is no Welsh version of the romance as a whole. The few episodes told in Welsh differ from anything in the French versions. His father's name, Tallwch, is entirely different, and seems to be derived from the Pictish *Drostan mac Talorg* as was suggested by Heinrich Zimmer (Bruce I.178-9). In the Welsh references Tristan is Drystan or Trystan, Iseult is Epyllt, and Mark is March ap Meirchion.

The oldest Welsh appearances of the Tristan legend are two fragments of poetry in the Black Book of Carmarthen (BBC pp.100-1). They are too fragmentary and obscure to throw any light on the development of the legend. The hero is called *Diristan* and the fragments are concerned with March and an unknown person named *Kyheic* [Cyhëig]. See further Rachel Bromwich in *Trans. Cym.*, 1953 p.58, and *Studia Celtica*, 14/15 (1979/80) pp.54-65.

Next in age is probably the tale told in a triad (TYP no.26). In this *Drystan* is described as one of the ‘Three Powerful Swineherds’ of Ynys Prydain, because on one occasion he tended the swine of March ap Meirchion while the swineherd went with a message to Epyllt, to arrange a tryst. Meanwhile Arthur, March, Cai and Bedwyr came upon him, and were unable to obtain even one pigling from him either by force, deceit or stealth.

Other triads describe him as one of the ‘Three Enemy-Subduers’ of Ynys Prydain; one of the ‘Three Battle-Diademmed Men’ of Ynys Prydain; one of the ‘Three Lovers’ of Ynys Prydain, because of

his love for Epyllt the wife of his uncle March; one of the 'Three Stubborn Ones' (TYP nos.19, 21, 71, 72); and one of the 'Three Peers' of Arthur's Court. Here he is called *Drystan eil March* (TYP no.73). A late triad includes him among the 'Three Enchanter Knights' at Arthur's Court, because they changed themselves into the form they wished when they were hard-pressed, and therefore no one could overcome them (TYP App.IV.4). This last perhaps reflects his habit of using disguise in the old French romance.

He is mentioned as *Dyrstan m. Talluch*, one of 42 counsellors of Arthur, in the tale of 'Rhonabwy's Dream' (RM 159).

Trystan is the hero of a Welsh tale called *Ystorya Trystan* which seems to be part of a longer narrative. The oldest text is in Cardiff MS.6 (c.1550) pp.27-33. This has been edited with variants from other texts by Ifor Williams in BBCS 5 (1930) pp.115-129. An earlier edition with translation was prepared by Tom Peete Cross, 'A Welsh Tristan Episode', in *Studies in Philology*, University of North Carolina, Chapel Hill, 17 (1920) pp.93-110.

The tale begins apparently in the middle of an episode, telling how Trystan ap Tallwch and Epyllt, the wife of March ap Meirchion, fled to Coed Celyddon. March came to Arthur for help, claiming that Arthur, being his cousin, was closer to March than to Trystan. So Arthur and his household surrounded Coed Celyddon. Trystan had this peculiarity that whoever drew blood on him died, and upon whomsoever Trystan drew blood, that man also died. Thus it was that Trystan escaped, passing through three battalions uninjured.

So March came again to Arthur, and Arthur said that he knew of no means of getting into touch with Trystan except with the aid of musicians and poets. Gwalchmai finally went to Trystan and a dialogue ensued between the two, full of mutual compliments. Gwalchmai finally persuaded Trystan to return with him to Arthur, who found that neither Trystan nor March was willing to be without Epyllt. So he adjudged her to one while the leaves were on the trees, and to the other when the leaves were not on the trees, the husband to have the choice. March chose the time when the leaves were not on the trees, because the nights are longer in winter. Then Epyllt said:

Three trees are good in nature:
The holly, the ivy and the yew,
Which keep their leaves throughout their lives:
I am Trystan's as long as he lives!

So March lost his wife for ever.

Trystan's name is found in place-names in Wales and Cornwall. Carnedd Drystan is said to be on a spur of the mountain called Carnedd Llywelyn in Snowdonia, towards the east above Ffynnon y Llyffaint (Hugh Derfel Hughes, *Llandegai a Llanllechid*, p.50, also mentioned p.53; John Rhys, *Celtic Folklore*, p.480). In Cornwall there is Tredruston near Wadebridge - Tredrestan in 1277 (*Trans.Cym.*, 1959, p.61).

In the expanded 'Hanesyn Hen' tract the mother of Maelgwn Gwynedd is called Meddyf ferch Maeldaf ap Dylan Draws of Nanconwy. Her mother is given as the daughter of Tallwch ap Cwch ap Cychwein, sister to Trystan (ByA §28e, f in EWGT p.91). In Peniarth MS.132 p.129 (this part by Lewys ab Edward) one of the 'Three Short Pedigrees' (*berach*) of Ynys Prydain was *Trystan ap Tallwch ap Kuch ap Kache hen* of the North.

"Survivals in the Continental romances ... suggest the ultimate north-British origin of the story of Drystan." (TYP p.331). See further TYP pp.329-333 and references there; *Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, 1959, especially chapters 12, 13, 26. However in the form DRUSTAUS for Drustanus, the name appears on a Cornish inscription as a son of Cunomorus. This has led to some fanciful speculations. See Cynfor ap Tudwal. Compare Drustwrn Haearn. But O.J.Padel thinks that the story took shape in Cornwall (CMCS 1 (1981) pp.53-80).

TUBRAWST. (530)

She is called Tubrawst of the Tithlwmiaid in Bonedd y Saint (§69 in EWGT p.64). It appears that §§68 and 69 are properly one entry from which it is concluded that Tubrawst was the mother of St.Cynhafal. See s.n. Cynhafal ab Argud. The tribe-name is probably connected with Tithlym Prydyn (q.v.). (OP II.626).

TUDCLYD ap SEITHENNIN.

The saint of Penmachno in Nanconwy, Gwynedd (PW 85, WCO 177). He appears as a son of Seithennin, king of Maes Gwyddno, in Bonedd y Saint (§40 in EWGT p.60). He is commemorated on May 30 (LBS I.72, IV.266). The church of Penmachno is Llandutglyd (WATU 174).

According to Edward Lhuyd the saint of Llanwrtud in Buellt was named Tyclid (*Parochialia*, III.50; LBS IV.267). A.W.Wade-Evans thought this was for Tudclyd, perhaps Tudclyd ap Seithennin (WCO 180). The patron is now St.David (PW 40). See also s.n. Tudful.

TUDFUL or TUDFYL ferch BRYCHAN.

The saint of Merthyr Tudful, Morgannwg (PW 67). Commemorated on August 23 (LBS IV.286 7). The word Merthyr used in place-names derives from *martyrium*, 'a place of burial'. However it was later misunderstood to mean that the person buried at the site was a martyr, and thus Tudful was supposed to be a martyr. She is mentioned in the Brychan documents as a daughter of Brychan, although some versions are rather corrupt. See DSB §12(2) 'in Merthir Euineil', CB 15(5) correct, JC 3(14) 'in Merthyr', PB 3v only one MS. (EWGT pp.15, 18, 43, 83).

In JC 3(4) in EWGT p.43 we find *Tutlith verch Brachan yn Llys Ronwy yGwlat Vorgan*, i.e. Llyswyrny in Glamorgan [near Cowbridge]. In PB 3u this becomes *Tudwystl verch Vrychan yn Ron yn Fraingk*. Llyswyrny's patron is Tudful according to Nicholas Carlisle, *A Topographic Dictionary of Wales*, 1811; Rice Rees, *Welsh Saints*, 1836, p.337, A.W.Wade-Evans in Cy. 19 (1906) p.44, PW 71. This implies that Tutlith is a corruption of Tudful, although Tudful [*Tutuel*] also occurs in JC 3(14). See Tudwystl. But Wade-Evans later thought that the saint of Llyswyrny was Tudclyd (WCO 180).

TUDFWLCH CORNEU. (460)

'T. of Cornwall', prince of Cornwall, the father of Huallu, one of the 'Men of the North', by Tywanwedd ferch Amlawdd Wledig (BGG §13 in EWGT p.73). Nothing is known about him.

TUDFWLCH HIR ap CILYDD.

He is mentioned several times in the 'Gododdin' of Aneirin. He put the enemy to flight from the stronghold of Eidyn, and [had] slain Saxons every seventh day (CA stanza 13). He was the serpent with a terrible sting, the immovable rock in the forefront of the army (Stanza 63D). In the long poem called 'Gorchan Tudfwlch' (CA pp.50-52) his earlier exploits seem to be mentioned as well as his death which was lamented in Eifionydd (l.1272) [evidently his home]. He is coupled with Cyfwlch (l.1312) as in stanza 15.

See the translation by Kenneth Jackson (*The Gododdin*, 1969, pp.120, 153-4).

TUDGLID ferch BRYCHAN.

The wife of Cyngen, king of Powys. See Cyngen Glodrydd. (DSB 12(9), CB 15(9), JC 3(10) (Gutuyl), PB 3c (Tudwystl) in EWGT pp.15, 18, 43, 82).

TUDNO ap SEITHENNIN.

The saint of Llandudno, on the Great Orme in Gwynedd (PW 85). Commemorated on June 5 (LBS I.72, IV.269).

He appears in Bonedd y Saint (§40 in EWGT p.60) as one of the sons of Seithennin, king of Maes Gwyddno, and saint in Cyngreawdr. The place is Mynydd Cyngreawdr, 'The Mount of the Assembly', that is, the Great Orme. See J.E.Lloyd in *Trans. Cym.*, 1899-1900, p.158.

TUDOCH. See Dogfael ab Ithel.

TUDUAL. Breton Saint. (480)

Three Lives were edited by Arthur le Moyne de la Borderie in *Mémoires de la Soc. Archéol. des Côtes-du-Nord*, Second Series, II.77-122.

‘His mother was called Pompaia, the sister of count Rigual [Riwal] who was the first of the Britons to come from beyond the sea’. Pompaia is thought to be the same as Alma Pompa, the mother of Leonorius (LBS I.299). In the Life of St.Brioc he is said to be nephew of Brioc. He is also mentioned in the Life of St. Briac. He was born in Wales and educated under St.Illtud. He crossed over to Brittany and founded the monastery of Tréguier on the Jaudy on land granted to him by Deroch son of Rigual. St.Paul was then at Léon. See LBS I.263, 296-7, IV.271-4; G.H.Doble, *The Saints of Cornwall*, IV.92-93 and n.30. November 30 is the commonest date given for his commemoration (LBS IV.273).

John of Glastonbury (*Chronica*, ed. Thomas Hearne, p.450) says that at Glastonbury was preserved ‘a bone of St.Rumon, brother of St.Tidwal’ (G.H.Doble, *The Saints of Cornwall*, II.125).

TUDUR ap HAWYSTL GLOFF. (490)

The saint of Darowen in Cyfeiliog, Powys Wenwynwyn (PW 109). He also left his name at Eglwys Dudur in Llanuwchllyn, Penllyn, and his well, Ffynnon Dudur, is in Llanelidan in Dyffryn Clwyd (LBS IV.270; WCO 189, 202). He is commemorated on October 14 (LBS I.74, IV. 270).

According to Bonedd y Saint (§43 in EWGT p.61) he was the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig.

TUDUR TREFOR. (900)

Trefor is probably the village of that name in the parish of Llangollen. (*The History of the Family of Mostyn of Mostyn*, 1925, p.1).

Tudur was evidently a person of some importance in the land of Powys, though our only information about him is from late genealogical manuscripts. He claimed descent from Cadell Ddyrnllug, but the pedigree is deficient in generations. This makes him son of Ymyr ap Cadfarch ap Gwernen ap Gwaeddgar. See ABT 9b, HL 12a in EWGT pp.103, 119.

He was the father of three sons: Gronwy, grandfather of Elystan Glodrydd, Lluddica and Dingad. His wife was Angharad ferch Hywel Dda. See PP §14.

The pedigrees of his immediate descendants agree in putting the birth of Tudur Trefor in about A.D.900.

The genealogists used their imaginations to describe his possessions. He is said to have inherited the earldom of Hereford through his mother Rhieingar ferch Lluddica ap Caradog Freichfras! (PP §14(1)). According to LD i.324 he was lord of both Maelors, i.e. Maelor Gymraeg and Maelor Saesneg. Other more exaggerated claims were made in LD ii.152, even that he was king of Gloucester! (LD i.297, 313).

TUDWAL, ST.

There is a group of two islands off the south coast of the Llŷn peninsula called St.Tudwal's Isles. On the eastern island, the larger of the two, there was formerly a small chapel, under Llanengan, dedicated to St.Tudwal (PW 86). It is mentioned in the *Taxatio* of 1291, p.291, as “Eccle'ia Prions de Enys Tudwal”. Ffynnon Dudwal formerly existed on Penrhyn, in the parish of Llanengan (LBS IV.274). Tudwal may have given his name to Tudweiliog, a parish in Llŷn on the opposite side of the peninsula, although the dedication is to St.Cwyfen. Compare Rice Rees, *Welsh Saints*, p.134.

TUDWAL ab ANARAWD GWALCHCRWN. (680)

One of the line of princes of Man, father of Idwal (HG §4) and of Celenion the wife of Sandde ab Alcwn (JC §§18, 19). See EWGT pp.10, 46.

TUDWAL ab EDNYFED ab ANNUN. (405)

One of a line of princes perhaps ruling in Galloway (H.M.Chadwick, *Early Scotland*, p.146); father of Dingad (HG 4, JC 19, ABT 6l in EWGT pp.10, 46, 100).

Tudwal was thought to be the wicked king *Tuduvallus*, who opposed St.Ninian according to Ailred's Life of the saint (Chadwick, *ibid.*). But see s.n. Ninian.

TUDWAL ab EDNYFED ap BROCHWEL.

One of an otherwise unknown line of princes in Penllyn; father of Doned (ABT §22 in EWGT p.107).

TUDWAL ap GWRFAWR or MORFAWR. (370)

Genealogical link in the ancestry of Custennin Gorneu; father of Cynfor (MG 5, JC 11, ByS 76, ByA 30 in EWGT pp.39, 45, 65, 93).

TUDWAL ap MERIN. (620)

One of a line of princes, probably of Powys; father of Sandde (JC §16 in EWGT p.46).

TUDWAL ap RHUN. (545)

One of a line of princes of Man, father of Anllech (HG 4, JC 19, ABT 6l in EWGT pp.10, 46, 100).

TUDWAL BEFR.

T. flavus, 'Golden-haired' (DSB), elsewhere Befr, 'Radiant'. Husband of Hunydd ferch Brychan and father of Cunin Cof. See DSB 12(4), CB 15(3), JC 3(15), PB 3j in EWGT pp.15, 18, 43, 83; the entries vary in information and accuracy. See s.nn. Hunydd and Cunin Cof.

TUDWAL GLOFF ap RHODRI MAWR. (840)

'T. the Lame'. According to Jesus College MS.20 Tudwal (without cognomen) was a son of Rhodri Mawr by an un-named wife (§20 in EWGT p.47). Tudwal is listed as a son of Rhodri Mawr in ABT §7a, and in §7q we are told that Tudwal Gloff was wounded in the knee in the action of Cymryd Conwy when the sons of Rhodri fought against Edryd Wallt Hir, king of Lloegr, and from that wound he became lame. Because of that his brothers gave him Uchelogoed Gwynedd (EWGT p.101).

The battle is mentioned in the *Annales Cambriae* (s.a.880, *recte* 881) as 'The action of Conwy. Vengeance for Rhodri by God'. Rhodri had been slain by the Saxons in 878. See further s.n. Edryd Wallt Hir, Anarawd ap Rhodri Mawr.

Later genealogists made him ancestor, through a son Alser, of four tribes, two in Gwynedd, those of Llywarch ap Brân and Hedd ab Alunog, and two in Deheubarth, those of Selyf of Dyfed, and Cydifor ap Dinawal in Ceredigion. See PP §§31-34. In accord with this Thomas Jones of Tregaron said that Tudwal Gloff was made king of Dyfed under his brother Cadell (Mostyn MS.212b p.101). See PP §33, note p.133. If there is any truth in this, Tudwal must have had Dyfed after the death of Llywarch ap Hyfaidd in 904.

TUDWAL TUDCLYD. (510)

'T. Defender of the People' (TYP p.515). He appears in the pedigrees as the father of Rhydderch Hael (HG 6, BGG 8, ByA 18), as father of Rhicwlff father of St.Melangell (ByS 53) and as father of Morgan Mwynfawr (ByA 18). See EWGT pp.10, 73, 89, 62. His father is given as Clinoch [Clynog] ap Dyfnwal Hen (HG) or Cedig ap Dyfnwal Hen (BGG).

In Adamnan's Life of St.Columba (I.8) the father of Rhydderch Hael is called Tothal, an archaic spelling of Irish Tuathal, which corresponds to Tudwal (TYP pp.515-6). He is perhaps the Tuduvallus who appears in the Life of St.Ninian.

Lewys Dwnn gave his wife as Elufed ferch Peredur ap Morhen(?) ab Ednyfed ap Macsen Wledig (Peniarth MS.268 p.94 = LD ii.98). See EWGT p.147.

The Whetstone of Tudwal Tudclyd is listed as one of the 'Thirteen Treasures of Britain'. It would sharpen the weapon of a brave man, and blunt the weapon of a coward. Some versions add that if it was used to sharpen the sword of a brave man then anyone wounded with the sword would be sure to die. Still others add that if the sword belonged to a coward, the man struck with it would be none the worse. See *Llên Cymru*, V.33 ff and notes pp.63-64, *Études Celtiques*, 10 (1963) pp.434 ff, especially pp.468-9. For further notes on the Thirteen Treasures see s.n. Brân Galed.

TUDWAL. See also Tudual.

TUDWEN (ferch BRYCHAN).

The saint of Llandudwen, Llŷn (PW 87), commemorated on October 21 or 27 (LBS IV.275). She appears as daughter of Brychan only in Achau'r Saint (§50 in EWGT p.71).

TUDWG, ST.

The saint of Llandudwg or Tythegston in Morgannwg (PW 71); festival on May 9 (LBS IV.275-6).

Tudwg [*Tutuc*] was the name of the rich man who accidentally killed Tyfai the 'infant' nephew of St.Teilo, and afterwards gave Teilo in atonement the *villa* of *Cil Tutuc* somewhere near Tenby (BLD 127). See LBS IV.276.

TUDWYSTL ferch BRYCHAN.

The saint of Capel Tydyst, formerly Merthyr Tudwystl in Llangadog Fawr, Ystrad Tywi (PW 52, WATU, WCO 140). No commemoration recorded (LBS IV.267).

She appears among the daughters of Brychan as Tudhistil of Merthir Tudhistil, Tudbistyl, Taghwystyl in DSB 12(5), CB 15(4), JC 3(13) in EWGT pp.15, 18, 43. In Plant Brychan (EWGT pp.82-83) the name has become Hawystl (q.v.) of Caer Hawystl (§3x), while the name Tudwystl appears twice, (1) in §3c instead of Tudglid, and (2) in §3u instead of Tutlith of JC §3(4). See Tudful.

TUTLITH ferch BRYCHAN. See Tudful.

TWRCH TRWYTH. See Trwyth.

TWROG, ST.

The saint of Llandwrog in Arfon (PW 84), Maentwrog in Ardudwy, formerly under Ffestiniog (PW 97) and Bodwrog, formerly under Holyhead, Anglesey (PW 87). Commemorated on June 26 (LBS I.72, IV.281).

Dr. John Davies, in the Welsh-Latin part of his *Dictionarium Duplex*, 1632, s.v. Tiboeth, says that there was formerly a Book of St.Beuno called *Tiboeth*, "with a dark stone upon it, in the church of Clynnog in Arfon. This book Twrog wrote in the time of king Cadfan, and it was saved when the church was burnt." It is suggested by Browne Willis (*Bangor*, p.273) that Twrog was Beuno's amanuensis (LBS I.218, IV.279). Thus he is said to be a disciple of Beuno (WCO 176).

His parentage is not given in Bonedd y Saint except in a late, suspected, addition by Thomas Wiliems, where he is included among the sons of Ithel Hael. See ByS §25 in EWGT p.58.

TYBÏE ferch BRYCHAN.

The saint of Llandybïe in Ystrad Tywi (PW 51). Commemorated on January 30 according to Rice Rees (*Welsh Saints*, p.152), but more probably December 26 (LBS IV.282). She appears in all the Brychan documents, DSB 12(6), CB 15(6), JC 3(19), PB 3y in EWGT pp.15, 18, 43, 83.

TYBION ap CUNEDDA WLEDIG. (400)

He is mentioned in the 'Harleian Genealogies' as *Typipaun* [read *Typiaun*] the eldest son of Cunedda, 'who died in the region called Manaw Gododdin and did not come hither with his father and

brothers'. His son, Meirion, evidently took his place (HG 32 in EWGT p.13); similarly ByA 29(1) in EWGT pp.91-92. He occurs as a son of Cunedda also in JC 7, 41, ByS 8, ABT 23 in EWGT pp.45, 49, 55, 108.

The death of Tybion 'in Prydein' seems to be referred to in the Stanzas of the Graves, where, however, the name is Einion ap Cunedda, probably by error. See s.n. Einion Yrth.

TYDAI TAD AWEN. (Legendary).

'T. Father of Poetic Art'. Apparently a legendary poet. His grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (stanza 4):

The grave of *Tedei tad awen*
is in the region of Bryn Aren,

Also in another series in Peniarth MS. 98B (stanza 13):

The grave of *Tydai tad awen*
on the top of Bryn Arien.

(SG pp.118/9, 136/7). *Brynn Aryen* is mentioned in the Mabinogi branch of 'Math' (WM 98, RM 71). W.J.Gruffydd took Aryen to be a mistake for Ayreu, and pointed out Bryn Aerau on the coast of Arfon near Llandwrog (*Math vab Mathonwy*, p.25 note). Ifor Williams, however, doubted that 'Aryen' was a mistake and thought that the old Bryn Arien was the hill now called Bryn Beddau on the shore, opposite Bryn Aerau (PKM p.279).

Tydai is mentioned by the poet Iolo Goch in 'Marwnad Llywelyn Goch ap Meurig Hen': *Ni wnâi Dyddai Dad Awen* (*Gwaith*, ed. D.R.Johnston, XXII, l.35), and Wiliam Llŷn wrote in 'Marwnad Gruffudd Hiraethog': *Tydai'n ail, Tad Awen oedd*, 'He was a second Tydai Tad Awen', (*Studia Celtica*, X p.251, quoted Johnston, *ibid.*, p.310; J.C.Morrice, *Barddoniaeth Wiliam Llŷn*, 1908, No.LXXIX, l.51). See also Howell Ll. Jones and E.I.Rowlands, *Gwaith Iorwerth Fynglwyd*, No.45, ll.21-22: Tydai Tad Awen. But Tudur Aled wrote: *Tydain, crair, tad awen cred.* (*Gwaith*, ed. T. Gwynn Jones, No.163, l.6).

'Tad Awen' is a cognomen traditionally given to Talhaearn. Nothing is known of Tydai Tad Awen. Thomas Stephens thought the name was derived from an expression such as 'Tathyw tad Gwent'. See s.n. Tatheus, note to §17.

Iolo Morganwg called him Tydain Tad Awen, and treated him as an ancient bard in the time of Prydain ab Aedd Mawr (Iolo MSS. pp.47-48). See also the 'Myvyrian' Third Series of triads nos.57, 92, 93, Iolo MSS. p.262, *Barddas*, etc.

TYDECHO ab ANNUN DDU. (470)

He is mentioned in the Life of St.Padarn (§4) as *Titechon*, one of the leaders of the ecclesiastical company that migrated from Letavia [Llydaw], the others being *Ketinlau* [Cynllo?], Cadfan and Padarn. According to Bonedd y Saint he was the son of Annun Ddu ab Emyr Llydaw (§22 in EWGT p.58).

Our only information on the Life of Tydecho is derived from a poem, *Cywydd Tydecho Sant*, by the 15th century poet Dafydd Llwyd ap Llywelyn ap Gruffudd, in Gwyneddion 3, fos.21b - 23b, edited by Ifor Williams, pp.32-35. The following is an outline:

Tydecho and saints Dogfael and Tegfan dwelt together for some time at Llandudoch [i.e. St.Dogmael's in Cemais, Dyfed]. Tydecho was an abbot and a relative of king Arthur. He did not like the sea, but preferred the wild solitude of the glens of Mawddwy. Here he raised a 'temple' and passed a most austere religious life. ... One day, that great tormentor of the saints, Maelgwn Gwynedd, then a wild youth, thought he would annoy Tydecho by sending a stud of white horses to be pastured by his prayers. Tydecho turned them loose on the mountain side, and when they were fetched, despite the cold winds and the frost, they were found to be fat, strong coursers, and their white coats turned to golden yellow.

Maelgwn was provoked at this and seized the saint's oxen while at team. But the next day wild deer were seen ploughing his land instead of oxen [Dôl y Ceiriog, 'Deer-Meadow', near the Dyfi], and a grey wolf harrowing after the team. Maelgwn, bent on further annoying the saint, came with his pack of hounds to chase them, and sat down on the blue stone, the hermit's couch, to watch the sport. But when he attempted to rise, he found himself glued to the rocky seat, unable to stir. He was obliged humbly to beg the saint's pardon, and promised to make amends for his insults if the saint would but free him from his awkward plight. On being released he sent back Tydecho's oxen, and in atonement gave him the privilege of sanctuary for 'a hundred ages'.

On another occasion Tydecho's fair sister, Tegfedd, who lived with him, was carried off by a local chieftain, Cynon, and his men. They were all struck blind, and Cynon had to restore her, inviolate, to her brother, and to appease his wrath by a grant of the lands of Garthbeibio in the neighbourhood (LBS IV.283-4).

The foundations of Tydecho are Llanymawddwy and Mallwyd in Mawddwy, the neighbouring church of Garthbeibio in Caereinion (PW 107), and Cemais in Cyfeiliog (PW 109). There is also Capel Tydecho (extinct) in Beaumaris formerly under Llandegfan (PW 94, WATU). He is commemorated on December 17 (LBS I.76, IV.285).

The association of Tydecho with Llandudoch is probably due to the idea that the place was named after Tydecho, which is questionable. See s.n. Dogfael. But it may be noted that Llanymawddwy was also called Llandudech (LBS IV.283 n.5, quoting *Y Brython*, V p.454).

TYDECHO ap GILDAS ap CAW.

This comes from a late version of Bonedd y Saint in a lost MS. called Llyfr Wiliam Salesbury of which a copy is in the latter part of NLW MS.21,001B, p.30, another copy of the item reads Tydech (ByS §90 im EWGT p.66). The item seems to be erratic.

TYDIAU ferch BRYCHAN. (Fictitious).

The name occurs in the late Brychan document, Plant Brychan, (§3n in EWGT p.83). Here it is a corrupt combination of two entries, viz. Tybie and Bethan. Some versions also introduce a corrupt reference from Cain ferch Brychan. See EWGT p.148, note to §3n.

TYDIWG ap CORUN. (470)

He appears in the tract 'Progenies Keredic' as son of Corun ap Ceredig (§13 in EWGT p.20). He is the original saint of Dixton [or Llandydiwg, WATU] near Monmouth (OP II.670), but it is now dedicated to St.Peter (Rice Rees, *Welsh Saints*, p.342). The place is called *Pennlann Titiuc*, *Ecclesia Tytiuc*, etc. in the Book of Llandaf (BLD 183, 231, 275-6). The saint of Dixton is called *Sanctus Tadeocus* in a grant (after 1134) (LBS IV.288). Egerton Phillimore suggested that this form of the name was used by Geoffrey of Monmouth for his fictitious Thadiocus (q.v.), archbishop of York (OP II.670). Tydiwg = Diwg, whence Dukeston and later Dixton (PW 111 n.5).

TYDY ap TYFODEDD. (720)

Father of Meilir Eryr Gwŷr Gorsedd and ancestor of Cillin Ynfyd (q.v.) (HL 1a, 2a in EWGT p.111-2).

TYFABO ap RHUN. See Eneas Ledewig.

TYFAELOG, ST.

The saint of Llandyfaelog Fach and Llandyfaelog Tre'r-graig under Llanfilo, both in Brycheiniog, and of Llandyfaelog near Kidwelly in Ystrad Tywi. A.W.Wade-Evans calls him Maelog (PW 36, 39, 49) also LBS III.401, 405. According to the Welsh Calendars Tyfaelog's festival is on February 26 (LBS I.70, IV.443) but Browne Willis gives March 1 (LBS IV.443). Although the name is equivalent to Maelog it is improbable that Tyfaelog is the same as Maelog the disciple of St.Cybi (PCB).

TYFÁI ap BUDIC. (540)

In the Life of St.Oudoceus we are told that when Budic (2) son of Cybrdan came to Dyfed, he married Anawfedd, sister of Teilo. *Tyfei* was the second son born to them. When Budic returned to Brittany he took his whole household with him (BLD 130). It is evident that Tyfái later returned to Wales, perhaps with Teilo (BLD 131). *Tyfhei* is listed as one of the disciples of Teilo after the saint's return from Brittany (BLD 115).

Tyfái was accidentally killed when an 'infant' by a man named Tutuc [Tudwg] and was buried at Penalun [Penally] in Dyfed. The deed recording this reads: *infante quodam nomine Typhei, nepote sancti Teliavi*. Tudwg gave land to Teilo, *consensu regis Aircol* (BLD 127). In BLD 130 he is called 'Tyfei, the martyr lying in Penalun'.

He is the patron of Lamphey [or Llandyfái, WATU] in Dyfed (PW 32); also the saint of Llan-dyfeisant in Ystrad Tywi (PW 52). Lampha [Llanffa, WATU] in Ewenni, Morgannwg, formerly had a chapel, called Lan Tiuei in BLD 212 (LBS IV.290). See also PW 71. According to LBS IV.290 Martletwy in Dyfed stands for Merthyr Tyfái, but there is no confirmation in WATU and PW 32 gives no patron. Rice Rees gives Marcellus as patron (*Welsh Saints*, p.349).

According to LBS IV.290 the date of his festival is unknown, but March 27 is given by F.G.Holweck, *A Biographical Dictionary of Saints*, 1924.

TYFANOG, ST.

"A very local saint, from whom Ramsey Island opposite St.David's, derives its Welsh name, 'Ynys Tyfannog'. One of the two chapels formerly on the island was his foundation, but nothing more is known about him" (S.M.Harris in *The Journal of the Hist. Soc. of the Church in Wales*, III.38 (1953)). The two chapels are dedicated to Justinian [Stinan] and Tyfanog (PW 29).

He is entered in the Calendar of Cotton MS. Vesp.A.xiv against November 25 as *Sci Tauanauci Confs.* (LBS IV.290 s.n. Tyfanog). There is a Welsh distich: *Stinan a Devanog, dau anwyl gymmydog*, 'Stinan and Dyfanog, two dear neighbours' (LBS II.395 s.n. Dyfanog, III.341 s.n. Justinian). Ramsey Island is called Ynys Dewi and formerly Ynys Dyfannog (WATU).

TYFID ab EILUDD. (550)

The father of St.Gwenfrewy. He appears in Buchedd Beuno (§11 in VSB p.18) as *Temit* (for Temit) *vab Eliud*. In the first Latin life of Winifred (§2 in VSB p.288) we are told that when Cadfan was reigning over Gwynedd 'a certain strenuous soldier, the possessor of at least three villis, *Teuyth, Eylud filius*, by name, was living in Tegeingl'. The three villis were *Abelyuc, Maynguen* [Maenwen], and *Guenphennaun* [Gwenffynnon]. In the Life by Robert of Shrewsbury he is called *Theuith, filius unius summi atque excellentissimi senatoris et a rege secundi, Eliuth nomine*, 'Theuith, son of a man named Eliuth, the highest and most excellent senator next to the king' (LBS III.188 n.1). The king here is Cadfan (*pace* LBS III.188, WCO 172). In Buchedd Gwenfrewy the name is *Tybyt* and *Tyuyt* (LBS IV.398). In Bonedd y Saint (§64(JK) in EWGT p.64), here a false intrusion, the name is *Tyvid ap Evnydd*, and in Achau'r Saint (§27 in EWGT p.70) he is *Tyfid* with wife Gwenlo [sister of Beuno].

Temit is the form found in a Llancarfan charter (VSB p.128) but *Tyvit* and *Tyvyt* appear in the *Record of Carnarvon*, 1838, pp.262, 265, 280 (LBS III.188 n.1). A.W.Wade-Evans took the modern form to be Tefydd ab Eiludd and he identified Eiludd with Eiludd (q.v.) ap Cynan Garwyn (*Arch.Camb.*, (1930) p.330, WCO 167, 172). There seems to be no objection to this identification, but Tyfid seems to be the more probable modern form (PCB).

Gwenfrewy was bent on being a nun and for her sake Tyfid was willing to give Beuno the three townships, but first he had to consult the king. The king allowed Beuno to choose one of the townships and he chose Belyuc (*sic*) (Life of Winifred §§4-6 in VSB pp.288-90). This was evidently near the present site of Holywell (Wade-Evans in *Arch.Camb.* p.331).

In Peniarth MS.131 p.288 (this part by Ieuan Brechfa) *Tyvid ap Ennydd* is called *Arglwydd Tref y Ffynonn a chann mwya Swydd y Flynt*, 'Lord of Holywell together with most of Flintshire', and he is said to be father of Owain Pennyferw. See NLWJ XII (1962) p.232.

TYFODEDD ap GWYLFYW. (690)

Father of Tydy and ancestor of Meilir Eryr Gwŷr Gorsedd (HL 1a, 2a in EWGT pp.111-2).

TYFODWG, ST.

The saint of Llandyfodwg (PW 70), and of Ystradyfodwg formerly under Llantrisant, also one of the three founders of Llantrisant with Illtud and Gwynno (PW 67 and n.1), all churches in Morgannwg. Festival on June 25 according to Browne Willis (LBS IV.291).

TYFOI, ST.

The saint of Foy (or Llandyfoi, WATU) on the Wye in Ergyng, Herefordshire. It is called *Lann Timoi* and *Lann Tiuoi* in the Book of Llandaf (BLD 231, 275). The church is now dedicated to St.Faith or St.Fides (HW 459).

TYFRİOG ap DINGAD. (570?)

The saint of Llandyfriog in Ceredigion, commemorated on May 1 under the name Tyfri, abbot (G.H.Doble, *The Saints of Cornwall*, IV.99 n.55) according to a single Calendar (LBS I.72, IV.292). Bonedd y Saint makes him the son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog (§18 in EWGT p.57).

The name is equivalent to Brioc with the 'honorific' prefix Ty-, and May 1 is the day of St.Brioc (q.v.) in Brittany. It must be admitted that the names represent the same saint (OP II.710-1, PW 60, WCO 155, 169). The parentage given to Brioc in his Life is obviously fictitious, but it is difficult to reconcile the parentage of Tyfriog with the apparent chronology of the Life of Brioc.

TYFRİOG father of YNYR. See Ynyr ap Tyfriog.

TYFRYDOG ap HAWYSTL GLOFF. (490)

The saint of Llandyfrydog in Anglesey (PW 94); commemorated on January 1 (LBS I.70, IV.292-3). According to Bonedd y Saint he was the son of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig (§43 in EWGT p.61).

TYGÁI ab ITHEL HÆL. (490)

The saint of Llandygái (Llandegái) in Arllechwedd, Gwynedd (PW 85). No festival recorded (LBS IV.216). Bonedd y Saint calls him *Tygei* in *Maes Llanglassawc*, one of the sons of Ithel Hael (ByS 25 in EWGT p.58).

See also Kea.

TYGWY ap DINGAD. (570)

The saint of Llandygwydd or Llandygwy in Ceredigion (PW 59, WATU); commemorated on January 13 (LBS I.70, IV.224). Bonedd y Saint makes him son of Dingad ap Nudd Hael by Tenoï ferch Lleuddun Luyddog (§18 in EWGT p.57).

TYMYR ap LLAWR. (975)

Genealogical link in the ancestry of Hedd ab Alunog, patriarch of a tribe in Rhufoniog, Gwynedd; father of Greddyf (HL 10b in EWGT p.118; PP §32).

TYMYR ferch RHUN. See Rhun ap Maelgwn.

TYNEIO, ST. (Fictitious).

Supposed to be the saint of Deneio, originally the parish which included the town of Pwllheli. (Peniarth MS.147 see RWM i.913). The Myvyrian Archaiology gave 'Eglwys Dyneio in Pwllheli' with patron Tyneio (MA² 431); so also PW 87, but later Wade-Evans gave the patron of Pwllheli as St.Beuno (WCO 175). This was given by Browne Willis, *Survey of Bangor*, 1721, p.275, who said of Deneio "quasi *Ty Feuno*, Domus Beunonis." (LBS I.218 n.6). Nicholas Carlisle (*Topographical Dictionary of Wales*, 1811) likewise gives Beuno as the patron of Pwllheli. Tyneio apparently got into the Myvyrian Archaiology as a corruption of Tudno in a version of Bonedd y Saint §40 by Thomas Wiliems. See MA² 419.

TYNWAED FAGLOG. See Tinwaed Faglog.**TYRNOG ap CORUN.** (Fictitious).

Found in only two texts of Bonedd y Saint (§2a in EWGT p.55). It is probably a mistake for Tysul of §3 although one manuscript (Peniarth 127) has both.

TYRNOG ap HAWYSTL GLOFF. (490)

The saint of Llandyrnog in Dyffryn Clwyd (PW 97). His name also survives in Rhos Dyrnog in Darowen, Cyfeiliog, Powys Wenwynwyn (WCO 189). He is commemorated on April 4 (LBS I.71, IV.260), also on June 26 in some Calendars but this is probably a mistake for Twrog (LBS IV.260).

Bonedd y Saint includes him as one of the sons of Hawystl Gloff by Tywanwedd ferch Amlawdd Wledig (§43 in EWGT p.61). The earliest versions give the name as Teyrnog (in modern spelling). In 1254 the church was written *Landernant* (for Landernauc) and the parish list in Wrexham MS.1 reads Llandeyrnog (before 1644), but in Peniarth MS.147 Llanddyrnoc (c.1566) (RWM i.914). Teyrnog corresponds to Irish Tigernach, and it is worth noting that St.Tigernach of Clones [Cluain Eóis] is also commemorated on April 4.

TYSILIO ap BROCHWEL YSGITHROG. (515)

He appears in Bonedd y Saint as son of Brochwel Ysgithrog by Arddun ferch Pabo Post Prydyn (§33 in EWGT p.59).

A Life of Tysilio is preserved in a Breton Life where he is called Suliavus [i.e. Suliau] and wrongly identified with Sulinus or Sulianus, the saint of St.Suliac-sur-Rance near Saint-Malo. The following is an analysis of the Life by Albert Le Grand (*Les Vies des Saints de la Bretagne Armorique*, 1901 ed. pp.481-5). There is a translation by G.H.Doble in *The Saints of Cornwall*, V.106-111.

1. Suliau was the eldest of the three sons of Brocmail, a lord of Wales. Suliau was brought up as heir presumptive. But Guymarcus [Gwyddfarch], abbot of the nearby monastery of Meibot [Meifod], used to visit the court of Brocmail and converse with Suliau. As a result Suliau became desirous of living a religious life, but he was aware that his father would never give consent. One day, while pretending to go out hunting with his brothers, he announced his intention to them and betook himself to the monastery.

2. Suliau took the monastic habit. His father tried to have him brought back,

3. but Suliau said he was prepared to die rather than leave.

4. Brocmail was appeased, but Suliau, being in some fear, went to a priory subject to Meifod on an island in the river Mené [Menai], which has since been called *Enez Suliau*, where he stayed for seven years. After that Guymarch recalled him as he wished to visit Rome, but Suliau tried to dissuade him.

5. As a result of the prayers of Suliau, Guymarch had a vision of Rome, and he found that a sufficient substitute. But soon after this he died after recommending Suliau as his successor.

6. Suliau was elected abbot. After six years his father died, and his brother Jacob [Iago] succeeded, but only reigned for two years. Jacob's widow, who was childless, took up the government and planned to marry Suliau. But Suliau would not agree.

7. The queen in anger seized all the revenues of the monastery. Suliau first retired to Suliau Island, but when this did not appease his sister-in-law, retired to Brittany.

8 - 11. The rest concerns the Breton saint of Saint-Suliac, where he died on October 1.

Another text from the lost Léon Breviary of 1516 is given by Canon Doble on pp.124-6, with analysis in English on p.112. The following differences occur:

1. Sulian, son of Bromailus, had three brothers Maion [Mawn], Jacob [Iago] and Chanaam [Cynan Garwyn].

4. Sulian goes to the island called Sulio near the bank of the river Mene.

6. There is no mention of the death of Bromailus and succession of Jacob. The woman who wished to marry Sulian was named *Haiarme* and was not said to be the wife of his brother. Instead of returning to the Menai he built a monastery in *Buelt* [Buellt], but still not feeling safe from *Haiarme* he crossed the sea to Lesser Britain. His commemoration is given as July 29.

NOTES ON THE LIVES

4. The 'island' in the Menai seems to be Llandysilio, near Llanfair Pwllgwyngyll on the Menai shore in Anglesey (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.328).

6. A.W.Wade-Evans suggested that the modern Welsh form for *Haiarme* would be *Haearnwy* (Doble, V.112 n.16). LBS (IV.299) had suggested *Haiarnwedd*. By combining the two lives it may be inferred that *Haiarme* was the wife of Iago. The foundation in Buellt is perhaps Llangamarch in Buellt, as it is mentioned as a possession of Tysilio in Cynddelw's poem (see below). The church is dedicated to Cynog, but may have belonged to the monastery of Meifod (PW 39 n.7).

11. In Welsh Calendars Tysilio's day is November 8 (LBS I.75, IV.305). October 1 is the day for one of the saints Silin (LBS I.74). Doble thought that October 1 belonged to a saint Sulinus at Saint-Suliac in east Brittany and July 29 to the Léon saint Suliau or Sulian (V.121 and n.31).

In the Life of St.Beuno (§9) we are told that Beuno and his disciples came to Meifod and stayed with Tysilio for forty days and forty nights. This was the period of fasting at the time of the founding of a monastery (Bede, *Hist.Eccles.*, III.23) and so Wade-Evans thought that this was the occasion of the re-founding of the monastery of Meifod by Tysilio (*Arch.Camb.*, 85 (1930) p.327).

There is no reason to suppose that Tysilio actually went to Brittany (PCB). In a note by Kerdanet to the 1837 edition of Albert Le Grand (p.607 col.2 n.1), it is said that the Welsh tradition was that after his visit to Armorica, 'St.Suliau returned to his own country and was there placed at the head of the clergy in the famous quarrel with St.Augustine' (Doble, V.120 n.30). This is said to have occurred in 603, see Bede, *Hist. Eccles.*, II.2, and is perhaps possible for Tysilio if he lived to a good age (PCB).

The statement by Rice Rees (*Welsh Saints*, p.277) that Tysilio succeeded Asaph as bishop of Llanelwy is perfectly groundless (LBS IV.304).

The importance of Tysilio is shown by the high rank which the minster at Meifod held throughout Wales as well by the wide-spread distribution of Tysilio churches (WCO 201). Meifod was the premier church of Powys, and, until the foundation of the Cistercian abbeys of Ystrad Marchell and Valle Crucis, was the chosen burial place of kings (HW 248).

Churches dedicated to Tysilio are Meifod (PW 110) and Llandysilio, formerly under Llandrinio (PW 109), both in Powys Wenwynwyn, Llandysilio-yn-Nyfed in Dyfed (PW 47), Llandysilio Gogo in Ceredigion (PW 60), Llandysilio in Anglesey (PW 95), Llandysilio-yn-Iâl and Bryn Eglwys, also in Iâl, Powys Fadog (PW 104).

The twelfth century poet Cynddelw wrote a poem, 'Canu Tysilio' (RBP cols. 1165 to 1172) in which he extolled Tysilio and the church at Meifod, and enumerated the Tysilio churches, not very precisely. Among these is Llangamarch [in Buellt] (see notes above, §6), Llanllugyrn, that is, Llanllugan

in Cedewain, Powys Wenwynwyn (WATU), and a church in Llydaw [Brittany]. From this it seems that Tysilio had already been identified with a Breton saint.

According to the poem Tysilio was present at the battle of Cogwy (q.v.) (RBP col. 1167 ll.22-31) [where Oswald king of Northumbria fell in 642 against Penda and the Welsh at Oswestry]. "The saint was fighting from heaven". (Ifor Williams in BBCS 3 (1927) pp.59-62; A.W.Wade-Evans in *Arch. Camb.*, 85 (1930) pp.328-9). There is a holy well, Ffynnon Nant Dysilio, at Oswestry, showing that the saint was associated with this district (WCO 201).

BRUT TYSILIO

The belief that Tysilio wrote a British Chronicle is first recorded by Edward Lhuyd in his *Archaeologia Britannica*, 1707, p.225 where he refers to "a Chronicle written by Twrrog's Cotemporary, Tyssilio the son of Brychuel Ysgythrog, Prince of Powys, which I find inserted in H. Salbury's Manuscript Catalogue of Welsh Writers, and was extant as I have been credibly inform'd within these 50 years" (A.O.H.Jarman in *Llên Cymru*, II.167 (1953)). Lhuyd also mentioned "LHYV. TYSSILIO Yn Rhydychen" (*Parochialia*, III.115). The MS. referred to seems to have been one in the hand of Gutun Owain and in the Library of Mr.Davies at Llannerch in Denbighshire. It was not lost then, however, for Richard Morris described it in BL.Add.MS.14936 fos.9v-10v. The title, in a more recent hand, says "The later part is the History of the Kings of Greate Brytaine from Brutus to Cadwaladr, and written by Tesuljo vab Brochwel Scithrog prince of Powys ..." (*Llên Cymru*, p.174).

The manuscript is now lost and it is not known what version of Brut y Brenhinedd, if any, it followed. It was perhaps one of the shorter versions. At any rate Lewis Morris (d.1765) had no hesitation in asserting that the shorter versions, as in Jesus College MSS. 61 (c.1500-25) and 28, [a later version published in MA¹ II.83-390, MA² 434-475, under the title "Brut Tysilio"], were copies of the original history by Tysilio, which Walter, archdeacon of Oxford, translated into Latin, and was used by Geoffrey of Monmouth, while the longer versions of Brut y Brenhinedd were re-translations into Welsh from the *Historia Regum Britanniae*. This was a combination of misunderstanding and wishful thinking.

For Lewis Morris's thinking see the correspondence in Cy. 49 part 1 (1947) pp.146, 174, 302, 321-2; and part 2 (1949) pp.446, 621, etc.

See further Brynley F. Roberts, *Brut Tysilio*: Inaugural Lecture, University College, Swansea, 1980, who says (p.10) that authorship of the Brut was attributed to Tysilio from at least about 1600.

Tysilio could hardly have written a history up to the death of Cadwaladr, seeing that Cadwaladr was three generations after Tysilio (PCB). Lewis Morris supposed that it had been continued by a later hand (*Celtic Remains*, p.xlii).

TYSOE, ST.

The saint of Llan-soe (Llansoy, Llandysoe, WATU) in Gwent (PW 81). He is said to have been an *alumnus*, 'disciple', of Dubricius, see BLD 187 where he is called *Tisoi*. See also LBS IV.296 s.n. Tysoi.

TYSUL ap CORUN. (470)

The saint of Llandysul in Ceredigion (PW 60), and of Llandysul in Cedewain, Powys Wenwynwyn (PW 108); commemorated on January 31 (Rice Rees, *Welsh Saints*, p.209; LBS IV.305), not February 3 as given wrongly in one Calendar (LBS I.70, IV.305).

His ancestry is given in Bonedd y Saint (§3 in EWGT p.55) as son of Corun ap Ceredig ap Cunedda.

In Peniarth MS.131 p.244, this part by Ieuan Brechfa, St.Issells [Llanusyllt] in Dyfed is wrongly called *Sain Tyssul ymyl Dinbych*. See Usyllt.

TYWANWEDD ferch AMLAWDD WLEDIG. (465)

She appears in Bonedd y Saint (§43 in EWGT p.61) as the mother of the children of Hawystl Gloff, namely Tyfrydog, Diheufyr, Tyrnog, Tudur and Marchell. In Bonedd Gwŷr y Gogledd (§13 in EWGT p.73) she is called Dywanw, the mother of Huallu ap Tudfwlch Corneu.

Another version of ByS §43 (MSS. F,Fa) substitutes the name Menwyd for Hawystl Gloff, omits the name of the mother, but adds that Gwyn ap Nudd, Caradog Freichfras and Gwawl ap Llyminawc [Gwallog ap Lleenog] had the same mother 'as they', i.e. presumably Tyfrydog, etc. Iolo Morganwg evidently concluded that Tywanwedd was also the mother of Gwyn ap Nudd, Caradog Freichfras and Gwallog ap Lleenog. Thus in the Iolo MSS. pp.123 and 124 it is said that Gwyn ap Nudd, Caradawc Freichfras and Gwallawc ap Lleenawc where sons of Llyr Myrini (*sic*) by Tyfanwedd ferch Amlawdd Wledig. I think that this was a misunderstanding. It seems that a brief on the three brothers by the same un-named mother was accidentally incorporated into ByS MS. F and copied in Fa. See further s.n. Gwyn ap Nudd. However there appears to have been a belief that Tywanwedd was the mother of Caradog Freichfras for a Welsh tract of the second half of the 16th century on the Round Table says that the mother of Caradog Freichfras was Dywedd verch Aflaw wledic. It also states that the mother of Gwair ap Gwystyl was a daughter of Aflaw wledic, (perhaps Tywanwedd). See NLWJ 14 (1965) p.242.

TYWYNNOG. See Gwynnog ap Gildas.

TY-, see also Te-.

UCHDRYD ab ERIM.

One of the persons at Arthur's Court in the tale of 'Culhwch and Olwen' (WM 463, RM 108).

UCHDRYD FARF DRAWS.

'U. Cross-beard'. A person at Arthur's Court in the tale of 'Culhwch and Olwen'. It is said that he would throw his bristling red beard across the fifty rafters in Arthur's hall (WM 468, RM 111).

UCHEI ap GWRION.

One of the three 'who could not be expelled(?) from Arthur's Court' according to a triad (TYP no.74). I take this to mean 'fixtures' as opposed to the 'wanderers' of TYP no.77. Another version calls him Etheu ap Gwrgon.

UFELFYW, bishop.

A disciple of Dubricius mentioned in the Book of Llandaf (BLD 77 as Ubelbiu, 80 as Ubeluius). He appears in a group out of order as a successor of Oudoceus (BLD 160-2 as Vuelbiu, Vueluiu). In charters he appears as a contemporary of Dubricius and Peibio, king of Ergyng (BLD 72a. 76a), and when bishop himself with a king Meurig (BLD 160) and with Gwrfoddw, king of Ergyng, who fought the Saxons (BLD 161, 162a). The modern form of the name would be Ufelfyw (WCO 121).

Disregarding the presence of Dubricius Wendy Davies dates the first two charters in 575 and the last two 610, 620 (LlCh 92, 94, 103).

UGNACH ap MYDNO.

There is a poem in the Black Book of Carmarthen (BBC pp.101-6) in the form of a dialogue between Taliesin and Ugnach. In stanza 5 Taliesin says that he is going from Caer Seon to Caer Lleu a Gwydion. In stanza 8 Ugnach says:

Come with me to my dale.
And I will give you sparkling wine.
My name is Ugnach ap Mydno.

The text is edited and discussed by Brynley F. Roberts in Chapter 12 of *Astudiaethau ar yr Hengerdd*, ed. Rachel Bromwich and R. Brinley Jones, 1978, pp.318-325.

Much was made of him by Iolo Morganwg under the name Mynach or Mygnach. See Iolo MSS., pp.73, 109, 139.

ULCHED, ST. See Ylched.

ULFFIN of Rhyd Garadog.

The form found in Brut y Brenhinedd corresponding to Ulfin of Rid Caradoch of Geoffrey of Monmouth. He was a confidant of Uther Pendragon and advised the king to obtain the aid of Merlin [Myrddin Emrys] in order to gain access to Igerna [Eigr] (HRB VIII.19).

From the *Historia Regum Britanniae* the name found its way into the French romance of 'Merlin' of the 'Vulgate' Cycle of Arthurian Romances (Bruce II.317).

ULETTE, ST. See Juliot.

UMBRAPHEL. (460)

The younger brother of Amon the father of St.Samson. His wife Afrella was a younger sister of Anna, Amon's wife. Like Amon and Anna, Umbraphel and Afrella were of high rank (Life of Samson, §1). They already had three sons before Samson was born (*ibid.*, §2).

When Samson persuaded his parents Amon and Anna to retire from the world, Umbraphel, Afrella and their three sons did likewise. Umbraphel returned with Samson and Amon to Ynys Byr (*ibid.*, §30). Later, when Samson returned to Ynys Byr from his visit to Ireland, he told Umbraphel that

he ought to be a pilgrim, ordained him priest and sent him to be the abbot of the monastery in Ireland which had recently been entrusted to himself (*ibid.*, §40). See s.n. Samson, note to §37 of Life.

From other sources we learn that the eldest son of Umbraphel was Maglorius (q.v.).

UNHWCH UNARCHEN ab YSBWYS [MWYNTYRCH]. (Legendary). (460)

The father of Maeldaf Hynaf (q.v.). See also PP §25(1).

UNIG GLEW YSGWYDD. (Legendary).

‘U. Strong-shoulder’. He appears in the Mabinogi branch of ‘Branwen’ as one of the messengers sent to Matholwch Wyddel to offer recompense for injuries he had received at the court of Brân (WM 43, RM 30). He was also one of the seven left in Britain by Brân when he set out on his fateful expedition to Ireland (WM 50, RM 35). He was slain with the others by Caswallon ap Beli (WM 58, RM 41).

UNY, ST. See Euny.

URBAN ab EDRIC. (Fictitious).

Father of Nynnio and a genealogical link in the fictitious ancestry of the princes of Morgannwg (MP 3 in EWGT p.122). The name is derived from Erb ab Erbic in the earlier pedigree (JC 9 and V. Cadoci in EWGT pp.45, 25).

URBAN ap GRADD.

Genealogical link in the ancestry of Coel Hen; father of Telpwyll (HG 10, (GaC 2), MG 1, JC 5, ABT 1c in EWGT pp.10, 36, 38, 44, 96).

URIANUS son of ANDRAGIUS. See Urien ab Andryw.

URIEL WASTADIAITH. See Gwrhyr Gwalstawd Ieithoedd.

URIEN ab ANDRYW. (Fictitious). (Second century B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as Urianus, seventh of the twenty-five kings who ruled between the death of Catellus [Cadell ap Geraint] and the reign of Heli [Beli Mawr]. He was the son of Andragius [Andryw] whom he succeeded, and was succeeded by Eliud. Nothing is told of his reign (HRB III.19). Similarly Brut y Brenhinedd with names shown in [].

URIEN RHEGED ap CYNFARCH OER. (510)

He is first mentioned in the *Historia Brittonum* (§63) in the section dealing with the kings of Bernicia:

Hussa reigned seven years. Against him fought four kings, *Urbgen* and Rhydderch Hen and Gwallog and Morgan. Theodric fought bravely with his sons against that Urbgen - at that time sometimes the enemy, now the citizens were being overcome - and he [Urien] shut them up three days and nights in the isle of Metcaud [Lindisfarne], and, while he was on the expedition, he was murdered at the instance of Morgan out of envy, because in him, above all the kings, was the greatest skill in the renewing of a battle.

Later in the same section mention is made of his son, Rhun ab Urien.

In the ‘Harleian’ genealogies he is included among the kings of the North: *Urbgen map Cinmarc* (§8 in EWGT p.10). Similarly in *Bonedd Gwŷr y Gogledd* (§1 in EWGT p.73).

His mother was Nyfain (q.v.) ferch Brychan, who bore Cynfarch triplets: Urien, Arawn and Llew, called one of the ‘Three Fair Womb-Burdens’ of Ynys Prydain (TYP no.70, Pen.47). But the Peniarth 50 version of this triad makes him a twin with Eurddel [Efrddyl]. His wife was Modron ferch Afallach by whom he had the twins Owain and Morfudd, another of the ‘Three Blessed Womb-Burdens’

of Ynys Prydain. Other sons were Rhun (above), Elffin, Cadell, Rhiwallon, Pasgen and perhaps Deifyr. See the various names.

The cognomen 'Rheged', refers to his kingdom of Rheged in North Britain. See below. The first appearance of the cognomen in the pedigrees is in Jesus College MS.20 (§34 in EWGT p.48) and Bonedd y Saint (MS. C) from the White Book of Rhydderch (§15 in EWGT p.57). It occurs regularly in the poetry, for example in the Book of Taliesin (CT III, l.13).

He is mentioned in the tale of 'Culhwch and Olwen' as Urien Rheged father of Morfudd (WM 470, RM 112-3), a glaring anachronism.

Urien Rheged is frequently mentioned in Welsh poetry. There are eight poems in his honour in the Book of Taliesin which are probably the genuine work of Taliesin. They are edited by Ifor Williams in CA II -IX. From these poems we gather that Urien and his armies penetrated deep into Northumbria in two successful battles, one at Gwenystrad (CA II) and the other at Argoed Llwyfain (CA VI). In these wars he appears to have extended his power to Catraeth [Catterick in North Yorkshire], for he is called Llyw Catraeth, 'Ruler of Catraeth' (CT VIII.9).

Owain, his son, is also represented as playing a prominent part in these wars, and the chieftain against whom they fought is called Fflamddwyn (CT VI, X). These are no doubt the wars referred to in the *Historia Brittonum*, mentioned above. Taliesin calls Urien *Eurteyrn Gogled*, 'Gold-king of the North' (III.26); *Vd Prydein*, 'Lord of Prydein' (VII.31); *Oruchel wledic*, 'Supreme Gwledig' (III.7); *Glyw Reget*, 'Ruler of Rheged' (II.27); *Vd yr echwyd*, 'Lord of Erechwydd' (III.1, 18, VI.13); *Teithiawc Llwyfenydd*, 'Ruler of Llwyfenydd' (VIII.27).

In seven of his poems Taliesin ends with the following lines:

And until I perish in old age,
in my death's sore need,
I shall not be happy
if I praise not Uryen.

(Trans. John Morris-Jones, Cy. 28 (1918) pp.154-5).

The death of Urien is the subject of a poem in the Red Book of Hergest, put into the mouth of Llywarch Hen, Urien's first cousin (RBP col.1039; CLIH III). From this we gather that Urien was slain at Aber Lleu in the district of Pen(n)awg by an assassin named Llofan Llawddifro, presumably in the pay of Morgan [HRB §63]. Aber Lleu is now represented by Ross Low on the mainland almost opposite Lindisfarne (CLIH p.129). It appears that Urien's head was cut off to save it from insult. Compare the case of Edwin after the battle of Haethfelth (Bede, *Hist.Eccles.*, II.20). At any rate Llywarch Hen is represented carrying Urien's head by his side in the poem (Ifor Williams, 'The Poems of Llywarch Hen', *Proc.Brit.Academy*, 18 (1932) p.23).

In the triads Urien ap Cynfarch is called one of the 'Three Pillars of Battle' of Ynys Prydain (TYP no.5), here replacing Gwallog ap Lleenog of an earlier version. In another triad he is one of the 'Three Battle-Leaders' of Ynys Prydain (TYP no.25), here being replaced by Gwallog ap Lleenog in other versions. He was one of the 'Three Bull-Protectors(?)' of Ynys Prydain (TYP no.6), here being replaced by Gwallog ap Lleenog in one version. His assassination by Llofan Llawddifro is called one of the 'Three unfortunate assassinations' of Ynys Prydain (TYP no.33) and the assassin is called one of the 'Three Savage Men' of Ynys Prydain (TYP no.33W). A variant version of this triad in Peniarth MS.50 substitutes Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn as the killers of Urien. This must be a mistake. See futher s.n. Dyfnwal ap Mynyddog Eidyn.

Urien's bard is called Tristfardd, one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and a story is told of how he was slain by Urien. See s.n. Tristfardd. In TYP no.70 (Pen.47) a son of Urien, named Anarun, archbishop of Llydaw, is mentioned. Compare the 'Hanesyn Hen' tract (ByA §6 in EWGT p.87) where Anarawn, archbishop of Llydaw, is a brother of Urien.

The kings of Bernicia against whom Urien fought according to the *Historia Brittonum* were Theodric (572-579) and Hussa (585-592). See Peter Hunter Blair in SEBH p.149; CA p.xliv. Thus Urien must have been living between 572 and 579, and the earliest date for his death would be 585 (or 586, CA p.xlv). This seems the most probable approximate date for his death to suit the genealogies (PCB).

Rheged appears to have included the district of Galloway and possibly to have extended south of the Wall to the district about Carlisle. A survival of the name is in Dunragit, near Stranraer in Galloway (W.J.Watson, *The Celtic Place-names of Scotland*, 1926, p.156, John Morris-Jones in Cy.28 (1918) p.67). Kenneth Jackson thought it lay around the Solway estuary and included Carlisle, Annan and the Eden valley (*Antiquity*, 29 (1955) p.82; TYP p.518). In the poetry of Taliesin Urien is called *Llyw Catraeth*, 'Ruler of Catraeth' [i.e. Catterick on the river Swale near Richmond, Yorkshire] (CT VIII.9). This shows that at one time Urien's kingdom extended across the mountains and into the plains. But Ifor Williams was 'not at all sure that it is proved that Rheged was the name of this part of his kingdom.' (CT p.xxv).

Erechwydd is apparently a place-name. Ifor Williams made suggestions in CLIH pp.117-8 (1935) but revised his ideas somewhat in his notes to *Armes Prydein*, 1955, pp.62-65. As a place-name he regarded Erechwydd to mean 'land facing a river or lake' and in the present context it is synonymous with Catraeth, Latin Catarracta (CT pp.xxv-xxvi, 1960).

Llwyfenydd was evidently a country belonging to Urien, being mentioned five times in CT. Ifor Williams said: 'There is no certainty about its position, but there is much to be said for Hogg's suggestion (*Antiquity*, 20 (1946), pp.210-1) that the name has always clung to the river *Lyvennet* in Westmorland; Ekwall gives the old forms *Leveneth*, *Lyuened*, *Lyuennyd* for this brook, between Catterick and Carlisle (CT pp.xxix, 47).

Other, later poetry mentioning Urien includes *Anrec Uryen*, 'Urien's Gift' in the Red Book of Hergest (cols.1049-50) and the White Book of Rhydderch (Cy. VII (1886) pp.125-6). It is in three parts (Cy. 28 (1918) pp.195-6) and is perhaps in the form of a dialogue between Aneirin and Taliesin (CA p.206). The third part tells of the pre-eminence of Urien:

Uryen of Rheged, most generous that is,
That has been since Adam, and that will be;
Of broadest sword - proud in his hall -
Of the thirteen princes of the North.

(Trans. John Morris-Jones, Cy. 28 (1918) p.196). Further references to Urien in early Welsh poetry are given in TYP p.519 but they tell us nothing more about him.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth speaks of Urianus, the brother of Lot and Augustus, to whom Arthur gave the kingdom of Mureif after he had wrested that district in the North from the Picts and Scots (HRB IX.9). He was present at Arthur's special coronation (IX.12) and Hiwennus son of Urianus succeeded Augustus in the kingdom of Albania (XI.1). This places Urianus far too early.

Brut y Brenhinedd substitutes Urien Rheged ap Cynfarch for Urianus, Rheged for Mureif, and Owain ab Urien for Hiwennus.

In this way Urien found his way into the Arthurian romances. He is hardly more than a name in Chrétien de Troyes, but appears more fully in the 'Vulgate Merlin-Continuation' where he is called Urien of Gorre. At first he joins with other kings refusing to accept the supremacy of Arthur and wars against him. Later, however, the threat of the Saxons, brings them into alliance with Arthur.

URIEN IN WALES

The first hint of some association between the family of Urien and South Wales is in certain genealogies which make Henninni the sister of Urien ancestress of the kings of Glywysing (Vita Cadoci §46b, JC 5 + 9 in EWGT pp.25, 44, 45). These are somewhat corrupt and seem to be chronologically impossible as they stand. See s.n. Enynny.

Later we find the following statement from Ieuan Brechfa (c.1500) in Peniarth MS.131 p.295 where he is giving the ancestry of Sir Rhys ap Thomas, who claimed descent from Pasgen ab Urien Rheged:

Urien Rheged, earl of Rheged, and after that he was king in Scotland, and he possessed Cedweli and Carnwyllion and Is Cennen and the whole of Gower and its appurtenances and he made all the castles within those boundaries.

This is copied in later MSS. See PP §24(1). The places are all in Ystrad Tywi. Iolo Morganwg expanded on this theme. See e.g. Iolo MSS. pp.70, 71, 77-79.

Meanwhile another legend associated Urien Rheged with Mid-Wales. In Llanstephan MS.56 p.1 by Dr. John David Rhys (d.1609?) we find:

C[astell] Tinbod a wnaeth Vryen Rheged

‘Urien Rheged made Castell Tinbod’

This is Castell Dinbod in the parish of Llananno, Maelienydd, Radnorshire (WATU) which enters into the legend of Urien and his bard Tristfardd (q.v.).

URSULA, ST. (Fictitious).

For the growth of the legend of Ursula see LBS IV.312-346. The earliest record is the inscription of Clematius at Cologne dated between 356 and 406. It refers to a few virgins, un-named, who were martyred there. The martyrdom possibly took place during the Diocletian persecution of A.D.300-4 (LBS IV.313-5, 327, 332).

The first mention of Ursula is in a missal at Essen, drawn up between 873 and 891, which gives under October 21 the names of eleven virgins, beginning with Ursula (LBS IV 319).

The first mention of eleven thousand virgins occurs in a tract *Fuit tempore pervetusto* (c.970). See *Analecta Bollandiana*, 3 (1884) pp.1-20. It claims to be based on information from Britain. Here we are told that Ursula was the daughter of a British king, un-named, who was sought in marriage by a pagan king's son. The pagan king threatened to invade the British king's lands if he would not agree to the marriage. Ursula suggested that they should, between them, find ten noble damsels and eleven ships, each with a thousand virgins of inferior rank, and that they should sail the seas for three years, after which God would provide. The proposal was accepted. [It is not explained how this would solve the problem]. The damsels exhibited themselves ‘going through their nautical evolutions to the gratification of the king and the public who looked on from the shore.’ Then they sailed the seas in an aimless manner for three years until a storm drove them to the haven of Tile on the Rhine. Thence they sailed up the Rhine to Cologne; then to Basle and by land to Rome. Back they came to Basle and Cologne, which was then invested by Huns, who at once slaughtered the eleven thousand. One, however, named Cordula had remained concealed in a ship, but her conscience smote her, and next day she issued forth, to be slain likewise by the Huns (LBS IV.321-2, 328).

There is a Welsh version of this tale called *Hystoria Gweryddon yr Almaen* or *Buchedd Wrsula*, ‘History of the Virgins of Germany’ or ‘Life of Ursula’, in Peniarth MS.182 (c.1514) pp.261-99, partly edited by J.G.Evans in RWM I.1007 and in *Rhyddiaith Gymraeg*, I (1954) pp.18-22.

The same legend was re-written in more straightforward prose, beginning *Regnante Domino* (c.980) (ed. *Acta Sanct. Boll.* Oct. IX. 157-63). It adds nothing except the name of Ursula's father, which is given as Deonotus (LBS IV.322-3).

Geoffrey of Monmouth (c.1136) got hold of the above story but saw its absurdities. He took the father of Ursula to be Dionotus, king of Cornwall. Ursula and her company of eleven thousand virgins, daughters of the nobility, and sixty thousand of the meaner sort, are said to have set out for Armorica to be wives for the British colonists under Conan Meriadoc. Their ships were driven ashore or sunk by a gale and those who were not drowned were cast upon strange islands and murdered or made slaves by Guanius and Melga, kings of the Huns and Picts (or Pictavians), respectively (HRB V.15-16). The implied date would be 388 (LBS IV.328).

In Brut y Brenhinedd Ursula is not named in the Dingestow, Red Book or Cleopatra texts, but her father is given as Dunod. In the triad of the 'Three Levies that departed from this Island and not one of them came back' (TYP no.35), one manuscript (Peniarth 50) refers to Ursula ferch Dunod and her eleven thousand virgins who were martyrs in Cologne, and the forty thousand other women who did not return. This does not tally with Geoffrey but shows knowledge of the earlier version. See TYP pp.333-4.

The sudden increase from eleven to eleven thousand virgins in the development of the legend may perhaps be due to the misunderstanding of an abbreviation such as XI.M.V. meaning *undecim martyres virgines*, being taken for *undecim milia virginum* (Geoffrey Ashe, *From Caesar to Arthur*, 1960, p.50).

St.Ursula was culted at Llanygwryfon [Llangwryfon or Llangwryddon, WATU, Rhestr] and the now extinct Capel Santesau in the parish of Llanwenog, both in Ceredigion (LBS III.368, IV.345-6). One of the 11,000 virgins was named Lucia, and she may be the saint Lleucu of Betws Leucu and/or of Aber-nant (LBS III.367-8). See s.n. Lleucu, St.

Ursula and her virgins are commemorated on October 21 (LBS I.74, etc.).

USAI ap CEREDIG. (450)

One of the line of princes of Ceredigion; father of Serwyl (HG 26, JC 21, 42, ABT 6j in EWGT pp.12, 47, 49, 100).

UST, ST. See Dyfnig, and compare Just.

USTIG ap CAW. (500)

He is called *Iustic* in the list of sons of Caw in the tale of 'Culhwch and Olwen' (WM 461, RM 107). In the 'Hanesyn Hen' tract he is called Ustig (ByA §3 in EWGT p.85). He is also listed as a son of Caw and presumably intended as a saint in Achau'r Saint (§31 in EWGT p.70).

Nothing seems to be known of him, nor why he is included among the saints. He has no dedication and no festival (LBS IV.348)

USYLLT, ST.

The saint of St.Issells near Tenby, also called Llanusyllt (PW 32, WATU); perhaps also of Haroldston East or Haroldston St.Issells, although Egerton Phillimore thought it was probably dedicated to St.Ysfael (OP I.296). PW 33 accepts this.

St.Issells is called *Ecclesia de Sancto Ussello* (1291), *Ecclā Stⁱ Ussuldi* (1490-1557) (LBS IV.349). William of Worcester says: S.Ussoldus, confessor, Anglice Seynt Ussille, plures ecclesiae in Wallia (*Itineraries*, ed. John H.Harvey, 1969, p.74). In the Laws of Hywel Dda we are told that Llanusyllt was one of the seven *esgoptai*, 'bishop-houses' in Dyfed (HW 207-8, WCO 144).

According to LBS (IV.348) Usyllt is equivalent to Auxilius. A.W.Wade-Evans accepted this. Auxilius (d.459) and Iserninus (d.468) are said to have gone to Ireland to help St.Patrick. Wade-Evans thought that they passed through Dyfed on the way to Ireland, Auxilius leaving a foundation at St.Issells near Tenby (WCO 145), and Iserninus at Llanhernin. See s.n. Hernin.

Phillimore misidentified Usyllt with Teilo's father, Ensic or Ensyich, which occurs as Eussyllt in one version (B) of Bonedd y Saint (§5 in EWGT p.55). See OP I.296. This was accepted by LBS (IV.348).

UTHR BENDRAGON, father of Arthur. (445)

'U. Chief Warleader'. Evidence that Uthr Bendragon was known to the Welsh before the time of Geoffrey of Monmouth is plentiful, but it does not tell us much about the pre-Geoffrey legend. He is mentioned in the poem 'Who is the porter' in the Black Book of Carmarthen, a dialogue between Arthur, Cai and Glewlwyd Gafaelfawr. Mabon ap Modron, one of the companions of Arthur, was *guas Uthir Pendragon*, 'Servant of Uthr Bendragon' (BBC 94, ll.6-7). An early triad (TYP no.28) tells of the Enchantment of Uthr Bendragon as being one of the 'Three Great Enchantments' of Ynys Prydain, and says that he taught the enchantment to Menw ap Teirgwaedd. In the Book of Taliesin (BT 71) there is a poem entitled *Marwnat Vthyr Pen* to which *Dragon* has been added in the margin in a later hand. This expansion is probably justified, since, among much that is obscure, the poem contains a reference to Arthur: 'I have shared my refuge, a ninth share in Arthur's valour' (BT 71, 15-16). See AoW 53. All these references bring Uthr into the Arthurian orbit (TYP p.521).

Madog ab Uthr is mentioned in the Book of Taliesin (BT 66) and Eliwlod ap Madog ab Uthr is described as nephew of Arthur in a poem which shows no dependence on Geoffrey of Monmouth. See s.nn. Eliwlod, Madog. This is evidence that Uthr was regarded as father of Arthur in pre-Geoffrey legend. In two manuscripts of the *Historia Brittonum* (Mommsen's C, L, 12th and 13th centuries), §56, which lists Arthur's battles, contains a gloss after the words *ipse dux erat bellorum: Mab Uter Britannice, id est filius horribilis Latine, quoniam a pueritia sua crudelis fuit*, 'In British Mab Uter, that is in Latin terrible son, because from his youth he was cruel'. According to Professor Jarman there is here a deliberate pun on the word *uthr*, which can be either an adjective ('terrible') or a proper name. The author of the gloss could have been familiar with Geoffrey of Monmouth's 'Historia'. See A.O.H.Jarman in *Llên Cymru*, II (1952) p.128; J.J.Parry in *Speculum*, 13 (1938) pp.276 f. See further TYP pp.520-3.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth makes Uther Pendragon the son of Constantinus [Custennyn Fendigaid] and brother of Constans and Aurelius Ambrosius [Emrys Wledig] (HRB VI.5). When Vortigern slew Constans, Aurelius Ambrosius and Uther fled to Armorica where they were kindly received by king Budicius (VI.8). Later they returned with ten thousand men and Aurelius was made king. Uther and Merlin went to Ireland to collect stones for the Giants' Circle (Stonehenge) to be erected near Amesbury. Uther defeated Gillomaurius [Gillamwri], king of Ireland in order to obtain them (VIII.11,12).

On the death of Aurelius Ambrosius, Uther defeated Gillomaurius, Pascentius [Pasgen], son of Vortigern, and the Saxons, and was then crowned king of Britain. A comet was seen at the time, and Uther had two dragons of gold made in the likeness of the dragon which had been seen at the end of the ray of the comet. One he gave to the cathedral church at Winchester, and the other he kept for himself to be carried along with him in his wars. For this reason he was called 'Pendragon' which means 'Dragon's Head' (VIII.15-17). After further wars with the Saxons he finally defeated them and took Octa son of Hengist and Eosa prisoners (VIII.19).

After reducing the Scots to subjection he celebrated the festival of Easter in London. Among the lords and ladies present were Gorlois [Gwrlais], duke of Cornwall, and his wife, Igera [Eigr], the greatest beauty in all Britain. Uther immediately fell in love with her. Gorlois in a rage left the court with Igera, and refused Uther's orders to return. Gorlois fortified his towns against Uther and put Igera for safety in the castle of Tintagel. Uther besieged Gorlois in the castle of Dimilioc, but meanwhile, with the aid of Merlin, disguised himself in the form of Gorlois. In this way he gained entrance to the castle of Tintagel and was able to enjoy Igera to the full, for she also thought he was Gorlois. Thus was Arthur begotten (VIII.19).

In the meantime Gorlois was killed in a sally from Dimilioc. Uther later took the castle of Tintagel, and as Gorlois was now dead, Uther was free to marry Igera. They lived happily together and had a son and a daughter, named Arthur and Anna (VIII.20).

Soon after this Uther became sick; Octa and Eosa escaped from prison and laid waste the kingdom despite the efforts of Loth, to whom the British army had been committed (VIII.21). Uther then

led the Britons himself, carried in a horse-litter, and in a hard-fought battle at Verulamium Octa and Eosa were slain and the Saxons put to flight (VIII.22-23). But some Saxons poisoned a well from which Uther used to drink, and so he died. He was buried at the monastery of Ambrius, close to Aurelius Ambrosius, within the Giants' Circle (VIII.24) and was succeeded by Arthur (IX.1).

Brut y Brenhinedd tells the same story with modified names as shown in [].

From Geoffrey of Monmouth the tale passed through Wace into the French Romances. Uther Pendragon appears as Arthur's father and the main events of his life as told by Geoffrey appear in Robert de Boron's verse romance 'Merlin' and thence in the prose 'Vulgate Merlin' (Bruce II.315 ff). One innovation made by Robert de Boron was to ascribe the founding of the Round Table to Uther rather than to Arthur as was originally done by Wace and Layamon (Bruce I.57, 82, 84).

John Rous in his *Historia Regum Angliae* (c.1485), (ed. Thomas Hearne, 1716, p.58) says that Uther founded 'Castrum Pendragon' in the North, that is, Pendragon Castle in Mallerstang Valley, Westmorland, about four miles south of Kirkby Stephen. For another Castell Pendragon, see s.n. Ogrfan Gawr.

UVELLUS, ST. See Eval.

VEEP, ST.

The saint of St.Veep in Cornwall, 8½ miles south-south-east of Bodmin. The church is called *Ecclesia Sancti Vepi* several times and only once *Ecclesia Sanctae Vepae*. St.Veep was therefore probably a man. The festival of St.Veep is on the Wednesday before Midsummer Day (LBS IV.349).

VELLAN DRUCHAR.

Vellan = mill, druchar = wheel (Robert Hunt, *Popular Romances of the West of England*, 3rd edition, 1881, p.305). A place in the parish of St.Buryan, Cornwall, one mile north-east of the church, and 200 yards south of Trembothick. The name survives in that of a farm, now called Vellyn-druchia Cottage (grid ref. SW 4226). There is a confused tradition of a battle fought here between Arthur, accompanied by other local kings, and some invaders. The story is combined with another one in which a number of kings are said to have dined on a slab of rock called Table-Mên. This is about ¼ mile north of Sennen Church just inside the gate of Mayon Farm (seen by PCB in 1959). There is another flat stone "at a point where the four parishes of Zennor, Morvah, Gulval and Madron meet". It has a cross cut on it. Here also a number of kings are said to have dined (Robert Hunt, *loc.cit.*, pp.180-1, 305-6).

C.S.Gilbert mentions the village of Mean or Mayne with its large stone where three kings dined together when on a journey to Land's End (*An Historical Survey of the County of Cornwall*, 2 vols., 1817, 1820, II.724). Robert Hunt gave the most detailed account, probably with some use of his imagination. He gave one version in which the kings who dined on *Table-main*, 'The Stone Table', were three or seven Saxon kings. Then he tells us that the local tradition in his day was "that Prince Arthur and the kings who aided him against the Danes, in the great battle of Vellan Drucher, dined on the Table-mên, after which they defeated the Danes" (*loc.cit.*, p.181).

William Bottrell knew of a tradition of red-haired Danes fighting at Vellan Druchar when the mill was worked with blood and of the kings dining on Table-mâyon (mên). (*Traditions and Hearthside Stories of West Cornwall*, First Series, 1870, p.148). Robert Hunt filled in the details, saying that Prince Arthur and nine other kings fought the battle against the Danes near Vellan-Druchar. So terrible was the slaughter that the mill was worked with blood that day and not a single Dane escaped. Then king Arthur and the nine kings dined the same day on the Table-men (*loc.cit.*, pp.305-6).

To make sense of these stories one should read Saxons for Danes or perhaps Alfred for Arthur (PCB).

VELLOCATUS.

The armour-bearer of Venutius, king of the Brigantes, whose wife was Cartimandua. She divorced her husband Venutius and married Vellocatus, allowing him to share her bed and throne. This brought about the retribution of Venutius (Tacitus, *Ann.*, xii.36, 40, *Hist.*, iii.45). See further Venutius, Cartimandua.

VENUTIUS.

A king of the Brigantes whose wife was the notorious Cartimandua. He was the most able native leader since Caratacus was captured in A.D.51. He came into collision with Aulus Didius, governor of Britain from about 52 to 58, who, however, confined himself to protecting the Roman territory which did not include that of the Brigantes. Venutius was faithful to the Romans for some time but when his wife forsook him for his own armour-bearer, Vellocatus, he stirred up rebellion and civil war ensued.

Venutius finally reduced Cartimandua to the last extremity. She appealed to the Romans for help, and they interfered successfully in A.D.69 to save the queen from Venutius, but allowed him to continue in possession of the kingdom (Tacitus, *Ann.*, xii.36, 40, *Hist.*, iii.45; CB p.83; C & M pp.97-98, 107).

VERICA.

One of the three sons of Commius. All our information is derived from coins. One coin has been found with the names of all three brothers, Verica, Epillus and Tincommius. Verica succeeded to his father's possessions round Silchester in Hampshire. He evicted Tincommius, from his kingdom in Sussex and sent him into exile. At about the end of the first century B.C. he ruled roughly Berkshire, Hampshire, Surrey and Sussex (CB pp.23-24; C & M p.58).

VICTOR son of MAGNUS MAXIMUS. See Macsen Wledig.

VODINUS. (Fictitious).

He is first mentioned by Hector Boece as a bishop of London who reproved Vortigern for his marriage with Roxiena [Rhonwen] daughter of Hengist, and was slain by Hengist as a result (*Scotorum Historia*, 1527, VIII.11).

Thus he is included as thirteenth in the list of fictitious archbishops of London ascribed to Jocelin of Furness, given by John Stow (*The Chronicles of England*, 1580, p.57; *The Annales of England*, 1600, p.37), succeeding Guethelinus and being succeeded by Theonus.

He is listed by John Wilson as a martyr in *The English Martyrologe*, 1640, with commemoration on July 23, but this date is quite arbitrary. See LBS I.81.

VORTIGERN. See Gwrtheyrn.

VORTIMER. See Gwerthefyr Fendigaid.

VORTIPORIUS. See Gwerthefyr ab Aergol Lawhir.

VOTEPORIX. See Gwerthefyr ab Aergol Lawhir.

WADU ap SEITHFED. See Seithfed.

WALWANIUS. See Gwalchmai.

WASTINUS WASTINIAUC. See Gwestin Gwestiniog.

WDDYN. See Gwddyn.

WENCU, ST.

One of the children of Brychan listed in the Life of St.Nectan (EWGT p.29), and presumably a saint of East Cornwall. See G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, Cornish Saints Series, No.25, 1930). She is perhaps the St.Wenca of a chapel formerly in Egloshayle parish. There was also a female saint Guengu in Cornouaille in Brittany. She has a chapel at Loc-unduff in the parish of Tourc'h (just north of Rosporden in Finistère), where she is now known as Ste.Candide (Doble, *ibid.*, p.14).

WENEPPA, ST. See Gwenabwy ferch Caw.

WENHEDEN, ST. See Enoder.

WENNA, ST. See Gwen ferch Brychan.

WENSENT, ST.

A saint mentioned as one of the children of Brychan in the Life of St.Nectan (EWGT p.29). It is not clear whether the saint is male or female. His or her shrine seems to have been in the parish of Lanteglos near Camelford on the borders of Michaelstow, where the names *Fentenwensant* (1327), *Fenten wansen* (1613) and *Fentenwanson* (1840), i.e. Wensent's Spring, are found. G.H.Doble thought that Wensent was Sant, the father of St.David (*S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.14). It seems more likely that the name is equivalent to *Gwen Sant*, 'Saint Gwen', a known daughter of Brychan, although 'Wenna' also occurs in the same list (PCB). See s.n. Gwen ferch Brychan.

WENTUS. Father of Machutes. See s.n. Malo.

WEONARD, ST. See Gwenarth.

WEROC (1).

This Weroc, Count of Bro-Weroc, seems to have been introduced by Arthur le Moyne de la Borderie in his *Histoire de Bretagne*, 1896, to account for the mention of Weroc in various Lives of Saints:

- (1). In the very fictitious Life of St.Gurthiern, Weroc [Goeroc] is a contemporary of Grallo, and gave lands to Gurthiern..
- (2). In the Life of St. Meven we are told that the saint was sent by Samson to Weroc [*Gueroc*] to obtain help in the building of his basilica.
- (3). St.Guenael, who succeeded Winwaloe as abbot of Landévennec in 532, was given land by Weroc (LBS III.174-6). *Pace* LBS, this fits an earlier Weroc best.
- (4). In the Breton Life of Gildas (§§20-24) we are told that Conmor asked for and received Weroc's daughter, Trifina, in marriage. *Weroc* asked Gildas to protect his daughter in case Conmor should mistreat her. De la Borderie does not hesitate in taking this Weroc to be the earlier one, and makes him father of Macliau and Canao (I.442).

De la Borderie gives him the dates c.500-555 (I.381). It must be admitted that the existence of this Weroc is doubtful, being based on the authority of some of the less reliable Lives of Saints. In the case of (4) it might be better to suppose two Conmors rather than two Werocs. See further s.n. Gildas.

WEROC son of MACLIAU, Count of Bro Weroc.

He is called Waroch by Gregory of Tours. He succeeded his father Macliau in Bro-Weroc, the country around Vannes in Brittany, while Theuderic son of Bodic had Cornouaille (V.10 (16)). Weroc seized the city of Vannes by surprise and by 579 the whole of the district of Vannes became subject to the Bretons (Nora K.Chadwick, *Early Brittany*, pp.218, 228). He defeated and destroyed the Saxons of Bayeux. He then attempted to possess himself of Rennes and Nantes (Gregory of Tours, V.19 (26)). He

reigned from 577 till 594, but the date of his death is not known (Arthur le Moyne de la Borderie, *Histoire de Bretagne*, 1896, I.444, 450).

Weroc is the correct early form of the name as in the Breton Life of Gildas (§20) but later became Guerec as in the same Life (§32).

WETHNOC or GUETHENOC, ST. (475)

A saint of Cornwall and Brittany. In the Life of St.Winwaloe he is called *Weithnocus*. He and his twin-brother, Iacob, were born in Britain and brought to Armorica by their parents Fracan and Alba Trimammis [Gwen Teirbron]. Their younger brother, Winwaloe, was born later. This Life says nothing further of Weithnoc, but it is evident that he was closely associated with his brother Winwaloe. (G.H.Doble, *The Saints of Cornwall*, II.96).

He was also closely associated with his twin-brother Iacob or Iacut, and there is a *Vita SS. Guethenoci et Jacuti* in a MS. of the 13th century, printed by the Bollandists, *Acta Sanctorum*, November, III, pp.98-102. The Life says that the two brothers studied under St.Budoc at the same time as Winwaloe. They founded a monastery at St.Jacut-de-la-Mer, on a peninsula, near Ploubalay in Côtes du Nord (LBS III.201), not far from St-Malo. Here Guethenoc and Iacut were commemorated together on July 5, the date of translation, and Guethenoc alone on November 5. (Doble, p.81).

The great monastery of Winwaloe, Landévennec, seems to contain the name of Wethnoc in the form *Wennoc*. There are a good many dedications to Guennec in Brittany. At Saint-Vennec, in Briec, north of Quimper, the saint was evidently identified with Wethnoc for there is a statue of Alba Trimammis there with her three sons Winwaloe, Weithnoc and Iacut (Doble, pp.95-96).

Wethnoc appears as Weithnoc or Wethinoc in the Life of St.Pedrog (§7), from which it appears that he had a hermitage at Padstow before the arrival of Pedrog. The name appears as *Geuedenoc* in a tenth century list of Cornish parochial saints in the Vatican codex Reginensis Latinus 191. From him the place was called *Languihenoc* (1086), *Lanwethenek* (1350). See B.L.Olson and O.J.Padel in CMCS 12 (1986) p.53. Later it was called Padstow (Petroc-stow). According to William of Worcester *Wethinocus, episcopus et confessor* was honoured at Bodmin on November 7 (*Itineraries*, ed. John H. Harvey, 1969, p.88). Exeter Cathedral possessed relics of *Withenoci confessoris* as well as relics of Winwaloe. The saint's name may also be preserved in Lanuthinoc, the name in 1200 of St.Erth, near Hayle in Cornwall (Doble, pp.96-97).

As in the case of Landévennec in Brittany, there is Landewednack, the parish of Lizard Point in Cornwall, whose saint was Winwaloe, but it was evidently named after Wethnoc, his brother. We find *Landewennec* (1310), *Lanwynnocke* (1314), *Landewenecke* (1336), *Landwynecke* (1385), *Landawenocke* (1582). Towednack, three miles south-west of St.Ives is dedicated to *St.Tewennoc the Confessor* (1409) or *Wennack* (1516) (Doble, pp.102-3).

There was once a chapel at Llandevenny, formerly a hamlet in St.Bride's, Netherwent, now a civil parish (WATU). This has been ascribed to Winwaloe (LBS IV.361) but perhaps bears the name of Wethnoc (PCB).

WILCIN GAWR. (Legendary).

One of four brother giants said to have lived at Llansawel in Ystrad Tywi. He lived at Caer Wilcin. See s.n. Mabon Gawr.

WILGITHA, ST. See Sidwell.

WILLEUS, ST. See Wyllow.

WINEFRED, WINEFRIDE, ST. See Gwenfrewy.

WINGELLA. Mother of St.Piran (q.v.).

WINIFRED, ST. See Gwenfrewy.

WINNEL. Presumed saint of St.Twinnel's. See Gwynnell and Gwynnog.

WINNOC, ST. See Winnow.

WINNOW, ST.

The saint of St.Winnow, a parish in Cornwall, 6½ miles south-south-east of Bodmin. His feast is on June 17. He was called Wynnocus in 1269 and Winnocus in 1291 (LBS IV.353). These old forms suggest that he might be the same as St.Gwynnog ap Gildas. But the festival dates are different.

There was a Breton saint Winnoc of the 7th to 8th century, commemorated on November 6, son or grandson of Iudual prince of Domnonée. He is said to have died in 717 (LBS IV.352).

WINWALOE, ST. (480)

A famous saint of Brittany and the subject of one of the earliest 'Lives', written by Wrdisten, abbot of Landévennec, c.A.D.880. There are three main MSS. of the Life, *Vita Sancti Winwaloei*:

A. A short Life in the British Library MS. Cotton Otto D.viii.

B₁. in the Cartulary of Landévennec,

B₂. in the Bibliothèque Nationale, Paris, MS. lat., 5610a.

A and B are edited in *Analecta Bollandiana*, Vol.7 (1888) pp.167-264; the additional matter in B being printed in smaller type. The Life is analysed by G.H.Doble in *The Saints of Cornwall*, II.66-75.

I.2. *Fracanus* was an illustrious man, cousin of the British king *Catovius* [Cadwy], king of *Nomnia* [read Domnonia, Devon]. To escape a pestilence he crossed the British sea with his twin sons *Weithnocus* [Wethnoc] and *Jacobus* [Iacob], and their mother, *Alba Trimammis* [Gwen Teirbron], so called because she had three breasts, corresponding to the number of her sons. He established himself at a place now bearing his name.

I.3. Not many months later *Wingualoeus* was born. As he grew up he wished to devote himself to the service of God. Fracan was at first unwilling, but being frightened by a thunderstorm, changed his mind.

I.4. Winwaloe was taken to the monastery school of Budoc, on the little island of Laurea.

I.5. There he progressed rapidly.

I.14. One day Winwaloe's sister, *Chreirbia*, who was still a child, was attacked by a gander which plucked out her eye and swallowed it. Winwaloe retrieved the eye and restored it so that she could see as well as ever.

I.18. One day a dispute arose between Fracan and *Rival* [Riwal], duke of Domnonia [Domnonée], concerning the swiftneess of their horses. In the race the boy who rode Fracan's horse was thrown on some sharp rocks and broke all his bones. Winwaloe, by his prayers, healed the lad.

I.20-22. Winwaloe decided to leave Budoc. Budoc, though grieved, gave him eleven disciples and bade them farewell.

II.3. They went west through Domnonia and came to the island named Theopepigia. They remained there for three years although the land was very infertile.

II.5. Then they went to a fertile valley on the mainland opposite and founded a monastery there [Landévennec, II.13].

II.9-11. The saint's ascetic practices. The strict monastic rule was observed from the time when *Gradlonus* [Grallo], called the Great, ruled Brittany, till the year 818.

II.15-17. Gradlon, *Cornubiensium rex*, met Winwaloe and promised to observe his counsels.

II.18. Gradlon offered Winwaloe many gifts, but he refused them all except one which he accepted at the prayer of a holy monk, Riocus.

II.19. Gradlon, *Courentinus* [Corentin] and Winwaloe were the three great luminaries and pillars of Cornouaille, but they had been preceded by the famous Tutualus, who was an example to all monks.

II.22. Winwaloe restored to life the mother of Rihoc, one of his disciples.

[A inserts] Winwaloe often went to a church a mile away with a deacon named Ethbin.

II.28. Winwaloe died at his monastery on March 3, the Wednesday after Ash Wednesday.

NOTES ON THE LIFE

I.2. The place is Ploufragan near St.Brieuc, on the banks of the river Gouet (Doble, p.79).

I.4. Laurea is Île Lavret 8 km. NNE of Paimpol close to Île de Bréhat (G.H.Doble, *The Saints of Cornwall*, III.6, 13).

II.3. Theopepigia is Tibidy an islet at the mouth of the river Aulne, at the end of the bay of Brest (LBS IV.356).

II.5. Landévennec is on the south shore where the Aulne estuary falls into Brest harbour (LBS IV.356).

II.19. Tutualus is probably Tudy of Loctudy (Doble, p.86). But see Tudual. The Life says nothing about a meeting between Winwaloe and Corentin, but in the Cartulary of Landévennec (no.20) it is said that Winwaloe and Corentin were present at a council held by king Gradlon at the house of the king's butler, St.Warhen (Doble p.92 n.70).

II.28. The information suggests 532 as the probable year of his death (LBS III.177-8). This is accepted as fairly certain by Rachel Bromwich in *The Early Cultures of Northwest Europe*, ed. Cyril Fox and B. Dickins, 1950, p.239. Winwaloe was succeeded as abbot of Landévennec by Guenaël according to tradition (Doble, pp.88, 95, 102) as in the Life of St Guenaël. See LBS III.173, 179.

The modern French form of the saint's name is Guennolé and Guénolé (Doble, p.85). Ifor Williams used the Welsh form Gwenole (CLIH p.lxviii). LBS III.198 and PW 74 write Gwennolé.

Landévennec seems to be named after his brother Wethnoc (q.v.) (Doble, p.96).

On the cult of Winwaloe in Brittany see Doble, pp.92-101. In Cornwall he is the patron of Landewednack at the Lizard. The church was called Ecclesia Sancti Wynwolay (1290), Landewennec (1310), Ecc. Sci. Wynwolay de Lanwynnocke (1314), Ecc. Sci. Wynwolay de Landewenecke (1336) (Doble, p.103). Like Landévennec it seems to bear the name of Wethnoc. He is also patron of Gunwalloe, four miles south of Helston, which was formerly called Winnianton, of [East] Portlemouth in the extreme south of Devon, and several chapels (Doble, pp.102-8). As the Life makes no mention of a visit by Winwaloe to Cornwall, it is evident that the cult spread from Brittany. Doble thought that Winwaloe's successor, Guenaël, may have been partly responsible (p.102).

In Wales two former chapels, one in Llandeenny, formerly under St.Bride's Netherwent, the other in Llanwynny under Llangofen, both in Gwent, have been ascribed to Winwaloe (LBS IV.361). Wonastow was wrongly ascribed to Winwaloe (LBS IV.361, PW 74). Its saint is really Gwynoro. See s.n. Cynyr Farfwyn.

Winwaloe's festival is on March 3, and the date of his 'translation' is April 28 (Doble, p.94). At Landewednack the feast is on June 20, and at Gunwalloe on the last Sunday in April, corresponding to his 'translation'. (LBS IV.360-1).

WOLVELA, ST.

The saint of Gulval on Mount's Bay, Cornwall. The parish was formerly known as Lanisley, properly Laniskly, which is still the name of the manor-house. The church was called Sancta Welvela (1301), St.Gwelvela alias Welvela of Lanescly (1413) and St.Welvela (1440) (G.H.Doble, *The Saints of Cornwall*, I.78 n.28). We also find St.Welvela (1328), St.Wolvela or Gulvela (1413) (LBS IV.362). "S.Welvela is the eponym of Gulval" (Doble, I.42). "Nothing is known of S.Wolvella." (Doble, I.78). In the British Library Harleian MS.863, of Exeter origin, is a Litany in the handwriting of the eleventh century invoking 319 saints. Saint Welvela comes at the end of the list (Doble, II.40). LBS calls her Wulvella (IV.362).

The saint seems to have been confused with a Breton saint, Gudwal or Gurval, on whom see G.H.Doble, I.61-78. Though Doble was non-committal (p.78) LBS said that the dedication to Gudwal

was “inadmissible” (LBS IV.362). However Baring-Gould made the equally inadmissible suggestion that ‘Wulvella’ was the Saxon saint Wilgitha (LBS IV.362 ff). See Sidwell. “Unjustified” said Doble (I.42).

Gudwal or Gurval was commemorated in Brittany on June 6 (Doble, I.62). The feast at Gulval is on November 12 (LBS IV.363).

WOOLLOO, ST. See Gwynllyw ap Glywys.

WRNACH GAWR.

‘W. the Giant’. In the tale of ‘Culhwch and Olwen’ Culhwch is told that the boar Trwyth will never be slain without the sword of Wrnach Gawr and that he would not give it to any one for price or favour (WM 485, RM 125). Cai succeeded in entering the giant's castle by announcing that he had a craft, and saying that he was the best burnisher of swords in the world. By this means he got hold of Wrnach's sword, and while Wrnach was off his guard, Cai slew him with the sword (WM 486-8, RM 126-8).

Compare Awarnach, Eurnach.

WULFRITH, bishop.

He is called Gulfrid in the Book of Llandaf, and is wrongly placed in the series of the so called ‘bishops of Llandaf’ between Pater and Nudd. He signed charters in the time of Cadell ab Arthfael, king of Gwent (BLD 222, 223) and Cadwgon ab Owain, king of Margam (BLD 224). These put him between Llibio and Pater. Wendy Davies calls him Wulfrith and dates the charters c.935-942 (LlCh pp.120-1).

WYLLLOW, ST.

The patron saint of Lanteglos near Fowey, Cornwall. LBS calls him Willow (IV.351) but Wyllow (III.221). He is also called Willeus (WCO 140). William of Worcester said that St.Wyllow, a hermit, was a companion of St.Mancus [Manaccus] and St.Midbard [Meubred] (*Itineraries*, ed. John H.Harvey, 1969, pp.98/99). Also ‘St.Wyllow, hermit and martyr, born in Ireland, of the parish of Lanteglys... Feast ... Thursday before Whitsun’ and again ‘St.Wyllow was beheaded by Melyn ys kynrede ... and carried [his head] to St.Wyllow's bridge for half a mile ..’ (ibid., pp.106/7). Nicholas Roscarrock gives his feast-day as June 3 (LBS IV.352). Catherine Rachel John gives the feast-day at Lanteglos as July 7 (*The Saints of Cornwall*, 1981, p.60).

WYNUP, ST. See Gwenabwy ferch Caw.

WYNEBGWRTHUCHER.

‘Face of Evening’. Arthur's Shield, mentioned in the tale of ‘Culhwch and Olwen’ (WM 459, RM 105).

YCHEN BANNOG. See Nynnio ab Erb.

YLCHED, ST.

The saint of Llanylched in Anglesey, formerly under Llanbeulan (PW 89, WATU). PW calls him Ulched. Only one Calendar mentions his feast, *Gwyl Ylchett*, under May 9 (LBS I.72, IV.366), but Browne Willis and others give January 6 (LBS IV.366).

YMELLYRN. See Brân ab Ymellyrn.

YMYR ap CADFARCH.

Father of Tudur Trefor (ABT 9b, HL 12a in EWGT pp.103, 119).

YNEIGR ap GWRON. See s.n. Cadwallon Lawhir and Meilir Meilirion.

YNGHENEDEL, ST. See Enghenedl.

YNYR of Brittany. (Fictitious). See Ifor ab Alan.

YNYR ap CADWALADR. (Fictitious). See Cadwaladr ap Cadwallon.

YNYR ap TYFRİOG.

In the Life of St.Justinian [Stinan] it is said that *Honorius* son of king *Thefriaucus* lived a religious life in company with Justinian on an island on the Welsh coast called *Limeneia*, apparently Ramsey Island on the coast of Dyfed near St.David's Head (LBS III.339). Ynyr ap Tyfriog would be the Welsh form, but is not found.

John Leland included *Honorius, Trefriauci filius* as a British writer (*Commentarii de Scriptoribus Britannicis*, ed. Antony Hall, Oxford, 1709, Ch.38, p.63).

YNYR GWENT. I (450), II (540)

The name appears in several contexts:

(1) as the father (or perhaps the son) of Caradog, king of Gwent, in the Life of St.Tatheus (§6). See Caradog, king of Gwent.

(2) he is perhaps the 'Wentus' mentioned as the father of Machutes in the Life of that saint. See s.n. Malo.

(3) In a poem in the Book of Taliesin, 'Kanu y Cwrwf' (BT 41-42), the name Ynyr, without cognomen, appears in the second part, (42.2, 9, 14) and *Gwenhwys gwallt hiryon*, 'the long-haired Gwentians' are mentioned in 41.25. See s.n. Gwrfoddw, king of Ergyng. The poem is very obscure.

(4) as father of St.Ceidio in Bonedd y Saint (§44 in EWGT p.61). Some versions connect the item with the next (§45) making him the husband of Madrun ferch Gwerthefyr. This seems improbable.

(5) as the father of Iddon (q.v.) ab Ynyr Gwent, a contemporary of Teilo, in the Book of Llandaf.

(6) in the Life of St.Beuno (§4). He was the king of Gwent when Beuno went there at the beginning of his career. He received Beuno kindly, gave him a gold ring and a crown, surrendered himself to Beuno as a disciple and monk, and gave him three share lands in Ewyas, Herefordshire. In the same Life he appears as the father of Iddon and Tegiwg (§§19-20).

It seems that there were two different persons of the name in this list, the earlier represented by (1) and (2) and the later by (6). (3) and (4) are uncertain. (5) is probably wrongly associated with Teilo himself, (see s.n. Iddon ab Ynyr Gwent), and should be included with (6).

A.W.Wade-Evans clearly distinguished two in *The Emergence of England and Wales*, 1956, pp.33 and 132, where he differentiates two persons named Iddon ab Ynyr Gwent ap Caradog. Both appearances in his tables are partly guess-work and the appearance of Caradog in both is clearly erratic (PCB).

YNYS AFALLACH. See Avallon.

YNYS WYDRIN.

An old Welsh name for Glastonbury, meaning Isle of Glass. William of Malmesbury in *De Antiquitate Glastoniensis Ecclesiae* (1129-39) (ed. Thomas Hearne, p.48) and in his second edition of *Gesta Regum* (c.1135) records a charter in which it was stated that a certain *Rex Domnoniae* in 601 gave the land of *Ineswitrin* consisting of five hides to the abbot *Worgret*. The charter was signed by the bishop *Mauuron* [Mawron], but the name of the king was illegible. There are reasons for regarding this document as genuine. In another place in *De Antiquitate* (p.97), referring to the same charter, the place is called Yneswitherim [*recte* Yneswitherin]. This would be modern Ynys Wytherin, and would derive from the Welsh personal name Gwytherin (q.v.) from Latin Victorinus (E.W.B.Nicholson in Cy. 21 (1908) p.98).

Ynys Wytherin was perhaps the original name of the pre-Saxon settlement before it received the name Glestingaburg, the town of the Glaestings (see s.n. Glast). But the idea arose that 'Glastonbury' contained the word 'glass', and this influence perhaps led to the name Ynys Wydrin, either as a modification of Ynys Wytherin, or, if the antiquity of the name Ynys Wytherin is not accepted, by a deliberate translation of English 'glass'. See also Hugh Williams, *Gildas*, pp.410-2 note.

Caradog of Llancarfan thought that the change was in the opposite direction, for in his Life of Gildas (§10) he said:

'Glastonia, that is, *Urbs Vitrea* [the Glass City], which took its name from glass, is a city with a name originally in the British speech'.

And again (§14):

'Glastonia was of old called *Ynisgutrin* and is still called so by the British inhabitants. *Ynis* in British speech is *insula* [island] in Latin; *gutrin* is *vitrea* [glassy]. But after the coming of the English it was renamed *Glastigberi* ... that is *glas* [glass] in English, *vitrum* in Latin, and *beria*, a city, whence Glastiberia, that is, *Vitrea Civitas* [the Glassy City].

Giraldus Cambrensis said much the same in *De Instructione Principum*, (1193-9) Distinctio i (ed. Rolls, Opera, viii.126), and *Speculum Ecclesiae* (c.1216) Dist.ii, §9 (ed. Rolls iv.49). In both these he equates the place also with Avallon, and in the latter he attempted to explain the use of the word 'glass' - 'on account of the river as if of a glassy colour circulating in the marsh'. See E.K.Chambers, *Arthur of Britain*, pp.269-273.

This unsatisfactory explanation of 'glassy' shows the falsity of the supposed etymology of the names Glastonbury and Ynys Wydrin (PCB).

YNYWL. (Arthurian Romance).

The father of Enid wife of Geraint. The name occurs in the romance of 'Geraint' in the forms Nywl, Ynwl, and Ynywl (WM 400-1, RM 256-7). He had formerly been earl of lands surrounding Cardiff (WM 394 ff, RM 252 ff). In the corresponding romance of *Erec et Enide* by Chrétien de Troyes he is called Liconaus (l.6896) and he is a poor vavasour living in an un-named district. In the triad (TYP no.88) which mentions Enid he is called Niwl. The Welsh poets generally call him Ynywl or Yniwl. See TYP p.475.

R.S.Loomis proposed an explanation of the Welsh name in *Arthurian Tradition and Chrétien de Troyes*, 1949, p.35. It is not accepted by Rachel Bromwich (TYP p.475) nor by Melville Richards (*Trans. Cym.*, 1970, p.260).

YRP LUYDDOG. (Legendary).

'Yrp of the Hosts'. He is mentioned only in a triad (TYP no.35). 'The Three Levies that departed from this Island, and not one came back' also called 'The Three Silver Hosts' because the gold and silver of the Island went with them.

Yrp is represented as a man of Llychlyn [Scandinavia] who came to Britain with his servant Mathuthafar in the time of Cadial ab Eryn (or Cadial y Byry). He asked for help in the following terms: that he should be allowed to recruit from each principal city of the island a number of men equal to the number which he brought with him to the city. That is, twice as many men would leave the city with him as came with him to the city. The simple Britons did not stop to consider the implications. Permission was granted, but the men of this Island soon regretted it. For it was the most complete levy that ever departed from this Island. They conquered the way they went, and ended up in two islands close to the Greek sea, namely Clas and Avena. The number that went with each host was 21,000 men.

Yrp and his servant arrived at the first city. He brought one with him so he departed with two. After the second city he had four with him (2²), after the third city there were eight (2³). So after

fourteen cities there would be $2^{14} = 16,384$ men and after fifteen cities 32,768 men. But according to the Red Book version there were thirty cities. So after the thirtieth there would have been 2^{30} that is 1,073,741,824 men besides himself! (PCB). Rachel Bromwich suggests that this story was built around a mathematical fantasy which appealed to the triad maker (TYP p.83).

Lewis Morris thought that Cadial ab Eryn was perhaps Cadell ap Geraint, and that Yrp was perhaps content with 61,000 men! (*Celtic Remains*, pp.425-6).

YSBADDADEN PENCAWR. (Legendary).

‘Y. Chief Giant’. The father of Olwen in the tale of ‘Culhwch and Olwen’. When Culhwch announced to Arthur his desire to wed Olwen, Arthur promised to seek her though he had never heard of her or her parents. A whole year was spent by messengers searching without success. Finally a party of seven set out, consisting of Culhwch, Cai, Bedwyr, Cynddelig Cyfarwydd, Gwrhŷr Gwalstawd Ieithoedd, Gwalchmai and Menw ap Teirgwaedd. At last they came to a wide open plain where they found a great fort. They learnt from the shepherd, Custennin ap Mynwyedig, that the fort was that of Ysbaddaden who had done much injury to Custennin on account of his wife, twenty-three of his twenty-four sons having been killed by Ysbaddaden (WM 470-5, RM 113-7).

While the seven were staying with Custennin, Olwen came to the shepherd's house and informed Culhwch that she could not marry without her father's consent, for his life would last only until she went away with a husband. For this reason no one who had come in quest of Olwen had got away alive. She advised Culhwch to promise to do everything that her father required of him (WM 475-6, RM 117-8).

The description of Ysbaddaden and his surroundings is characterized by humorous exaggeration. At the nine gates of his court there were nine sentries and nine mastiffs all of whom were slain by Culhwch and his party without any sound escaping them. They proceeded straightway to the hall and greeted Ysbaddaden. He had to call on his servants to lift up the forks under his two eyelids so that he could see his visitors. He bade them return on the morrow to receive an answer, and while they were leaving he hurled a poisoned stone spear at them. But Bedwyr caught it and threw it back so that it pierced through the muscle of his thigh. Ysbaddaden complained that it would hinder his walking and that the poisoned iron (*sic*) pained him like the bite of a gadfly. On the second and third days they were received in like fashion and turned away. Each time he threw a stone spear which was caught and thrown back, by Menw and Culhwch respectively. Each time it is iron when it strikes him, first in the middle of the back, so that he will feel a pain in his chest and suffer stomach ache, and next in the eyeball so that his eyes will water in the wind and he will suffer from headaches and giddiness (WM 476-9, RM 118-20).

On the fourth day they finally compelled the giant to state the conditions he required for the marriage of Culhwch with Olwen. All these conditions were related in some way to the preparation for the wedding feast, and all were difficult if not apparently impossible to achieve. Thirty-nine requirements are listed and Culhwch says that he will satisfy each one of them (WM 479-85, RM 120-5).

Culhwch, of course, with the aid of Arthur and his people, acquired everything necessary for the wedding. He proceeded to the giant's court with others that desired ill for Ysbaddaden. Caw of Prydyn shaved his beard as he had desired but in doing so removed flesh and skin to the bone, and his two ears. ‘Are you shaved?’, said Culhwch. ‘I am’, said Ysbaddaden. ‘Is your daughter mine now?’ ‘She is yours’, said he, ‘and it is high time to take my life’. Goreu the son of Custennin caught him by the hair of his head and dragged him behind him to the mound. He cut off his head, set it on the bailey-stake and took possession of his fort and his dominions (RM 142-3).

Ysbyddaden is said to mean ‘hawthorn’ (John Rhys, Hib.Lect., pp.373, 487; Ifor Williams, *Enwau Lleoedd*, p.68). See further CO(2) p.51.

YSBWYS. See Yspwys.

YSE, ST. See Ide.

YSFAEL ap BUDIC. (540)

According to the Life of St.Oudoceus in the Book of Llandaf *Ismael* was the son of Budic, king of Cornouaille in Brittany, son of Cybrdan. His mother was Anawfedd ferch Ensic, the sister of Teilo (BLD 130). He was born in Dyfed while Budic was in exile and later returned to Brittany with his father. Ysfael and his brother, Tyfái, apparently returned to Wales, perhaps with Teilo (BLD 131).

In the expanded Life of St.Teilo as given in the Book of Llandaf (BLD 115) we are told that *Hismael* and Tyfái were formerly disciples of Dubricius and subsequently of Teilo. This is inconsistent. The two are not mentioned elsewhere as disciples of Dubricius.

According to the Life of St.David (§15) *Ismael* was present with Aeddan and Teilo when St.David founded Menevia.

Again in the expanded Life of Teilo, the saint is said to have made *Hismael* bishop to succeed David who had died (BLD 115). According to G. H. Doble this statement by the Book of Llandaf was "a final shot at the claims of Menevia to the primacy." (*Saint Teilo*, "Welsh Saints" No.3, 1942, p.26). Ysfael is not included in the list of bishops of Menevia given by Giraldus Cambrensis (*Itin. Kamb.*, II.1).

The churches dedicated to Ysfael are: Uzmaston near Haverford (PW 30), Camros and Haroldston St.Issells (Haroldston East) (PW 33) [see s.n. Usyllt], Rosemarket and St.Ishmaels [Llanisan-yn-Rhos] (PW 34). Possibly also Jeffreston which is said to be dedicated to St.Oswald (PW 31 n.3); all these in Dyfed; also St.Ishmael [Llanismel in Ystrad Tywi (PW 49).

His festival appears in only one Calendar, on June 16 (LBS I.72, III.324) but Browne Willis gives June 25 as his festival day in Uzmaston (LBS III.324).

YSFAEL ap CUNEDDA. (410)

He appears as *Osmail* in the list of sons of Cunedda in the 'Harleian' genealogies (HG 32 in EWGT p.13); *Ismael* in the second Life of St.Carannog (§2) (VSB p.148, EWGT p.26); 'Oswael whence Maes Osswyliawn' in the expanded 'Hanesyn Hen' tract (ByA §29(10) in EWGT p.92). The place appears as Maes Osmeliaun in Annales Cambriae s.a. 902, and is represented by Llan-faes near Beaumaris in Anglesey. The name of the kingdom, which apparently comprised the eastern horn of Anglesey, would be Osfeilion or Ysweilion in modern Welsh. See OP I.296; Thomas Jones in ByT, Peniarth MS.20 version, Translation, p.139. This implies that the modern form of the name Osmail is Osfael or Yswael. A.W.Wade-Evans used the compromise forms Ysfael, Ysfeilion (WCO 38, 180).

Apparently the small portion of Anglesey represented by Ysfeilion was the only part of the island conquered by Cunedda and his sons, and fell to the lot of Ysfael. The rest of Anglesey was conquered by Cadwallon Lawhir and the sons of Gwron ap Cunedda.

YSGAFNELL ap DISGYFDAWD. See Disgyfdawd.

YSGIN ab ERBIN. A fictitious saint. See *Trans. Cym.*, 1959 p.95.

YSGITHYRWYN PENBAEDD. A legendary boar.

'Y. Chief Boar'. A boar which appears in the tale of 'Culhwch and Olwen'. His tusk was required by Ysbaddaden Pencawr in order to be shaved for the wedding of his daughter, Olwen. The tusk could only be plucked out of the boar's head by Odgar ab Aedd, king of Ireland (WM 482, RM 122).

Before the hunting of Ysgithyrwyn took place, Arthur and Odgar went to Ireland to seek out Gwrgi Seferi. The hunt was conducted by Arthur with his dog Cafall, Cyledr Wyllt, Mabon ap Mellt with the two dogs of Glythmyr Ledewig in his hand, and Drudwyn the whelp of Greid ab Eri. Caw (or Cadw) who was mounted on Llamrei, Arthur's mare, was the first to bring the boar to bay. He split its head in two and took the tusk. It was Cafall, Arthur's dog, which killed the boar (RM 134-5).

The story is somewhat carelessly told. Odgar should have been mentioned as plucking out the boar's tusk, and Gwrgi Seferi was perhaps the chief huntsman (PCB).

YSGOLAN (1).

In the Life of St.David (§§37, 38) we are told that David had disciples named Aeddan and Scuthinus, who went to Ireland. Aeddan learnt that David was about to be poisoned, so he sent Scuthinus, 'whose other name was Scolanus', to Mynyw to prevent the crime. In the Welsh *Buchedd Dewi* the name is Scuthyn only, but it tells us that the place where Scuthyn met Dewi was called *Bed Ysgolan*, [Bedd Ysgolan, 'Ysgolan's grave']. Scuthinus is known to the Irish as Scuthine of Sliab Mairge, with festival on January 2 (LL 1555, cf. CGH 386; *The Martyrology of Donegal*, ed. J.H.Todd and William Reeves, 1864, p.5). It seems that Ysgolan was a disciple of David and was misidentified with the Irish saint Scuthine. See s.n. Dewi.

YSGOLAN (2).

Ysgolan is the subject of an obscure dialogue in the Black Book of Carmarthen (BBC 81) which is between Ysgolan and probably Myrddin. The legend on which it is based seems to have been elucidated to some extent by the survival into the twentieth century of a Breton ballad. This was the subject of a lecture by Donatien Laurent on 9 August 1969 at the Congress of Celtic Studies at Cardiff. This was later published in 'La Gwerz de Skolan et la légende de Merlin', *Éthnologie française*, 1 (1971), pp.19-54.

The Breton ballad, *Gwerz Skolvan*, of which one version was provided in translation by M.Laurent, tells of the dead Skolvan, bishop of Léon, who is on his way from Purgatory to Hell. He has been on the road for seven years making reparation for his evil ways, and is now come to his mother in the hope of forgiveness. His mother asks how she can forgive him for the evil he has done. He slew three of his sisters as well as their children. He went to church and broke all the windows and slew the priest at the altar. He burnt seven parish churches and set fire to nine stacks of corn. Finally she says:

He lost my little book
which was written with the Blood of Our Saviour,
and this was his greatest fault.

He says

My poor mother, do not weep,
your little book is not lost.
It (is) [was] in the deep sea, thirty fathoms down
in the mouth of a little fish (which guards) [guarding] it.
Now it is back on the round table;
there are only three wet pages missing;
one with water, another with blood,
another with the tears from my eyes.

She says

My blessing upon my son Skolvan,
if my little book has not gone!

When the cock crows at midnight
the angels sing in Paradise.
When the cock crows at day-break
the angels sing before God,
and St.Skolvan will do likewise.

Donatien Laurent translates the Black Book poem thus, with additions by PCB in []:

[Myrddin]

Black thy horse, black thy cloak,
Black thy head, black thyself,
In fine, art thou *Iscolan*?

- [Ysgolan] I am *Iscolan* the cleric,
Light is the intelligence of the wild man,
Woe that he does not drown who offends the Lord.
- From the burning of a church and the killing of a school cow,
And the drowning of a gift book
My penance is heavy suffering.
- [Myrddin] Creator of all creatures, greatest in power,
Forgive me my fault,
He who betrayed thee deceived me.
- For a full year I was placed
In (a wattling-rod) [wattle] on the pole of a weir;
Do thou observe my suffering from the creatures of the sea.
- [Ysgolan] Had I known what I know [now] - so obvious is the wind
in the tops of the trees -
I would never have done what I have done.

The apportioning of the verses between Myrddin and Ysgolan is made fairly clear by the Breton ballad. In this case Myrddin meets Ysgolan and apologizes for letting out a secret to someone who betrayed Ysgolan and deceived Myrddin himself.

There is a reference in Welsh poetry in Cwrtmawr MS.14 p.18 which bears on the legend:

Merddin when he went to his end
on the Pole of the Weir, there was his destiny.
The whole prophecy went with Scolan.

See s.n. Myrddin Wyllt. See further A.O.H.Jarman, 'Cerdd Ysgolan' in *Ysgrifau Beirniadol*, X (1977) pp.51-78. He sums up as follows:

One can suppose that among the oldest elements in the legend of Ysgolan were the sins he committed, his repentance for them and the penance which he had to endure. One of his sins was to submerge a 'gift-book' belonging to a church which was burnt down by him. A similar offence is found in an Irish form in the story of the 'Wild Man' and this may have led to a connecting link between Ysgolan and Myrddin. M.Laurent refers to punishment or penance used in the Celtic church, namely to put an offender in freezing water up to his neck. Perhaps this was Ysgolan's penance originally and [explains] the presence of sea-worms. Later the pole of a weir was added to the picture. This element came from combination with the tales of Myrddin and Taliesin, and that perhaps not before the 13th century. The 'lightness' of his wisdom, and its 'excellence' later contributed to his [Ysgolan's] being coupled more and more with Myrddin.

(*loc.cit.*, pp.77-78). Elsewhere Ysgolan is referred to by the poets as a bard (*ibid.*, p.63).

YSGOLAN (3).

When the Welsh were criticized for the poor quality of some of their books, they claimed that after the conquest of Wales by the English all the best books had been sent by request to the Tower of London, for the consolation of the Welsh noblemen who had been imprisoned there. In the end all these books had been burnt. Someone blamed Ysgolan for the burning.

The germ of the idea is seen in the work of William Salesbury, *A brief and playne introduction*, published in 1550. Here he mentions the burning of the books in the Tower and adds that the remainder "at the insurrection of their contrye rebell Owen Glyndoor, were in like manner destroyed ... or at least wyse that there escaped not one that was not uncurablye maymed, and irrecupablye torne

and mangled.” He does not mention Ysgolan, but in the margin of the page the following four lines appeared in Welsh:

The books of the Cymry and their murderer
Went to the White Tower in secret.
It was cruel for *Yscolan*
To throw the pile of books into the fire

These four lines are attributed to Guto'r Glyn (c.1450) in Panton MS.52 p.122 under the title ‘Books of the Laws of the Ancient Britons’.

Then it appears in the Introduction to the New Testamwnt, 1567, in a sermon by bishop Richard Davies, where the loss of the books in the Tower is mentioned, and the last two of the four lines above are quoted.

A similar story was told by Theophilus Evans in the 1740 edition of *Drych y Prif Oesoedd*, Rhan II. He says:

The noblemen had taken their books with them to entertain themselves in prison; but a graceless man named Scolan (in envy that the noblemen had them for their consolation) cast them in heaps into the fire.

(A.O.H.Jarman, *Ysgrifau Beirniadol*, pp.57-60).

YSGORDA.

The names Elise ab Ysgorda Fawr ab Ysgorda Fychan ab Elise appear as genealogical links in one version of the ancestry of certain families in Brycheiniog. See PP₁ §67(2), PP₂ §67(3).

YSGUDYDD and YSGYRDAF. (Legendary).

Two servants of Gwenhwyfar mentioned in the tale of ‘Culhwch and Olwen’, of whom it is said that ‘their feet were as swift upon an errand as their thoughts’ (WM 468, RM 111).

YSGWN ap LLYWARCH HEN. (550)

The father of St.Buan (ByS §17 in EWGT p.57). He does not appear in the list of children of Llywarch Hen in the ‘Hanesyn Hen’ tract (ByA §5 in EWGT p.86).

YSGYRRAN. Perhaps the father of Mynyddog Mwynfawr (q.v.).

YSPERIR. See Isperyr.

YSPWYS ap CADROD CALCHFYNYDD. (Legendary). (400)

Father of Cyngu and ancestor of Saints Tegfan and Elian Geimiad according to Bonedd y Saint (§§46, 47 in EWGT p.61). Other pedigrees make him father of Yspwys Mwyntyrrch. For his traditional date see s.n. Yspwys Mwyntyrrch.

YSPWYS MWYNTYRCH ab YSPWYS. (Legendary). (430)

Father of Unhych Unarchen and of Mynan the ancestor of Marchudd (PP §25(1), ABT 9a, HL 7a, b in EWGT pp.103, 116). In the account quoted by Evan Evans in Panton MS.17 fo.8v from a 13th century MS. of the Welsh Laws, he and his father are called Espwys and Espwch, and it is said that ‘these men came from Spain with Uthyr [Uthr Bendragon] and Emreys [Emrys Wledig] and first inhabited Moel Escydyavn’. That is, Moel Esgidion = Moel Caer Unhych in Meirionydd, about three miles east of Dolgellau.

Another version, attributed to Wiliam Llŷn, was given by Robert Vaughan in Peniarth MS.234 p.30. It adds that when Aurelius [Ambrosius] had recovered the crown from Vortigern the Usurper, he

“rewarded those men, [Ysbwch and his son Yspwys] being his retinue, with the whole hundred of Talybont & a great parte of Estimanner where theire posteritie live & flourish ... even to these dayes.”

The legend shows the influence of Geoffrey of Monmouth, though in HRB Aurelius Ambrosius and Uther had taken refuge in Brittany, not Spain. Unhwech Unarchen was father of Maeldaf Hynaf, a contemporary, according to legend, of Maelgwn Gwynedd and Rhun ap Imaelgwn, while the near descendants of Yspwys were the saints Tegfan and Elian Geimiad. All this is chronologically consistent and suggests a date of birth for Yspwys senior of c.A.D.400. However this makes it impossible for him to have been son of Cadrod Calchfynydd who was sixth in descent from Coel Hen (BGG §3 in EWGT p.73). See further BBCS 20 pp.236-9 (1963).

YSTADER ap PANDWLFF.

Genealogical link in an otherwise unknown line of princes of Penllyn; father of Puter (ABT §22 in EWGT p.107).

YSTADYR, king of Alban. See Staterius.

YSTRADWEL ferch GADEON. (360)

Ystradwel or Stradweul was the wife of Coel Hen and mother of Dyfrwr and Ceneu, also by implication the mother of Gwawl, according to the ‘Hanesyn Hen’ tract (ByA §§27a,b in EWGT pp.90-91). In Jesus College MS.20 (§7 in EWGT p.45) she is un-named and implied mother of Gwawl. It is supposed that the inheritance of Gwynedd passed through these two female links. See s.n. Gwawl.

YSTUDFACH.

He is mentioned as a bard by Dafydd ap Gwilym (*Gwaith*, ed. Thomas Parry, No.137 l.71). William Salesbury in his introduction to *Oll synnwyr pen kembero ygyd* (c.1547) (edited by J. Gwenogvryn Evans, Bangor, 1902, p.9), wrote ‘Every age regarded Maugant [Meugant], Merddin Embris [Myrddin Emrys], and Taliesin and Merddin Wyllt his disciple, and *Ystuduach vardd* as wise and learned and skilled.’

YSTYFFAN ap MAWN. (520)

The name is equivalent to Stephanus, Stephen. The saint of Llansteffan in Ystrad Tywi and Llansteffan in Elfael, Radnorshire (PW 43, 47). He was the son of Mawn ap Cyngen ap Cadell Ddyrnllug according to Bonedd y Saint (§38 in EWGT p.60). No commemoration is given in the calendars, or in LBS IV 367-8.

YSWALT. See Sualda.

ZENNOR. See Sennara